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District of SHAHJAHANPUR.

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KHUDAGANJ
NIGHOI
MIRANPUR KATRA
KALHERA
TILHAR
SHAHJAHANPUR
PAWAYAN
MAHAMDI
KANT
JALALABAD
DHAI
BHUTAN
Mohi
Sarsandi
Gularia
Bandar
Nathapur
Kasba
Amarsanda
Nadauliya
Kharka
Kalkal
Mirzapur
Kasrawal
Rampur
Kasba
Khera
Kasba
Kasba
Kasba

STATISTICAL,

DESCRIPTIVE, AND HISTORICAL ACCOUNT

OF THE

NORTH-WESTERN PROVINCES OF INDIA.

VOL. IX.

PART I.—SHÁHJAHÁNPUR.

By F. H. FISHER, B.A., Lond.,

BENGAL CIVIL SERVICE.

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ALLAHABAD:

NORTH-WESTERN PROVINCES AND OUDH GOVERNMENT PRESS,

1883.

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PREFACE.

THE account of the Sháhjahánpur District given in the following pages has been drawn up on the lines of preceding District notices. Perfect accuracy is not claimed for it, but it is believed that few facts of real importance have been omitted. The main sources from which the information has been obtained have been stated in the footnote to page 2, and it is only necessary to add that whatever value the volume may possess, as a record of the past and present condition of the District, it owes to the cordial co-operation from first to last of the Collector, Mr. J. S. Porter, C.S., who, besides contributing several valuable articles, has carefully revised every page of the proof-sheets. Mr. D. C. Baillie, C.S., Assistant Collector of the District during part of the time occupied in preparing this notice, also furnished some very useful notes. To Messrs. Growse, C.S., C.I.E., and Denzil Ibbetson, C.S., my grateful acknowledgments are due for assistance in ethnological points and the like. As regards transliteration, the well-known mark (′) for a long vowel has been inserted, except at the end of words and in the case of such common terminations as *ábád*, *púr*, &c. Dotted consonants have been rarely used. Although, perhaps, not strictly defensible on scientific grounds, the system has tended to simplicity and expedition in the arduous task of printing. The table on the following page will, it is hoped, facilitate cross-references to other volumes of the Gazetteer.

NAINI TAL:
The 18th July, 1883.

F. H. F.

VOLUME ARRANGEMENT OF THE PROVINCIAL GAZETTEER, NORTH-WESTERN PROVINCES.

Vol. I.	Bánda. Hamírpur. Jaláun. Jhánsi. Lalatpur.
Vol. II.	Saháranpur. Aligarh.
Vol. III.	Bulandshahr. Meerut. Muzaffarnagar.
Vol. IV.	Eta. Etáwah. Mainpuri.
Vol. V.	Budaun. Bijnor. Bareilly.
Vol. VI.	Cawnpore. Gorakhpur. Basti.
Vol. VII.	Farukhabad. Agra. Jalesar tahsíl.
*Vol. VIII.	Muttra. Allahabad. Fatehpur.
*Vol. IX.	Sháhjahánpur. Moradabad. Rámpur Native State.
Vol. X. Vol. XI. Vol. XII.	Himálayan Districts.
*Vol. XIII.	Azamgarh. Gházipur. Ballia.
*Vol. XIV.	Benares. Mirzapur. Jaunpur.

NOTE.—The district notices contained in volumes marked with an asterisk have been given separate paging and separate indexes, and may be obtained bound up as separate *district* volumes.

ERRATA.

Page	Line.	For	Read
39	Footnote 1 ...	Delete 'and the subject will be found briefly discussed in Part III. of the Moradabad notice under the head "Sanitary statistics."'	
48	28 ...	*rab* ...	*ras.*
62	6 of column 11 ...	118,922 ...	118,822
80	18 ...	foilowing[1] ...	following[2]
84	3 of column 2 of the table.	Delete 'Jain'	
88	8 ...	nam eassumed ...	name assumed.
92	Indentation 2 ...	Caste, customs ...	Caste customs
96	17 from bottom ...	of) it ...	of it)
98	29 ...	districts[3] ...	districts
102	3 from bottom ...	months, three ...	three months,
127	25 ...	1839 ...	1839
137	Column 6 of first table...	ande *handu* ...	and *chandu.*
138	Foot note ...	get ...	gets
160	10 from bottom ...	Hare ...	Hale
164	4 to 10 from bottom ...	Barágaon has ceased to be a town under Act XX. of 1856 since 27th June, 1883 [See Notification No. 480 of Municipal Department of that date, published in Part III. of "N.-W. P. and Oudh Gazette" for June 30, 1883.]	
177	22 ...	Carleylle ...	Carlleyle
178	8 ...	Delete 'a separate tahsíldári,'	
196	Indentation 2	building ...	buildings
197	7 from bottom ...	Khatná ...	Katna

STATISTICAL, DESCRIPTIVE, AND HISTORICAL ACCOUNT

OF THE

NORTH-WESTERN PROVINCES.

SHÁHJAHÁNPUR DISTRICT.

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PART I.

GEOGRAPHICAL AND DESCRIPTIVE.

Boundaries, area, &c.

SHÁHJAHÁNPUR,[1] the south-eastern district of the Rohilkhand Division, is bounded on the north-east round by east to south-east by Oudh, on the south by the Farukhabad district, and on the west by the districts of Budaun and Bareilly, and on the north-west and north by parganah Púranpur of the Pilibhít district.

It lies between 27°36′ to 28°29′ north latitude and 79°22′ to 80°25′ east longitude,[2] with a total area according to the latest official statement (1882) of 1,745·7 square miles. The present northern boundary is an irregular line of 33 miles, running east and west and separating it from Púranpur, which once belonged to it. Its western border is an exceedingly irregular line, running in a generally north and south direction, and 108 miles in length. For 18 miles in parganah Kherá Bajherá this line is defined by the course of the river Rámganga. The southern border is formed by the river Ganges, which runs in a straight line from west to east for 18 miles, and divides this district from that of Farukhabad. The Ganges and Rámganga approach to within four miles of each other at the point where the southern and eastern boundaries meet. Its greatest length is about 75 miles, and its greatest width, measured across just south of the towns of Sháhjahánpur and Tilhar, is 38 miles. The population amounted in 1881 to 856,946 or 490 to the square mile.[3]

Administrative sub-divisions.

For purposes of administration, general and fiscal, the district is divided into four tahsíls or sub-collectorates, which are again subdivided into twelve parganahs. The divisions of civil and criminal justice are respectively the petty judgeship (*munsifi*) and the police circle (*thána*), there being three of the former and nineteen of the latter. But the appended table shows at a glance the revenue, area and

[1] The materials for this notice have been mainly derived from the settlement and rent-rate reports of Messrs. R. G. Currie, and G. Butt, and from the numerous published reports and works cited in the foot-notes. Mr. J. S. Porter, C.S., Collector of Sháhjahánpur, has contributed the modern information and has revised the whole. Acknowledgments are also due to Mr. D. C. Baillie, C.S., Mr. S. Peart, Mr. Fox-Male, and other contributors. [2] Mr. J. B. N. Hennessey, Deputy Superintendent, Great Trigonometrical Survey, has kindly furnished the following latitudes and longitudes for extreme limits of the district:—

North ...	Lat.	... 28°-28′-35″	East ...	Lat.	... 28°-20′-47″
	Long.	... 80°-20′-0″		Long.	... 80°-25′-14″
South ...	Lat.	... 27°-35′-42″	West ...	Lat.	... 27°-43′-49″
	Long.	... 79°-34′-55″		Long.	... 79°-22′-6″

[3] Further details are given in Part III. of this notice.

population of each parganah, together with a few of the more important statistics :—

Tahsíl.	Parganah.	Included by the *Ain-i-Akbari* (1596) in mahál.	Land revenue in 1881-82.	Area in 1882. Square miles.	Area in 1882. Acres.	Total population in 1881.	In the police jurisdiction of	In the Munsifi of
			Rs.					
Sháhjahánpur.	Sháhjahánpur.	Kánt ...	1,24,219	156	36	1,46,109	Kotwálí city, Do. cantonment.	Sháhjahánpur.
	Jamaur ...		74,610	161	147	43,851	Seramau, south.	,,
	Kánt ...		91,792	144	118	62,068	Kánt and Madhápur.	,,
Tahsíl total,	...	...	2,90,621	401	301	2,52,028		
Tilhar ...	Tilhar ...	Kánt ...	1,09,093	125	637	66,549	Tilhar ..	Tilhar.
	Jalálpur ...	Barelí ...	63,619	75	45	43,592	Khudáganj...	,,
	Nigohí ...	Gola ...	77,444	112	514	54,461	Nigohí ...	,,
	Kherá Bajherá.	Kánt ... Barelí ... Sanaiyá ...	71,659	89	89	39,959	Jaintipur ...	,,
	Mírán pur Katra.	Barelí ...	8,494	13	58	8,988	Katra ...	,,
Tahsíl total,	...	...	3,30,309	416	63	2,13,549		
Jalálabad ...	Jalálabad ...	Shamsabad,	2,11,329	329	531	1,45,915	Jaláláabad, Mirzapur Kálan and Kúndaria.	Tilhar.
Pawáyan...	Pawáyan ...	Gola ...	2,16,544	312	491	1,42,313	Pawáyan and Bnda.	Pawáyan.
	Barágáon ...		72,824	89	435	45,989	Dhakiya.	,,
	Khutár ...		55,813	202	422	57,092	Khutár and Seramau north.	,,
Tahsíl total,	...	...	3,45,181	598	128	2,45,454		
District total	...	...	11,77,440	1,745	383	8,56,946		

Changes in those sub-divisions.

In the time of Akbar the existing district of Sháhjahánpur formed part of sarkárs Badáyún (Budaun) and Kanauj. Parganahs Kánt, Bareli, Sanaiyá and Gola belonged to sarkár Badáyún, and Shamsabad only to Kanauj.

At the cession in November, 1801, the whole of Rohilkhand was divided into two districts, Bareilly and Moradabad. In 1813-14, the parganahs now existing, together with Marauri, Paramnagar, Khairígarh, Mihrábád, Gola

and Púranpur-Sabna, were detached from Bareilly to form the district of Sháhjahánpur.

Paramnagar was subsequently transferred to Farukhabad and included in tahsíl Aligarh, while a part of Gola was annexed to the Lakhimpur (now Kheri) district in Oudh. In 1841-42, Marauri was re-transferred to Bareilly, and Púranpur in 1865, but the latter now finds its place in the Pilibhít district. Khutár was an independent *peshkárí* till 1871, when it was abolished as a *peshkárí* and included as a parganah in the Paváyan tahsíl in lieu of Púranpur. The detached tract of Pallia across the Sárda river was transferred to the Kheri district of Oudh in 1865.

The Jamaur parganah was formed at the last revision of settlement out of parganah Sháhjahánpur, which, up to that time, had included the three parganahs of Sháhjahánpur, Kánt and Jamaur.

Mihrábád still forms part of the Jalálabád tahsíl. Before the recent revision of settlement the name of the parganah was sometimes given as Mihrábad, but when Bángaon was transferred (in 1842) from the Farukhabad to this district, the two parganahs were amalgamated into the present parganah of Jalálábád (so called from the town) and it constitutes the entire tahsíl of that name. Khairígarh is now a parganah of the Kherí district of Oudh, to which it appears to have been transferred previous to 1816.[1]

The following brief account of the existing parganahs may be fittingly given here. The modern parganahs of Sháhjahánpur, Jamaur, Kánt and Tilhar were at the time of the compilation of the *Ain-i-Akbari* (1596) parts of the mahál or parganah of Kánt. Kánt was originally the name of Sháhjahánpur. That city was founded by Bahádur Khán and given the name it now bears in the reign of Farrukhsiyar. The name of Kánt then became extinct and remained so until revived at the revision of settlement, to which reference has just been made. The *Ain-i-Akbari* mentions the Báchhal tribe of Rájputs (of the Sombansi stock) as the landholders of Kánt and Gola, the next of the old parganahs to which we shall refer.

"The fact is interesting," writes Sir H. M. Elliot,[1] "as showing the changes of possession which have occurred in this tract within a short space of time.

[1] The exact date of transfer could not be ascertained. The Deputy Commissioner of Kherí (Mr. Gibson) writes:—"The Khairígarh parganah was ceded to the British in 1801 by the Nawáb Wazír, and remained in British possession until 1816, when it was handed over to Oudh in exchange for a part of Jaunpur. We found the parganah to be a part of Oudh at annexation. I do not think it was ever a part of Sháhjahánpur unless between 1801-16." From an office report furnished by Mr. J. S. Porter, C S., Collector of Sháhjahánpur, it seems, however, that Khairígarh once formed a part of his district. The report says vaguely "50 years ago," and that it was included in the Khutár tahsíl. Owing to its extreme insalubrity the police station had to be removed, and the parganah was exchanged with the Oudh darbár for Pallia, a small parganah of about 50 villages, which remained part of Sháhjahánpur until its transfer (as already stated) to Kherí in 1865.

The Báchhal Rájpúts are said to have succeeded the Goelas or Gújars. They were in turn succeeded by Katehria Rájpúts, who themselves have been of late years succeeded by the Gaur Rájpúts, whom they called in as allies to aid them against the encroachments of the Rohillas."

The present parganahs of Nigohí, Pawáyan, Barágáon and Tilhar were included in the old mahál or parganah of Gola.[2] It is said to have contained 1,484 villages, and before the time of the Rohillas to have comprised ten tappas, *viz.*, Havelí, Islámabad, Aurangabad, Pilkhana, Chakídpúrí, Godarna, Nigohí, Majhwa, Mátí, and Murtazábád (or Jíwan). Thákur Udai Singh of Pawáyan seized upon the tappas of Islámabad, Jíwan, Aurangabad, and part of Havelí, and formed the parganah of Pawáyan. Godarna, Nigohí, and part of Havelí went to form Nigohí. Barágáon was made up of Pilkhana and part of Havelí. Chakídpúrí and part of Majhwá went to form the southern part of Púranpúr (formerly included in this district), and Mátí and part of Majhwa became Khutár. Sir Henry Elliot writes that the area given in the *Áín-i-Akbari*, 24,540 bighas, is evidently inadequate for this tract (Gola), seeing that so many large parganahs have been formed out if it. The authority for these sub-divisions, a zilabandi or list of districts, dated as far back as 1119 fasli, in the possession of the kánúngos,[3] appeared to him trustworthy, and the inference he drew from the apparent inconsistency of so small an area comprising so many sub-divisions was that in the time of Akbar the greater portion of this modern Gola must have been uncultivated, and that—the northern and eastern boundaries being undefined—new clearances, as they were made, were added to the original mahál of Gola, and hence this had grown to the limits occupied by it when the zilabandi was prepared.

Tilhar was founded by Rája Tilok Chand, a Báchhal Rájpút, and by him made into a new parganah.

Jalálpur was a portion of Bareilly known as tappah Chárkhola.

Katra was originally in Bareilly, and it was not till the time of Kamálzaí Khán, the son of Muzaffar Khán, who, in the time of Álamgír, founded Katra on the ruins of the old town of Míránpur, that the parganah of Míránpur Katra was established. Kherá Bajherá was formed from portions of the new parganahs of Tilhar, Jalálpur, and Faridpur, and therefore was originally a part of Kánt and Bareilly. Lastly, Jalálabad formed part of the old mahál of Shamsábád.

[1] Beames's Elliot, I., 9. [2] The old village of Gola is in parganah Pawáyan and is still inhabited. [3] Revenue officials who, under former Governments, recorded all circumstances relating to landed property and the realization of the public revenue. *Wilson's Glossary.*

Judicial administration.

The civil jurisdictions amongst which the various tahsíls are distributed have been shown in the table given above. Besides the three munsifs[1] there is a subordinate judge who has original civil jurisdiction within the city of Sháhjahánpur and appellate jurisdiction over munsifs in cases made over by the judge. The highest court in the district is that of the judge, who, besides possessing exclusive original jurisdiction in certain classes of cases, is the intermediate appellate court between all the other courts in the district and the provincial High Court in cases in which second appeals lie, and is the final court of appeal, subject only to revision by the High Court in other appealable cases. The magisterial and revenue courts are those of the magistrate-collector and his subordinate staff, consisting usually of two covenanted officers, two deputy magistrate-collectors, the four tahsíldars and (in 1881) eight honorary native magistrates, of whom seven were appointed as a bench for the city of Sháhjahánpur and one as a special magistrate for Pawáyan. The other civil officials are the civil surgeon and his native assistant, the chaplain, the district engineer, the district superintendent of police, the headmaster of the high school and the deputy inspector of schools. The missionary of the American Methodist Episcopal Church and one other minister of religion are licensed to solemnize marriages.

Military force.

The military force stationed at Sháhjahánpur consists of the wings of a European and of a native infantry regiment.

General features of the district.

The district extends to within three miles of the river Sárda on the north-east, and lies between it and the river Ganges on the south-west. Where the general level is not broken by rivers, streams or water-courses, the country is even and without any hills or considerable undulations; it is in fact almost a dead flat, with nothing to break or intercept the view of the horizon all round but the inhabited sites of villages and numerous mango groves. It is the same unvarying *tope*[2] and *maidán* we meet with all over Rohilkhand and Oudh, but not quite so monotonous as the Doáb. It has a gradual slope of about 1¾ to 2 feet in the mile from north-west to south-east, and this is the direction of the course of all the rivers and streams.

The general elevation above sea level is from 600 feet in the north-eastern to 500 feet in the south-western end of the district. There are slight local variations, as where we find high sandy ridges flanking the valleys of rivers

[1] Formerly these were four—one for each tahsíl—but the Jalálabad munsifi was abolished in 1862, the tahsíl being placed under the jurisdiction of the Tílhar munsif, who was relieved of parganah Nigohí by the Pawáyan munsif. [2] A grove of trees, from *topu*, a Telugu, Karnáta and Tamil word, introduced from Southern India into Hindustan, where it is in common use, although denied a place in Fallon's Dictionary. *Wilson's Glossary.*

and streams. These ridges slope gradually back to the general level, with here and there lowlying clayey dips, which are the commencement of ponds and drainage lines. The ordinary soil of the level country is a loam[1]—light earth or soil, not sand—light both in colour and consistency when dry, but turning to the dark rich colour of good mould when moist. There are two general divisions—the *bángar* or uplands, and the *khádar* or lowlands in the valleys or troughs of the rivers and streams.[2]

Uplands and lowlands.

At the risk of some repetition, it seems not out of place to quote here a description of these and two other terms which frequently occur, before entering upon a detailed account of the soils of this district :—

"Bhábar, Tarái, Bángar and Khádar.—These are four Hindi terms, applied in the Ganges valley to particular kinds of alluvial surface, which, with perhaps one exception,[3] have no precise equivalents in English.

Bhábar.

Bhábar is the slope of gravel along the foot of the Himálayas. Compared with the slopes in the dry regions of Central Asia, Tibet, Turkistan, Persia, &c, the gravel deposits at the foot of the great Indian ranges are insignificant, the difference in height between the top and bottom of the slope nowhere exceeding 1,000 feet.

Tarái.

Streams issuing from the Himálayan ranges lose a part, or the whole, of their water by percolation through the gravel in the *bhábar* region. The whole tract in its original condition is covered with high forest, in which the sál (*Shorea robusta*) prevails. At the base of the slope, much of the water which has percolated the gravel re-issues in the form of springs, the ground is marshy, and high grass replaces the forest. This tract is the *tarái*, a term not unfrequently applied to the whole forest-clad slope at the base of the Himálayas, known also as *morang* in Nepal.

Bángar and Khádar.

The alluvial plain itself, in the North-West Provinces especially, is composed of *bángar*, or high land, the flat of older alluvium now at a considerable elevation above the rivers which traverse it; and *khádar*, or low land, the low plain through which each river flows. The latter has evidently been cut out from the former by the streams; it is of variable width and is annually flooded.

Bhúr land.

In the Upper Provinces the high banks of the rivers are frequently capped by the hills of blown sand known in the North-West Provinces as *bhúr*. This is the extreme form of a rather important element in the formation of Indian river channels, and the same result in a less marked form may be traced in a rather sandy, raised bank, along the course of many large rivers down to the limits of tidal action in the deltas. In the lower parts of the river-plains this bank, which is above the flood-level, and is usually selected for village-sites, intervenes between the river channel proper and the marshy ground liable to annual floods on each side, the communication between the two latter being kept up by numerous creeks.

Origin of bhúr.

The origin of the *bhúr* land, or raised bank, is the following. During many months of the year, and especially in the hot season, strong winds arise, frequently of a very local character, and sometimes apparently almost confined to the river

[1] Loam is composed of sand, carbonate of lime, clay and vegetable mould. For a fulle description of this soil, see Gaz., V., 510. [2] The late Mr. R. G. Currie's Settlement Report.
[3] The exception is *khádar*, which corresponds to the English word *strat*.

channels, which, in the dry season, are plains of loose sand often two or three miles across and sometimes wider, the river occupying usually not more than a fourth of its bed. The wind on the Indus and Ganges frequently blows in nearly the same direction as the river channel. Such winds are especially prevalent about midday and in the afternoon, and their effect in transporting the sands of the river bed is so great that the atmosphere becomes too thick for objects, a few yards distant, to be seen. All who have been in the habit of navigating Indian rivers must have noticed the prevalence of these sand-storms ; they are so marked that where large sand-banks exist to windward of the river, it is often impracticable for vessels to continue their course, except in the morning before the wind arises, or in the evening, when the motion of the air has diminished. Much of the sand raised by the wind falls again in the bed of the river, but quantities must fall upon the banks in the immediate neighbourhood, where the deposit is retained by vegetation and gradually consolidated into a firm bank. It is only where the quantity of sand is greater that blown sand hills are formed. The original raising of the river bank to the flood-level is due to the deposition of silt, but the elevation of the immediate neighbourhood of the river bed above the reach of the highest floods is probably due to the deposit of sand by the wind." [1]

We may revert now to the description of the two divisions already mentioned, the bángar and khádar, as those under which the lands in this district may be classified.

Natural divisions and soils.

These divisions and the different kinds of soil found in them can be best described in connection with the rivers and their tributaries, nor will much detail be required, as a very full account of each kind of soil has been already given in the notice of the neighbouring district of Bareilly. [2] Beginning at the north-east, the important rivers are (1) the Gúmti, (2) the Khanaut, (3) the Katná, (4) the Garra or Deoha, (5) the Bahgul, (6) the Rámganga, (7) the Sot, and (8) the Ganges.

Trans-Gúmti tract (Khutár.)

Taking the natural divisions of the district in the same order, the first to be described is the tract to the north-east beyond the Gúmti, including the whole of parganah Khutár. Situated at no great distance from the Tarái, it resembles this in the preponderance of waste and forest over cultivated lands, in the sparseness of population and in general unhealthiness. The Ul river in the extreme north-east, the Katná, Jhúkná and the Gúmti in the order given, drain it : water is found close to the surface, and, except near the high ridge that flanks the Gúmti, the soil is naturally of fair quality.

Gúmti-Khanaut Doáb.

The next tract is that between the Gúmti and the Khanaut and includes the greater part of parganahs Pawáyan and Baragáon and part of Sháhjahánpur. In the northern part next the Pilibhít district the soil is light, but is intersected by numerous drainage

[1] Manual of Geology of India, by Messrs. Medlicott and Blandford, I., 403. [2] Gaz., Vol. V., 508. There is nothing, it may be noted, in this district at all answering to the *már* of Bareilly and Pilibhít, as no part of this district actually adjoins the Tarái proper (Mr. R. G. Currie's Settlement Report).

lines where a clayey soil is found. These drainage lines converge and form the Bhainsi nála, a tributary of the Gúmti. This part, like Khutár, is of a *quasi*-Tarái character and unhealthy. To the south the soil improves. Along the Gúmti and Khanaut rivers ridges of light soil occur, but the greater part of this tract, especially near the towns of Paváyan and Barágáon, is densely inhabited, having a soil of productive loam, well cultivated with sugarcane and other productive crops.

Khanaut-Sarra Doáb.

The Khanaut falls into the Garra[1] just below Sháhjahánpur, and the tract included between the two rivers, from the points where they enter the district to their junction, is a piece of land almost triangular in shape, bounded on the north by the Bareilly district. This tract comprises the Nigohi parganah and parts of Jalálpur, Paváyan and Sháhjahánpur. Near the large rivers the soil is of excellent quality, but all along the Katná and Khaimúa tributaries of the Garra, the soil is of hard clay and is not fertile. This tract, including chiefly the Nigohi parganah, is thinly inhabited with much thorn and *dhák* jungle remaining.

Garra-Garai Doáb.

The next division is the long and narrow strip of country lying between the Garra and its tributary the Garai, and includes parts of Jalálpur and Tilhar and the whole of Jamaur parganahs. At the north-west, where it commences in this district, this tract consists of the low valley of the Garra, which, at first confined to narrow limits in Jalálpur, widens out in Tilhar and has a fertile soil. Further on in parganah Jamaur, where the rivers begin to converge, the soil degenerates into a hard rice clay, and, owing to the low level, floods are frequent after heavy rain. In dry weather the soil soon cakes and hardens. A considerable part of this tract is intersected by the Bhaksi, a small tributary of the Garai.

Garai-Rámganga tract.

South of the Garai and between it and the Rámganga comes another tract, through which runs the Bahgul. From the bed of the Garai there is a marked rise to the great sandy ridge which runs above the Rámganga. The Bahgul at first cuts its way through this ridge in a narrow valley, but further south the ridge follows the course of the Bahgul, and does not rejoin the Rámganga till it reaches the point of junction of the two rivers. Between the Garai and the Rámganga are the whole of the Kánt, Khera Bajherá, and Míránpur Katra parganahs, and parts of Tilhar and Jalálabad. The soil of this tract is mostly light, containing a large proportion of sand. Little sugarcane is grown, but coarse autumn

[1] This river is also known as the Deoha. It is described under that name in the Bareilly notice, Gaz., V., 516.

crops and the ordinary spring cereals are raised, irrigation being obtained from *kachcha* wells when the rainfall is so scanty as to require it. But between the Bahgul and the Rámganga is a strip of low land, which although hard and stiff near the former river has a rich alluvial deposit near the Rámganga. This strip is chiefly included in parganah Khera-Bajhera, and the two divisions of soil correspond with the *tarái* and *bankati* tracts in the divisions to be next described.

Rámganga-Ganges Doáb.

We come now to the most southern portion of the district, *viz.*, the country between the Rámganga and the Ganges. This is all within the Jalálabad parganah and is low-lying. Its division into the *tarái* (low lands) and the *bankati*[1] (cleared forest lands) indicates its characteristics. The former (*tarái*) includes the lowlands near the Rámganga, where the river winds in a constantly-changing course, forming and reforming land with great rapidity; the latter (*bankati*) is the part beyond the influence for good or evil of the Rámganga, and the soil is a hard clay requiring much irrigation for the spring crops. This is supplied by the Sot and other streams, which are utilized in the ordinary way by making dams at suitable places, and so collecting a great head of water, to be distributed in channels, often to great distances. The good workable alluvial soil of the *tarái* runs much further back than any tradition of the existing rivers. In the bed of the Ganges at the extreme south of the district and of the tract just described are lowlands covered with high grass and brushwood. Above them we find a narrow line of villages surrounded by highly fertile lands that extend from the bed of the Ganges to the *bankati* tract proper.

From this sketch of the natural divisions of the district it will be clear that the two great rivers, the Sárda on the north-east and the Ganges on the south-west boundary, are of less importance as affecting the character of the district than the lesser rivers. No part of the actual valley of the Sárda is included in Sháhjahánpur, and the changes in the course of the Ganges are less sudden and not so radical as in the case of the Rámganga. The Ganges has recently receded towards the Farukhabad side, but the change has been a gradual one. The Rámganga and the Garra change their channels in the most arbitrary manner; the Rámganga to an extent perhaps unparalleled in the case of any river of equal volume. Each replaces the land destroyed by fresh alluvial deposit with great rapidity; and there are thus two broad lines of rich alluvial soil crossing the district. Back from each river there are tracts of hard clay soil, low water-logged pieces of

Effects of changes of river-beds.

[1] From *ban*, a forest, and *káṭná*, to cut; *bankati* also means (*a*) the right obtained by clearing a jungle and bringing it under cultivation; (*b*) the fee paid for cutting timber.

land beyond the fertilising power of the river. Thus along the Rámganga are the *bankati* tracts in Khera Bajherá and Jalálabad, and back from the Garra we find two hard tracts of very similar quality—one chiefly in Nigohi, but partly in Jalálpur and Tilhar, the other in Jamaur. These low tracts of hard clay are all situated close to rivers which never change their course—the Jalálabad tract near the Sot, the Khera Bajherá tract near the Bahgul, the Nigohi near the Katna and Khaimúa rivers, and the Jamaur near the Garai and Bhaksi. This hard soil and the rich soil of the valleys are generally both classed as *matiyár* soil, but they are of opposite character, the great difference being that the alluvial deposit retains moisture and seldom requires irrigation, while the hard *bankati* soil dries rapidly, hardens into a mass like iron, and requires copious and often repeated irrigation.

These tracts of alluvial deposit, alternated with hard clay, occupy, with the great sandy ridge that lies between the valleys of the Rámganga and Garra, the whole southern and central parts of the district. The northern part may be roughly divided into two divisions, (1) the moist *quasi*-Tarái tract comprising Khutár and the northern part of Pawáyan, where the soil is less fertile, but water is found very close to the surface; and (2) the rich sugar-producing country about Pawáyan and Barágaon. There are in each tract minor variations, narrow ridges of light soil above the smaller rivers and streams or small tracts of hard soil in depressions near the larger *jhíls* or lakes, but details of these will be found in the tahsíl notices. [1]

Summary.

The ordinary natural soil of the district may therefore be described as a mixture of sand, clay and vegetable mould, technically called *dúmat*.[2] It varies a great deal, not only in different parts of the district, but also often in the same parganah and almost invariably with the level. Where the level is high, and there is a tendency to anything of a ridge or watershed, there is a greater admixture of sand; all ridges and crests of undulations being sandy and usually actual sand (*bhúr*.) In depressions there is a greater stiffness and admixture of clay, the actual clay (*matiyár*) being always in hollows and depressions or lowlying land where water collects and lies during the rains. The more even and unbroken by any drainage line or ridge the surface is, the better is the *dúmat*. The three soils known by the people are the *dúmat*, *matiyár* and *bhúr*, but for better and more correct classification Mr. Currie distinguished a second class *dúmat*, which is usually an intermediate soil between first class *dúmat* and *bhúr*. In lowlying clayey parts of the district, however, as in parganah Jamaur and the *bankati* tract of parganah Jalál-

[1] The above is taken from notes left by the late Mr. G. Butt, C. S., formerly Assistant Settlement Officer of Sháhjahánpur. [2] Two soils.

abad, it is an inferior *dúmat*, not a sandy soil, but a compromise between *dúmat* and actual clay (*matiyár*). *Dhánkar* is a name applied to land growing rice and no other crop; it is also known as *khápat*, the very hardest and poorest of clay soils, and is usually found in natural drainage and flood lines, where water collects and often lies for weeks on the surface of the ground during the rainy season.

There is another conventional denomination of soil, not a natural, but a made soil, the *gauháni*, which, as its name denotes, is the land near and about the inhabited village site. It is however not universal, and is generally only to be found where there are Káchhi or Murao cultivators, who grow garden crops. There are no belts or circles of artificial soil as in the Doáb, the *gauháni* of this district being a very poor substitute for the *bárah* or *gauhán* of the Gangetic Doáb. Here in Sháhjahánpur the manure is always taken to whatever field or fields the cultivator sets aside for his sugarcane, and it is quite a common thing to see the ordinary *juár* and *bájra* crops grown in their rotation in the fields nearest the village.[1]

Heights.

The following statement shows some of the heights recorded by the Great Trigonometrical Survey. It contains all the principal stations arranged in order of tahsíls with latitudes and longitudes added[2]:—

Tahsíl.	Name of station.	Height in feet above mean sea-level.	Latitude.	Longitude.
Tilhar ...	Kasrak ...	608	28°-3′-23″	79°-42′-12″
Pawáyan ...	Karai ...	559	28°-15′-58″·44	80°-20′-57″·34
Ditto ...	Piparia ...	572	28°-19′-41″·26	80°-13′-7″ 93
Ditto ...	Sultánpur ...	581	28°-25′-8″·16	80°-21′-11″·48
Jalálabad ...	Dhaka ...	535	27°-44′-58″·41	79°-43′-25″·73
Ditto ...	Gúndi ...	533	27°-40′-1″	79°-28′-43″

Barren waste, *úsar*, &c.

There are no large *úsar* plains or continuous stretches of unculturable waste land in this district similar to those across the Ganges. The only part of the district where there is anything approaching to the *úsar* plains of the Gangetic Doáb is in the *bankati* circle of tahsíl Jalálabad; there the *úsar* is more or less scattered about among

[1] Mr. Currie's settlement report.

[2] Kindly supplied by Mr. J. B. N. Hennessey, Deputy Superintendent, G. T. Survey of India. It may be noted that only three of these—Kasrak, Dhaka and Gúndi—are shown on the small map prefixed to this memoir, and that several secondary stations, *e.g.*, Yakri Khera, Budhuána, Sháhabad, Bajherá, have been entered on it. The map was unfortunately printed off before Mr. Hennessey's list was received, or only principal stations would have been shown. It should be further stated that all Great Trigonometrical Survey longitudes—which are those given in this memoir—require a correction of 2′ 31″ to make them strictly comparable with Greenwich Observatory as an origin, but this does not of course affect relative longitudes in India.

the *dhák* jungle and occasionally are found continuous stretches of it, as in the parts between the Aril nála and the Sot river, and near Mirzapur and its neighbouring villages in the south-east end of the circle. The efflorescence (*reh*)[1] shows itself a great deal about Pilua and in the low lands that are water-logged and over-saturated by the Sot dams. In some villages west of the Pilua dam the settlement officer found the efflorescence as bad as any he had seen along the Ganges canal, but this part is exceptionally ill-favored, and nowhere else in the district is there anything approaching to it.[2]

The barren and unculturable area is consequently made up almost entirely of the inhabited sites of the city, towns and villages, including in the first the cantonments, and the roads, rivers, and ponds. At settlement the total of all these was stated as 178 square miles or 10½ per cent. of the total area of the district; the latest official statement (1881) gives it as 176·5 square miles.

Rivers.

The larger rivers of the district have necessarily been mentioned in the description of the natural divisions. It remains only to add a brief account of each, and for convenience they may be taken in alphabetical order.

Aril.

The Aril is a small stream rising near the borders of the Budaun and Sháhjahánpur districts, and falling into the Sot after a course of a few miles through the Jalálabad parganah.

Bahgul or Baighul.

The Bahgul (or Baighul) rises in the Tarái, flows through the Bareilly district[3] from north to south, and on first touching the Sháhjahánpur district, about 6 miles south-west of Khudáganj, it forms the boundary for 5 or 6 miles between parganah Jalálpur and the Bareilly parganah of Faridpur. It then divides parganahs Khera-Bajhera and Miránpur Katra for 4 or 5 miles, and lower down is, for about 10 miles, the boundary between parganahs Tilhar and Khera Bajhera, after first making a detour to the west of about 10 miles in the latter parganah. Further on, for two miles, it separates Tilhar from Jalálabad, and then enters the latter parganah, completing its course 8 miles lower down by falling into the Rámgangá, 6 miles west of Jalálabad.

The valley of the Bahgul is well marked, but the river does not alter its course, nor, except in great floods, does it overflow its banks. In Khera Bajhera parganah, where the Bahgul approaches the Rámgangá, and thence down to the junction of the two rivers, the country between them is low-lying.

[1] Some account of reh will be found in previous volumes of this series (see IV., 262, V., 32, and elsewhere). *Reh* consists chiefly of sulphate of soda mixed with more or less of common salt and carbonate of soda. For a fuller account see the Manual of Geology for India, I., p. 413. [2] Settlement Report, p. 37. [3] See Gaz., V., 517.

A masonry bridge, built by Hakím Mahndi Hasan, the Oudh Wazír, spans the Bahgul on the Rohilkhand trunk road at Fatehganj, the border town in the Bareilly district; this bridge was carried away by a flood in 1874, and the railway passes over a bridge built at a short distance from the older one. Irrigation from this river conforms to ancient customs. Thus the villagers have the right to erect dams annually on the Tilhar and Khera Bajhera boundary, but every third year only on that of Khera Bajhera and Katra. No dams at all are made on the Jalálpur border, but they are found higher up in the Bareilly district. A small tributary, the Gaunaiya, joins the Bahgul on its left bank, at the point where it enters the district, and lower down it receives the Reoti and Andhavi on its right bank.

Bára.

The Bára is a small stream rising in the south of parganah Pawáyan and falling into the Khanaut after a course of about four miles on its right bank.

Bhainsi.

The Bhainsí nála, a small tributary of the Gúmti, rises in the north-west of the Pawáyan parganah, flows south-east and falls into the Gúmti in the same parganah, not far from the Oudh border and seven miles east of Pawáyan. The Pawáyan and Khutár road crosses it by a masonry and timber bridge; higher up, where the Pawáyan and Púranpur road crosses it, it is forded. It has a course of only 20 miles in all.

Bhaksi.

The Bhaksi is a small rain nála, rising in parganah Jalálpur and running nearly parallel with the Garra through the parganahs of Tilhar and Jamaur till it falls into the Garai nála a little below the town of Kánt. The Bhaksi passes by the town of Tilhar, and is crossed by masonry bridges on the roads from Fatehgarh and Bareilly to Sháhjahánpur.

Ganges.

The Ganges touches this district for about 16 miles. No town and only one large village, Pirthipúr Dhái, is near it. Káimganj and Shamsabad parganahs of the Farukhabad district are on the right bank.

Garra or Deoha.

The Garra or, as it is sometimes called, the Deoha river enters this district from Bareilly[1] and passes into the Hardui district at a point about 40 miles in a direct line from, and nearly south of, the point of entrance. The only towns on the bank requiring notice are Khudáganj, Shahbáznagar and Sháhjahánpur. On its left bank it receives the Katna, Khaimúa, and Khanaut, but does not receive a single tributary on the right bank, although the Garai joins it soon after leaving the district. Higher

[1] See Gaz., V., 516.

up in Pilibhít and Bareilly it is usually called the Deoha and retains that name for a small part of its course in Sháhjahánpur, but is elsewhere generally known only as the Garra. The Sháhjahánpur and Jalálabad road crosses it by a bridge of boats in the dry season, but in the rains the passage is made by ferry-boats. The Oudh and Rohilkhand Railway crosses it by a bridge, three miles to the west of Sháhjahánpur city.

For its volume the Garra is a most mischievous river, freely destroying or throwing up land along the greater part of its course. Where it flows in a wide valley of good alluvial soil, the destruction is gradual, and the river as it recedes generally leaves an excellent alluvial deposit; but where its channel takes a sudden change, a barren sandbank commonly remains till the river removes it on its next change of course. For some seven or eight miles it is the boundary with Oudh, and along this part of its course the custom of recognizing the mid-stream boundary, called *dhár-dhura*, prevails in its widest sense; the deep channel remaining the boundary, even should a piece of land be transferred, unaltered in character, by a sudden change in the river's course. Higher up the river itself is generally the boundary between villages and remains so in case of gradual loss or accretion, but not when recognizable parcels of land are suddenly transferred by a change of course from one bank of the river to the other. In such cases the land thus removed remains part of the original estate.

The former of these customs doubtless arose from the provisions of the treaty executed in 1812, by which the deep stream formed the boundary between the two states, and although it was specially laid down that the provisions had "no reference whatever to the rights of zamíndars," it would appear from old documents produced lately that private disputes were decided by the same rule and with reference to this treaty. Probably, too, a proprietor on one bank could with difficulty have retained possession of a detached piece of land separated by the river from the village and in the dominion of a foreign power, and the rule made for the decision of the boundary between the states obtained acceptance in private disputes and is now the admitted custom.

Garai.

The Garai is a nála which takes its rise close to Katra, and passing through the Tilhar parganah under the town of Tilhar forms lower down the boundary between the Kánt and Jamaur parganahs. It then passes into the Hardui district and a few miles further on falls into the Garra. In the Tilhar parganah this nála is known as the Sarau, but lower down it is called the Garai. Tilhar is on its left bank and Kánt on the ridge that rises from its right bank. Down as far as Kánt it is a mere

ditch and is dry the greater part of the year, but soon after passing that town it receives the Bhaksi nála ; the channel becomes larger and deeper, a constant stream is found, and dams are constructed for irrigation purposes. Along the greater part of its course there is a considerable rise from the valley of the Garai to the high sandy plain in Tilhar and Kánt, while on the opposite or left bank the country between the Garrá and the Garai all lies low. There are two bridges ; one on the Bareilly road near Tilhar, the other near Kánt on the Fatehgarh road.

Gaunaiya.

The Gaunaiya nála rises in the Bareilly district and, as already mentioned, falls into the Bahgul. Above its junction with the latter it is for some four miles the boundary between the Bareilly and Sháhjahánpur districts.

Gúmti.

The Gúmti [1] rises in parganah Púranpur of the Pilibhít district and flows through the Pawáyan tahsíl of this into the Kheri district. During its course through this district it forms the boundary between parganahs Khutár and Pawáyan for about 25 miles, flowing generally north and south. On entering the Sháhjahánpur district the Gúmti is a very insignificant stream and dries up almost completely in the hot-weather. Twelve miles lower down it receives the Jhúkna nála on its left bank, and below the junction becomes a more important stream with a constant supply of water. Some twelve miles further on the Bhainsi nála joins it, and as it approaches the Oudh border the Gúmti has a considerable current, flowing in a wide valley with high sandy plains on either side. Masonry bridges formerly crossed the stream on the Khutár and Púranpur roads, but both fell many years ago. For eight months of the year the Gúmti can be crossed everywhere at fords and at two ghâts temporary bridges are made, while during the rains two or three dug-outs put together and planked over suffice for the ferries. The Jha-

Jhabaria.

baria is a small stream in the north of Pawáyan parganah, falling into the Khanaut on its left bank. The Jhúkna is a

Jhúkna.

small nála rising in parganah Púranpur of Pilibhít, and flowing through Khutár to join the Gúmti after a course of a few miles.

Katna (I.)

There are two streams called Katna in this district. The first or more northerly one is a mere nála, rising in the Khutár parganah of the Sháhjahánpur district from a large tank near the

[1] The Sanskrit name of the river is said to be Gomati and General Cunningham identifies it with the Kúhi of the early geographers. A further account of it will be found in the Jaunpur and Gházipur notices and in the Oudh Gazetteer. At page 406, Vol. III., of the Oudh Gazetteer, the Gúmti is said to rise in the Sháhjahánpur district, but that statement was only correct as long as the Púranpur parganah belonged to this district.

village of Máti, and crossing to the Oudh border, where it forms the boundary between Khutár and the Kheri district for some 8 miles. In Khutár it is a small stream, and in the cold weather resembles a low swamp more than a river; near it is much jungle and its valley is low and unhealthy. In Oudh the Katna flows through the Kheri district, and then, crossing part of the Sítápur district, finally falls into the Gúmti.

Katna (II.)

The second Katna rises in the Pilibhít district, flows through the Bísalpur parganah and first touches the Sháhjahánpur district on the boundary between Nigohi and Bísalpur. It then forms the boundary between Nigohi on one side, and Bísalpur, Jalálpur and Tilhar on the other, and finally falls into the Garra. The Katna is dammed each year at Baráh, where a large head of water is obtained for irrigating the tracts of hard thirsty clay soil in the Nigohi and Tilhar parganahs.

Khaimúa.

The Khaimúa nála rises in Bísalpur, flows through parganah Nigohí of this district for some 14 miles and then falls into the river Garra. There is along most of its course a marked rise from the left bank of the Khaimúa; but it is only a drain and no stream remains in the cold weather, the nála drying except where water is kept up by the small dams made for irrigation purposes.

Khanaut.

The Khanaut rises in parganah Púranpur of Pilibhít, and on first reaching the Sháhjahánpur district it forms, for more than 24 miles, the boundary between Pawáyan and Bísalpur. It then crosses the south-west portions of Pawáyan and Barágáon for some 10 miles, enters the Sháhjahánpur parganah, and 8 miles lower, after passing under the city of Sháhjahánpur, falls into the Garra. The Khanaut all along flows in a wide well-defined valley, and in heavy floods, for a few days, the whole valley becomes one sheet of water. The ordinary bed is narrow but deep, and the river winds from side to side of the valley in an incessant series of bends and turns, the actual channel being most tortuous. Its stream is slow, but the channel is deep, and the amount of water in the river varies little except during actual floods.

Gola and the city of Sháhjahánpur are the only places of interest on the Khanaut in this district. There is now only one masonry bridge on the Khanaut, and that is in Sháhjahánpur city. It was built some 60 years ago by Hakím Mahndi Hasan, then the Lucknow Wazír. Formerly a masonry bridge existed on the Pawáyan road, but it gave way many years ago, and its place is now supplied by a bridge of boats. The Oudh and Rohilkhand Railway crosses it

by a large bridge below the station of Sháhjahánpur. There are fords at short intervals all along the river, and at every village of any importance a boat is kept for use during the rains.

Rámganga.

The Rámganga for some 12 miles flows along the boundary between this and the Budaun districts, and then flows across Jalálabad tahsíl into the Farukhabad district. There is no town on the river in the Sháhjahánpur district, and the Bahgul is the only tributary it receives. A bridge of boats is maintained during the dry season at Kolághát, a few miles from Jalálabad, on the road to Dháighát on the Ganges. Elsewhere there are numerous fords in the dry season and boats at most villages.

The Rámganga changes its course in the Sháhjahánpur district as freely as lower down in Farukhabad, and there is generally no *dhár dhura*, or custom of the mid-stream boundary. The custom of *mendh dhura* prevails and the total area of a village remains unchanged, no matter what the changes in the river's course may be. Along part of the course in Khera Bajhera, and in the case of one or two Jalálabad villages, *dhár dhura* prevails, but the general custom is that of *mendh dhura*.

Rapatua nála.

The Rapatua is a small tributary of the western or Nigohi Katna. It falls into that stream immediately on entering the Sháhjahánpur district.

Reoti nála.

The Reoti is a small nála which rises in the Farídpur parganah of the Bareilly district, crosses the northern part of the Khera Bajhera parganah of this district, and falls into the Bahgul river under the village of Súrjupur.

Sakaria nála.

The Sakaria is a small stream which rises in parganah Bísalpur of the Bareilly district and falls into the Khanaut in the Pawáyan parganah of this district.

Sarau nála.

See Garai.

Sot.

The Sot or Yár-i-Wafadár rises close to Amroha in the Moradabad district, flows through the Moradabad, Budaun, and Sháhjahánpur districts and falls into the Ganges below Dháighát. In the Sháhjahánpur district it crosses the Jalálabad parganah, its course being nearly parallel with and some four miles distant from that of the Ganges. In Jalálabad the Sot affords irrigation to a great part of the *bankati* country already described.

Sukheta nála.

The Sukheta nála rises from a large tank between Náhil and Pawáyan in Pawáyan parganah of this district, passes through the Barágáon parganah to the Oudh border, and then for 12 miles

forms the boundary between the Sháhjahánpur and Kheri districts. At first the Sukheta can only be traced as a drainage line, but along the Oudh border the channel is deep and well defined, although even here it is only a drain, drying completely in the cold weather. The Sukheta has a course of about 30 miles in the Hardui district and finally falls into the Garra.

Ul.

The Ul rises close to the triple junction point of the districts of Sháhjahánpur, Pilibhít, and Kheri, and for a few miles forms the boundary between Sháhjahánpur and Kheri. In the cold weather the Ul is here only a depression in the centre of a wide opening in the forest. The Ul then crosses the Oudh districts of Kheri and Sítapur, falling into the Ghágra on the Bahraich border of the Sítapur district.[1]

Canals.

This district has no canals and is believed not to require any. The Sárda canal, according to the last project,[2] will be taken from Kataiya, a village in the Kheri district, at some distance beyond the boundary with Sháhjahánpur, and will not be carried through any part of this district. The original project by Captain (now Lieutenant-Colonel) Forbes contemplated the canal's commencement from Banbasa, much further north, with branches starting from beyond the western boundary of this district and traversing it from north-west to south-east. These were to have been named the Fyzabad, Benares, and Sháhjahánpur branches.

A supplementary weir and supply channel, starting about 70 miles below Banbasa, were also estimated for, and these works combined gave an ample supply for the irrigation of the dry tracts of the Ghágra-Ganges *doáb*. That project was, however, for various reasons laid aside for a time, and when, on the continued failure of the crops in Oudh, the necessity for the construction of these canals was again felt in 1878, the experience gained from the success of the Narora weir at the head of the Lower Ganges canal was considered sufficient to prove the advantage of taking out the supply from the sandy bed of the Sárda, instead of leading it down along the watershed from the boulder bed, as contemplated in the original project. At the same time the provision made by the first scheme for the irrigation of the Pilibhít, Sháhjahánpur, and Kheri districts was omitted. The disadvantages of the original proposal were that two weirs would be required; that the neighbourhood of Magla and Barmdeo, where the head-works would have been, is so unhealthy that no European—and

[1] The above account of the rivers and streams is chiefly taken from notes left by the late Mr. George Butt, C.S., formerly Assistant Settlement Officer, Sháhjahánpur. [2] See *Report on the Revised Project for the Sárda Canals by* Captain J. Clibborn, R.S.C., and W. E. Garstin, Esq., Executive Engineers, 1881.

few natives—can live there during the rains; and, thirdly, there would have been a greater length of canal and consequent greater cost.

With regard to the exclusion of Sháhjahánpur, Pilibhít, and Kheri from the benefits of canal-irrigation Colonel Brownlow remarks:—"It may be taken as generally admitted now, by the best authorities, that canal water is far too valuable to be expended in districts able to raise crops, with but 10 per cent. of the cultivated area irrigated in an average year, granting that, as occurs in the above-mentioned districts, water at a reasonable expense is available; and they are certainly not worse off than some parganahs in Oudh irrigating 20 per cent. more." It may be as well to mention here that the project now under the consideration of Government provides only for the irrigation of the Ghágra-Gúmtí *doáb*;[1] but the weir at Kataiya will provide a sufficient supply for the whole Ghágra-Ganges *doáb*; and head-works have been designed in accordance with the full bed-width, 270 feet, for a calculated discharge of 7,000 cubic feet per second required for the complete system of canals. It is not proposed, however, to excavate the main line above the Benares head at present to a greater width than 200 feet, which will pass the 3,000 cubic feet required for the Ghágra-Gúmtí *doáb*. The system of Sárda canals as proposed will exceed 1,000 miles in length, extending to Jaunpur, Azamgarh, Benares, and Gházipur. The chief interest to this district in connection with this work lies in the probability that it will be preceded by the construction of a light railway from Sítapur to Pilibhít, crossing the northern part of the Sháhjahánpur district. The canal itself (the complete project) is estimated to cost Rs. 5,36,82,285 (£5,638,228)[2]; but it is also calculated that a return of 6·25 per cent on capital expended will be obtained from the water-rates, enhanced land revenue, and miscellaneous receipts.[3]

Ponds and marshes.

There are no pieces of water in the district worthy of the name of lakes, as even the largest dry up in April or May in ordinary seasons, or else shrink to the dimensions of small ponds, and afford no irrigation in those months to the young sugarcane, the only crop which is then in the ground and requires irrigation. There are, however, numbers of large ponds and shallow marshes in different parts of the district, chiefly at the commencement of lines of drainage, or in their course before the line of drainage has assumed the form of a defined *nála*.

Amrsanda jhíl.

The largest of these is near Amrsanda, between Náhil and Pawáyan, and occupies 312 acres. This is the real head of the Sukheta nála. The Garai similarly rises from a large jhíl between

[1] *i. e.*, the tracts between the Ghágra and the Gúmti. [2] Taking the rupee at 2 shillings: at the present rate the cost would of course be considerably less in English money. [3] Report on the revised project for the Sárda Canals, 1881.

the Bahgul and Deoha rivers, four miles south of Khudáganj and five miles north of Kaṣra. There are two smaller jhíls not far from this one, two miles north and half a mile east of Katra. Of the other large jhíls, one, west of Barágáon, occupies about 117 acres; another, near Tikri, in the northern part of Sháhjahánpur pargaṅah, 221 acres; and a third in Khutár parganah, near Nadotha, occupies 271 acres and never completely dries up. There are many smaller ones scattered about the district, all of which afford extensive irrigation to the spring crops in October, November and even in the first half of December.

Jhíls near Katra.

Jhíl west of Barágaon.

Jhíl near Tikri.

Nadotha jhíl.

The principal pieces of jungle remaining in the district have been already mentioned. In Khutár there is a large extent of jungle still unreclaimed, consisting chiefly of *sál*, but not now containing any large trees, though the jungles are of great value as furnishing large supplies of the exact description of wood most in demand amongst the native house-builders. There are two smaller pieces of the same description of jungle in the Pawáyan parganah—one on the river Gúmti, the other on the Khanaut; but in the rest of the district the jungle remaining is *dhák* and thorn bushes, and is almost confined to the hardest and poorest soil in the Nigohi Jalálabad, and Jamaur parganahs, and even this is being brought under the plough.

Forest and jungle.

The *dhák* tree (*Butea frondosa*) grows to a large size if allowed; but these *dhák* jungles are usually cut down every eight or ten years and sold for fuel or charcoal, or, when not cut down, incisions are made in the bark to cause the gum to exude, which is gathered and sold. Hence in the greater part of the district the *dhák* jungles do not consist of large, full-grown trees, but of mutilated and stunted trees and saplings. The largest amount of continuous *dhák* jungle is to be found in the *bankati* tract of the Jalálabad tahsíl. But there are large patches and stretches of it extending through several villages in almost every parganah, and especially along the Oudh border. The land on which the *dhák* grows affords grazing ground for cattle, sheep and goats, so that this *dhák* jungle and culturable waste area (as it is called) is by no means unprofitable, nor is it desirable that it should all be reclaimed and brought under the plough.[1] The whole of this unreclaimed area, made up of forest, *dhák* jungle, open grass land, &c., which is designated old unbroken culturable waste, amounted for the whole district at the settlement to 226½ square miles, bearing a proportion to the total area of the district of 17 per cent., and to the assessable

[1] For the other uses of *dhák* see Part II. *infra*.

area (*i.e.*, culturable and cultivated, with groves and new fallow) of just under 20 per cent.

Pastures.

There are no large pasture grounds in the district, and in many parts of it not an acre of pasturage will be seen for miles. Cattle are sent in large numbers from the north of the district to graze in Nepál, going early in the cold weather and returning at the commencement of the rains.

Communications. The railway.

The Oudh and Rohilkhand Railway[1] passes across the middle of the district, entering it at the southern corner of parganah Sháhjahánpur, and running north till nearly opposite the city, when it bends round to the west, to cross the Khanaut valley at right angles. Thence it runs due west past Tilhar, and with a slight inclination northwards past Míránpur Katra on its way to Bareilly. Sháhjahánpur is therefore connected by rail on the south with Lucknow, and through it with Cawnpore and Benares on the East Indian Railway, and to the north-west with Bareilly, Chandausi, and Moradabad in Rohilkhand, and through Chandausi with the East Indian Railway at Aligarh.

The entire length of this line within the Sháhjahánpur district is 35½ miles[2] and the stations are five, *viz.*:—

	Miles from Benares Cantonment.	*Miles from Moradabad.*
Kahelia	294	125
Rosa Junction	300	119
Sháhjahánpur	304	115
Tilhar	316	103
Míránpur Katra	322	97

Rosa factory is connected with the main line by a short one constructed and worked by Messrs. Carew and Company, Limited, to convey their produce between the factory and the Oudh and Rohilkhand Railway. There is no station at Rosa, but there is one at Rosa Junction.

The railway is a single line of 5 feet 6 inches gauge. The permanent way adopted consists of 60lb. flat-footed rails on cast-iron bowl sleepers laid in sand and ballasted on top with broken brick or *kankar* (nodular limestone). The width of formation is 18 feet, the rail level being 1 foot 6 inches above forma-

[1] The following description is taken from a note by the late Mr. R. G. Currie, C.S.

[2] The south-eastern boundary of the district lies between the Aujhi and Kahelia stations at 290 miles from Benares, and the western boundary is at the Bahgul river about half a mile south of the Fatehganj railway station at 325½ miles from Benares. A revision of mileage took place when the railway was extended from Benares cantonment to the Ganges river. (*Note by H. F. Payne, Esq., Traffic Superintendent, Oudh and Rohilkhand Railway*).

tion. The slopes of banks and cuttings are formed at 2 to 1. All passenger platforms are 2 feet 9 inches, and goods platforms 3 feet 9 inches, above rail-level. The lengths of passenger-platforms are, at Kahelia 500 feet, at Rosa Junction 425 feet, at Sháhjahánpur 800 feet (and a goods platform of 800 feet), at Tilhar 500 feet (and a goods platform of 250 feet), and at Míránpur Katra 300 feet. There are two goods sheds at Sháhjahánpur and one at Tilhar. There are drinking wells at every station, an engine-watering well and column at Sháhjahánpur and Tilhar and a tank-house at the first of these stations. Each station has a telegraph office attached to it.

From the commencement of the line in this district to Kaheliá, the first station, a distance of 4 miles, the line runs straight on a slight embankment. From Kahelia to Rosa Junction, 6 miles, it runs almost on the surface with little embankment or cutting. On leaving Rosa Junction the main line curves to the westward and is on a slight bank. It then passes through a mile of cutting (the greatest depth of which is 10 feet) before entering the valley of the Khanaut. This river is crossed by a girder bridge of 10·60 feet openings, at a height above the water level of 22 feet, the river rising 11½ feet in flood. The piers are circular and rest on masonry wells 14 feet in diameter, sunk to a depth below water-level of 40 feet, and are built above that level with a diameter of 10 feet. Iron girders 4 feet in depth rest on these piers, with wooden transverse sleepers to carry the rails, which are placed over the centres of the girders. A planked footway is provided over this, and the same provision is made for all bridges that exceed 60 feet in length. Beyond the Khanaut the line runs through a cutting to Sháhjahánpur station.

From Sháhjahánpur to half a mile west of the Garra river the line runs on a high embankment. Thence to Tilhar station the bank is very slight and the line is straight between the two stations. The Garra river is crossed at 307 miles (from Benares cantonment) by a girder bridge of 18·56 feet openings, at a height above low water level of 22½ feet, the river rising 13 feet in flood. The piers, masonry wells and iron girders are similar to those of the Khanaut bridge, except that the piers are sunk to a depth below low water of from 70 to 80 feet.

From Tilhar to Míránpur Katra the line keeps close to the surface and is straight. On leaving Míránpur Katra it curves slightly to the east. From Míránpur Katra to the Bahgul bridge, which is at the end of the Sháhjahánpur district, the line is on a moderate embankment. The Bahgul is crossed near the boundary of the district by a girder bridge of 8·56 feet openings and two land spans of 30 feet. The height of rails above low water is 22½ feet, the

river rising in flood 15 feet. The piers are circular and rest on masonry wells 12½ feet in diameter, sunk to a depth below low water of 45 feet. The superstructure is the same as in the Garra and Khanaut bridges.

From Aujhi to Kahelia the line rises 1·30 feet per mile, from Kahelia to Sháhjahánpur 0·96 feet per mile, from Sháhjahánpur to Tilhar 1·04 feet per mile, from Tilhar to Míránpur Katra 1·10 feet per mile, and from Miránpur Katra to Fatehganj 0·75 feet per mile.[1]

The railway was commenced in this district in 1869, and was completed and opened right through to Bareilly in November, 1873.

Roads.

So lately as 1867 there was no metalled road leading into or out of the cantonments, civil lines or city of Sháhjahánpur for a distance of more than a mile and Sháhjahánpur was inaccessible by any kind of wheeled conveyance from every direction. There were the metalled roads through the city, the civil lines and cantonments, and for about a mile out on the Bareilly road in one, and on the Sítapur road in the other direction; but nothing more, excepting the portion of the Rohilkhand Trunk Road between Fatehgarh and Bareilly, which passed through Míránpur-Katra and Jalálabad.

Now Sháhjahánpur is connected by metalled roads with Lucknow through Sítapur on the south-east, with Bareilly through Tilhar on the north-west, with Fatehgarh through Jalálabad on the south-west and with Pawáyan on the north.[2]

The appended statement shows the metalled and unmetalled roads with the mileage of each in the district, the classification being into 1st class or metalled and bridged; 2nd class or raised and bridged, but not metalled; 3rd class or partly raised and bridged; and 4th class or cart-tracks neither raised nor bridged :—

First class roads.

Name of road.	Mileage within district.	Principal towns and villages on road.
Rohilkhand Trunk ...	31	Enters district in 20th mile from Fatehgarh; passes Jalálabad (26th), Kudaiya (33rd), Madnápur (36th), Míránpur Katra (47th), and leaves the district at the Bahgul river (51st), near Fatehganj (in Bareilly).
Katra branch (usually called the Bareilly road).	19	From Sháhjahánpur to the last, which it joins near Katra; crosses Garra river by a bridge of boats at Nibhia Ghát in the 4th mile; passes Banthra (7th), Tilhar (13th). Metalled feeders 1½ miles in length connect it with railway stations of Tilhar and Katra.

[1] Note by the late Mr. R. Currie, C.S. [2] Settlement Report.

First class roads—(concluded.)

Name of road.	Mileage within district.	Principal towns and villages on roads.
Jalálábád branch (or Fatehgarh road)	21½	First three miles are in cantonments and city of Sháhjahánpur; crosses Garra river in 3rd mile; passes Jamaur (7th), Kánt (11th); and joins Rohilkhand Trunk Road at Jalálabad (25th).
Sítapur road ...	10	Bridge of boats over Khanaut at Lúdipur ghát in the 1st mile; crosses Oudh and Rohilkhand Railway (4th), giving off the city branch; passes Guri (9th); crosses Sukheta *nála* (10th). The city branch crosses the Oudh and Rohilkhand Railway at Rosa Junction station and the Khanaut by an old masonry bridge in the city.
City branch ...	3	
Sháhjahánpur-Pawáyan,	17	First three miles are in cantonments; crosses Khanaut in 6th mile at Sindhauli ghát; passes Sindhauli (7th), Dhakiya (8th), Barágáon (15th), ending at Pawáyan (17th).
Total ...	101½	

Second class roads.

Sháhjahánpur-Pilibhít,	22	Starts from the Katra road in the 1st mile near the Sháhjáhánpur railway station; passes Nigohí (16th); crosses the Katna *nála* (which forms the district boundary) in the 22nd mile.
Sháhjahánpur-Muhamdi	8	Branches off from the Sítapur road at 2nd milestone; crosses the Sukheta *nála* by a masonry bridge at Japnapur.
Sháhjahánpur-Sháhabad,	13	Starts from the Sítapur branch road near the masonry bridge (Hakim Mahndí's) over the Khanaut: first 2½ miles are in the city of Sháhjahánpur; passes Rosa Factory (3rd), Misripur (4th), Bádsháhnagar (8th), Seramau (11th) and leaves the district in the 13th mile.
Pawáyan-Khutár ...	14	Continuation of the metalled road from Sháhjahánpur; crosses the Bhainsí *nála* by a wooden bridge in 23rd mile (from Sháhjahánpur); the Gúmti in 25th mile (temporary bridge of boats or ferry).
Khutár to Oudh boundary.	3	
Katra-Khudáganj ...	12	Branches off near the junction of the Sháhjahánpur and Katra with the Rohilkhand Trunk Road; crosses the Oudh and Rohilkhand Railway in 2nd mile; Meona Factory (9th), Khudaganj (10th), and thence to district boundary (12th).
Kánt-Madnapur ...	8	Made as a famine work in 1878; branches off from Jalálabád branch road in the 4th mile and joins the Rohilkhand Trunk Road in the 36th mile from Fatehgarh.
Total ...	80	

The above are all the through 2nd class roads. There are besides several small local roads, such as one connecting Nibhiaghát with Rájghát, running along the bank of the Garra to Azízganj (4½ miles); a road from the Sháhabád road to Dinapur near Rosa factory (1¾ miles); and the railway feeder from Bádsháhnagar to Kaheliá railway station (2 miles); total of 2nd class roads 91¼ miles.

Third class roads.

Name of road.	Mileage within district.	Principal towns and villages.
Pawáyan-Bísalpur (in Pilibhít).	9½	Passes Náhil (5th mile) and crosses the Khanaut at the district boundary (10th mile).
Pawáyan-Gularia ...	20	Leads to Púranpur in Pilibhít; then passes Banda (28th),[1] Gularia (36th), and crosses the Gúmti at the boundary.
Jalálábád-Dhálghát (on the Ganges).	12	Leads to Farukhabad; branches off from the Rohilkhand Trunk Road in the 26th mile from Fatehgarh; crosses the Rámganga in the 2nd mile; passes Zarinpur (5th).
Jalálábád-Kúndaria ...	13	Leads from Jalálabad into the Budaun district; crosses the Bahgul at the 4th mile; Rámganga in 10th.
Pawáyan-Nigohi ...	15	Joins the Sháhjahánpur-Bísalpur road at Nigohi.
Tilhar-Jaintipur ...	10	Raised by famine labor in 1878; crosses the Rohilkhand Trunk Road in its 44th mile from Fatehgarh; crosses the Bahgul near Jaintipur and the Rámganga near the boundary.
Fatehganj-Budaun ...	10	Starts from the 51st mile on the Rohilkhand Trunk Road near Fatehganj Station (Oudh and Rohilkhand Railway); passes Bajhera (7th mile); crosses the Rámganga beyond the boundary, in the Budaun district.
Sháhjahánpur-Paina ...	2	
Pawayan-Jíwán ...	3	
Total ...	94½	

Fourth class roads.

Tilhar-Khudáganj (15); Tilhar-Nigohi (13); Khutár-Seramau (10); Tilhar-Barkhera (4); Sháhjahánpur-Sháhbáznagar (3); total of 4th class roads 45, grand total 332¼ miles.

The above total mileage includes the portions of roads lying within municipal and cantonment boundaries, but the actual mileage maintained by the provincial branch of the Public Works Department is only 318 miles 2 furlongs.

In the following table will be found the distances from Sháhjahánpur of the principal places in the district; the mileage is measured by road:—

Town or village.	Distance in miles.	Town or village.	Distance in miles.
Barágaon	14	Khudáganj	24
Jalálabad	18	Khutár	32
Jalálpur	24	Kúndaria	34
Jamaur	4	Mirzapur	27
Kahelía	10	Nigohi	15
Kánt	9	Pawáyan	17
Katra or Miráupur Katra ...	18	Rosa	2
Khera Bajhera	25	Sháhbáznagar	3
Khimaria	27	Tilhar	12

[1] The mileage as from Sháhjahánpur is continued from the 17th milestone at Pawáyan.

The distances from Sháhjahánpur of several smaller places will be found in the final or Gazetteer part of this notice.

Encamping-grounds.

There are eight encamping-grounds for troops in the district: four on the Rohilkhand Trunk Road, one at Jalálabad, the second at Madnápur and the other two in Tilhar; one in Sháhjahánpur cantonments; two on the Sháhjahánpur-Jalálabad road, at Kánt and Jalálabad; and one at Guri on the Sháhjahánpur-Sítápur road. Supplies are plentiful at all except Madnápur and Guri. Carriage is available up to 400 carts and 500 ponies on a fortnight's notice to the district authorities.[1] There is only one dák bungalow in the district, and that one is in the Sháhjahánpur cantonments.

Saráis.

There are rest-houses for natives on most of the main roads, but none of them call for special remark except the large masonry *saráis* at the entrance to the city of Sháhjahánpur, which was built in 1823 by Nawáb Mirza Hakím Mahndi Ali Khán, the full title of the minister of the King of Oudh, who has already been mentioned in connection with the masonry bridge over the Khanaut.

Bridges.

The only masonry bridge of importance on the roads is that just referred to over the Khanaut. It has 33 arches of 6 to 23 feet of span, the breadth of the roadway is 23 feet and the height of the bridge at the middle arch 28 feet. A description of the railway bridges has already been given. Following precedent a few details of military importance are given, and the annexed statement[2] shows the manner in which the principal roads cross the principal streams, with the breadth and depth of rivers and the nature of their banks:—

Road.	River.	Means of transit.	*Flooded season.*		*Dry season.*		*Character of*	
			Breadth	Depth.	Breadth.	Depth.	Bank.	Bed.
1st Class.			Feet.	Feet.	Feet.	Feet.		
Sháhjahánpur-Jalálabad.	Garra ...	Bridge of boats all the year round except in very heavy floods.	1,730	30	105	8	One bank high and well defined; the other shelving.	Sand.
Sháhjahánpur-Katra branch to Rohilkhand Trunk Road, Nibhiaghát.	Ditto...	Ditto ...	Do.	Do.	Do.	Do.	Do.	Do.

[1] Mr. Currie's notes. [2] Kindly furnished by Mr. S. Peart, District Engineer.

Road.	River or stream.	Means of transit.	*Flooded season.*		*Dry season.*		*Character of*	
			Breadth.	Depth.	Breadth.	Depth.	Bank.	Bed.
1st Class—(concluded.)			Feet.	Feet.	Feet.	Feet.		
Sháhjahánpur-Sítápur road.	Khanaut ...	Bridge of boats kept up during whole rainy season usually.	1,320	27	60 to 90	8	Hard clay, well defined.	Clay.
Sháhjahánpur-Pawáyan road.	Ditto ...	Ditto, but only ferry during rains.	Do.	Do.	Do.	Do.	Do.	Do.
2nd Class.								
Sháhjahánpur-Pilibhít.	Khaimúa,	Masonry bridge (4 spans of 32 feet each.)	350	18	Dry.	Dry.	Clay ...	Do.
Ditto (at the district boundary).	Katná ...	Ferry ...	1,380	27	30 to 50	10	Do.	Do.
Sháhjahánpur-Muhamdi at boundary.	Sukheta ...	Masonry bridge (3 spans of 30 feet each.)	790	11 to 12	Dry.	Dry.	Do.	Do.
Sháhjahánpur-Sháhabad.	Seramau ...	Masonry bridge (15 feet span).	90	10	Do.	Do.	Do.	Do.
Pawáyan-Khutár.	Bhainsí ...	Wooden bridge five spans of 20 feet each.	570	15	30	3	Do.	Sand.
Ditto ...	Gúmti ...	Bridge of boats in dry season and ferry in rains.	2,600	27	45	11	Do.	Do.
Katra to Khudáganj.	Bhaksí ...	Masonry bridge (15 feet. span.)	310	14	Dry.	Dry.	Do.	Clay.
3rd Class.								
Pawáyan-Bísalpur.	Khanaut ...	Ford in dry season: boats occasionally in rains.						
Pawáyan-Gularia	Gúmti ...	Ditto.						
Jaláláabad-Dháighát.	Rámganga,	Bridge of boats in dry season, ferry in rains.	2 to 3 miles	15 to 45	500 to 700	5 to 24	High; right bank clay, left bank sand.	Sand.

Road.	River.	Means of transit.	Flooded season.		Dry season.		Character of	
			Breadth	Depth.	Breadth	Depth.	Bank	Bed.
3rd Class-(concluded.)			Feet.	Feet.	Feet.	Feet.		
Jalálabad-Kúndaria.	Rámganga,	Ferry ...	...	...	...	...	Shelving, sandy.	Sand.
Pawáyan-Nigohi.	Khanaut...	Ford in dry season; ferry in rains.						
Fatehganj-Budaun.	Rámganga,	Bridge of boats in dry season and ferry in rains						
4th Class.								
Khutár-Serámau north.	Katna ...	Ferry in rains: fordable in cold weather.	710	23	15 to 25; sometimes runs dry.	2 to 4	Clay ...	Clay.
Tilhar-Nigohi.	Garái ...	Metalled dip.						
Ditto ...	Garra ...	Ferry ...	620	14	10 to 20	2 to 5; sometimes runs nearly dry.	Do. ...	Sand.
Ditto ...	Unaria ...	None; generally dry.						

Ferries.

The principal public ferries are at the following places:—On the Garra river at Rájghát, Nibhiaghát, Kakraghát, Urelaghát, and Khirkighát, all immediately below the city, the first named (Rájghát) being on the Sháhjahánpur-Jalálabad and the second (Nibhiaghát) on the Sháhjahánpur-Bareilly road; on the Khanaut at Sindhaulighát on the Sháhjahánpur-Pawáyan road; and on the Rámganga at Kolághát near Jalálabad, at Singahághát near Khandar, and at Barhau a few miles below Kolághát, but not on any well-known road. Dháighát on the Ganges is in the neighbouring district of Farukhabad.

Ferry receipts and expenditure.

The receipts realized from the ferries, pontoon bridges and bridges-of-boats in the district and the expenditure on repairs, renewals, and maintenance is shown for five years in the appended statement:—

	Receipts.	Expenditure.	Net income to Government.
	Rs.	Rs.	Rs.
1875-76	10,580	4,363	7,447
1876-77	12,375	1,639	10,736
1877-78	13,418	2,848	10,570
1878-79	13,258	1,838	11,420
1879-80	14,165	630	13,535
1880-81	12,460	1,259	11,201

In May, 1879,[1] a new principle was introduced, under which the lessees are required to supply the boats and plant required for the ferries. The new

[1] Government Resolution No. 631 $\frac{Bd.}{c.}$, dated 17th May, 1879.

system can only be gradually adopted, as formerly the boats and plant generally belonged to Government. It is considered that in the long run economy will be effected by the change.

Climate

The climate is very similar to that of most parts of Oudh and Rohilkhand, drier than that of Lower Bengal, but moister than that of the Doáb. The country throughout the year, except in the months of May and June (till the rains come on), has some pretensions to looking green and fresh, and at any rate is not brown and parched like the Doáb. It is quite an exception for two full months to pass at any time of the year without some rain, and usually the winter rains are pretty regular and copious about Christmas time, or during the first fortnight in January.

The description given by Mr. Moens of the Bareilly climate is almost equally applicable here. It has been quoted at length in a preceding volume.[1] The notable exception to the general heathiness of the climate is, as already mentioned, the northernmost parganah, Khutár, which, from its proximity to the Tarái forests and also the presence of a large forest-area in the parganah itself, is very malarious. Bad fever and ague prevail there in September and October and also, but generally in a less severe degree in April and May. The northern parts of parganah Pawáyan, adjoining Khutár, have a climate very similar to that of Khutár, but not quite so bad. Some parts of Jalálabad about the Sot, and between the Sot and the Ganges, are unhealthy, and this is probably attributable in some measure to the water-logging of the country by damming the Sot for irrigation, but also in part to the heavy floods of the Ganges and Sot.

and rainfall.

The regular rains generally set in about the 15th of June and continue, without any considerable break or cessation of more than two or three days at a time, up to the middle or end of September.

The average annual rainfall varies for each tahsíl, as will be seen from the following statement :—[2]

Tahsíl.	Number of years on which average is struck.	Average annual rainfall.
		Inches.
Pawáyan	17	37·68
Tilhar	17	36·04
Sháhjahánpur	17	38·15
Ditto	31-33[4]	38·61
Jalálabad	17	33·37

[1] Gazetteer, V., 534. [2] Taken from printed tables compiled by Mr. S. A. Hill, B. Sc., Meteorological Reporter to Government, North-Western Provinces. [3] *i. e.*, for some months the registers are for 33, and for other months only for 31 or 32 years.

How little the average can be depended upon for foretelling the probable rainfall will be apparent from the following table, which shows the monthly and annual fall for each of the years 1876-80 :—

Rainfall statement of the Shâhjahânpur District from 1876 to 1880.

	Pawáyan.					Tilhar.					Shâhjahânpur.					Jalálabad.				
	1876.	1877.	1878.	1879.	1880.	1876.	1877.	1878.	1879.	1880.	1876.	1877.	1878.	1879.	1880.	1876	1877.	1878.	1879.	1880.
January ...	0·3	3·0	2·0	0·1	...	...	2·4	1·6	0·3	0·2	...	2·5	1·8	...	...	...	1·6	1·1	...	...
February ...	...	0·7	0·6	0·3	1·7	...	0·8	1·5	1·0	1·1	...	1·5	1·2	0·5	1·8	...	0·2	0·7	...	0·5
March ...	0·3	1·2	0·9	0·2	...	1·4	0·8	0·1	0·5	...	0·3	1·7	0·4	0·2	...	0·2	0·7	0·1	0·1	...
April ...	0·2	0·3	0·9	...	...	0·9	0·7	1·1	...	...	0·5	0·2	1·2	...	...	0 7	0 2	0·9	...	...
May ...	0·1	...	1·9	0·2	0·8	0·5	0·1	1·4	0·5	0·6	0·4	0·7	1·1	...	0·1	0·3	0 2	1·7	...	1·7
June ...	0·4	6·6	1·4	8·4	2·1	0·8	2·7	3·6	2·6	2·9	0·6	2·3	3·2	2·2	1·4	0·4	1·0	4·1	6·0	3·8
July ...	4·2	0·4	13·0	25·8	6·8	6·5	1·3	12·4	25·0	5·7	9·5	2·6	18·1	24·8	11 6	12·2	2·6	11·8	23 0	9·4
August ...	6 7	5·7	6·4	25·9	2·1	6 2	0·5	9·1	21·9	0 9	8·2	0·8	11·9	22·3	1·3	10·2	2 9	10 6	15 9	0'5
September ...	7·1	...	12·5	5·3	4·7	4·6	1 6	14·0	14·9	4 6	6·6	1·9	15·8	13·8	5·9	...	...	13·8	5 1	7·6
October ...	1·0	4·6	...	5·3	...	2·6	4·0	...	5·6	...	0·4	4·7	...	5·7	...	0 9	3·6	...	2·5	...
November ...	...	0·3	...	...	0·3	...	0·5	...	...	0 1	...	0·1	...	...	0·5	...	...	...	...	...
December ...	...	2·6	...	0·2	0·5	...	3·6	...	...	0·7	...	3·2	...	...	0 5	...	2·4	...	...	...
Total ...	20·3	25·4	39·6	71·7	19·0	23·5	19·0	44·8	72·3	16 8	26·5	22·2	54·7	69·5	23 1	32 5	15·4	44·8	52·6	23·5

The following are the only records of temperature forthcoming ;[1] no regular meteorological observatory has ever been established and these were taken at the hospital :—

Mean monthly temperatures.

Year.	January.	Feburary.	March.	April.	May.	June.	July.	August.	September.	October.	November.	December.	Year.
1851	48·0	55·5	61·5	72·5	84·3	94·8	86·0	90·0	82·0	78·0	68·4	62·6	73·6
1854	64·4	63·5	73·5	84·1	88·4	89·0	85·4	83·1	82·8	76·6	66·8	61·0	76·5
1855	56·0	...	...	...	..	...	...	...	...	...	...	...	...
Mean	56·1	59·5	67·5	78·3	86·3	91·9	85·7	86·5	82·4	77·3	67·6	75·1	75·1

Geology.

The Sháhjáhánpur district is entirely within the great Indo-Gangetic plain at an average elevation above sea-level of about 550 feet. The spirit-levelling operations of the Great Trigonometrical Survey have been already mentioned.

The slope is generally from north-west to south-east, and this is naturally the course of the principal rivers and streams. In the northern part of the district, bordering on the Tarái and partaking of its characteristics, water lies near the surface. The central portion is well drained ; but in the south, between the Rámganga and the Ganges, the country is low and water-logged. Our knowledge of the geology of the Gangetic plain is mainly confined at present to the surface. Whether it corresponds to an eocene sea, which has been filled up by deposits brought in by rivers, or whether its depression is of contemporaneous origin with the disturbance and contortion of the Himálayas and the other extra peninsular ranges, cannot be decisively answered by the geologists who have most recently discussed these questions.[2] They incline however to the latter opinion, basing their view on the close connection they find to exist between the physical features of the two areas : and especially does the coincidence in general outline—the parallelism in fact between the great area of depression and the ranges north, east and west of the great plain—seem to tend to confirm this view. Here we can only indicate very briefly the line of argument and quote the summing up :—

" It is not unreasonable to believe," write Messrs. Medlicott and Blanford,[3] " that the crust movements to which the elevation of the Himálayas, and of the Panjáb, Sind and Burmese

[1] Mr. Hill remarks on them :—" Although the means agree fairly with those of Bareilly, Lucknow, and other stations, the variations are too great" for the figures to be of much value. [2] See Medlicott and Blanford's Manual of the Geology of India, I., *lxii.*
[3] *Ibid.*

ranges are due, have also produced the depression of the Indo-Gangetic plain, and that the two movements have gone on *pari passu*. That the depression of the deltaic area of the Ganges is still in progress is shown by a series of facts..... ; and it has already been suggested that the disturbing forces affecting the Himálayas are still in action."

But this conclusion as to the probable contemporaneous origin of the depression and elevation must not be confounded with any presumption to be derived therefrom as to the relation of cause and effect between them. By a calculation too elaborate for repetition here it is shown that the depression of the Gangetic plain could only have produced a lateral movement of 126 feet, and have raised the Himálayas to an elevation of 7,000 feet only, provided all the lateral movement was expended in producing elevation. The scientific conclusion seems to be that both facts were due to the same forces, without the one being in any way the cause or effect of the other.

PART II.

PRODUCTS OF THE DISTRICT: ANIMAL, VEGETABLE AND MINERAL,

Animal kingdom.

A SCIENTIFIC list of the fauna of the Doáb has been given in the introduction to the fourth volume of this series, and a more complete list of the Himálayan and sub-Himálayan species will be found in the volumes dealing with the Kumaun Division. It would be needless repetition, therefore, to do more here than note a few unscientific details which may yet have some popular interest.

Wild animals and game.

Leopards are not uncommon in the tracts of *sál* and other jungle in the north of the district; a wandering tiger may still sometimes visit these jungles and the lynx has been shot in parganah Khutár, but these larger animals of the feline tribe are seldom to be met with in the district. Spotted deer (chital, H.; *Axis maculatus*) inhabit the tract just mentioned and the nílgái (*Portax pictus*) and wild boar are found in small numbers in the patches of *dhák* jungle scattered about the district. The hog-deer is occasionally found and the four-horned antelope has been shot in the district. The common antelope is met with in small numbers almost everywhere, but large herds are found only on the highlands near the river Gúmti and in the valley of the Ganges. The bustard has been shot and the florican and the lesser florican are occasionally seen, and hares, black and grey partridge, quail, the small sand-grouse and peafowl are to be found almost everywhere. The large sand-grouse is also sometimes shot.

The large ponds and marshes abound in waterfowl of all sorts, several kinds of geese, eight or ten different kinds of ducks, and several species of teal and snipe, and afford excellent sport for some four months during the cold season.

A few deaths by wolves are recorded each year, but wolves are not numerous. Snakes figure more prominently as destructive agents.

The deaths, according to a statement supplied by the magistrate, numbered as follows in each of the years 1876-81 :—

Year.	Wild animals.	Snakes.	Total.
1876	32	84	116
1877	21	89	110
1878	13	69	82
1879	7	106	113
1880	10	141	151
1881	2	131	133

Rewards on the usual scale are offered for the destruction of wild animals (tigers, leopards, wolves and bears), but are seldom earned, as very few of these animals are now to be found in the district.[1]

Domestic cattle.

The horned cattle of the district are small and much inferior to those south of the Ganges. The cost of bullocks of the kind used ordinarily in agriculture is from 8 to 25 rupees each. The best are found in parganah Khutár, where attempts to improve the breed have been made. This was also done at the Rosa factory by Mr. Carew in 1866, and by Government in 1867, but the climate proved unfavorable to the attempt, the imported animals dying out. Camels are little used for the same climatic reason. Sheep and goats are very small. Good horses are not now bred in the district, although tradition tells of a valuable breed that existed thirty or forty years ago. Stud stallions are, however, kept at Khandar in Jalálabad and at Bhítára and Bhúria in Tilhar.

Fish.

As the subject of fishes has been treated with much brevity in previous memoirs, the following *resumé* (condensed from Dr. Day's excellent work) may not be out of place, and it will also serve for the succeeding district-notices. The great mass of fish residing in the fresh waters of India are *siluroids* or scaleless fishes and *cyprinidæ* or carps. The former are also popularly termed cat-fishes from their being provided with a number of feelers or long barbels arranged around the mouth. They mostly prefer muddy to clear water, and the more developed the barbels, the more these fishes appear adapted for an inland and muddy residence. The feelers just mentioned are apparently employed to facilitate movement in the mud, and as these fishes have less use for their eyes than forms that reside in

[1] As these pages are passing through the press the first systematic attempt is being made to exterminate venonous snakes by by entertaining for the purpose a staff of Kanjars or men of similar caste.—(*Letter of Officiating Secretary to Government, No.* 2478, *dated* 22*nd July*, 1882).

clear water, those organs remain largely undeveloped. In some specimens the skin of the head is found to pass over the eye without any trace of a free orbital margin—a circumstance that may, however, be due to age. Many of these fishes are credited with causing poisonous wounds, either from venom excreted or from intense inflammation caused by their jagged spines. Their respiration is carried on in two ways, either by using the air in solution in the water, or by taking in atmospheric air direct at a special organ where it oxygenates the blood, which can be returned for use into the general circulation without its going through the gills. Those provided with such a special organ are the true amphibious fishes, and they are represented among the Siluridæ by such forms as the *Clarias* and the *Saccobranchus*. The character adopted for subdividing the genera of both siluroids and carps is the presence or absence of any bony encasement of the air-vessel (not respiratory air-sac). The *patharchata* and *singhi* are examples of common siluroids. The *Cyprinidæ* as a rule thrive better in clear water, but many species of this family also obtain their subsistence in muddy places, for which their barbels may prove of considerable assistance. But there are few members of this family who are such foul feeders as the siluroids: consequently the carps may be deemed more wholesome and would be greatly preferable were it not for the numerous bones with which they are provided.

The task, however, of identifying the various native names—differently pronounced in neighbouring districts or even in neighbouring villages—with the scientific names of the species, is one that has yet to be performed, and we must be content for the most part with giving the native names.[1] The lists given for the neighbouring districts of Budaun[2] and Farukhabad[3] might serve equally well for this district, although the local names in the mouths of an absolutely illiterate class like the fishermen must differ somewhat in form, the same name being often pronounced very differently even by the same person at different times.

The following are the local names of the principal fish found in the rivers and lakes of the district, as given by a local authority[4]:—*Rohu, bosini, lánchí* (or *lapki*), *saunri, díngár* (or *dighár*), *bám, patharchata, múgri* (or *múngri*), *jhingá, chál, gonch* (or *gochh*); these are all represented in the lists of Budaun and Farukhabad fish. The following are apparently new names:—*Kaunchí, musúnri, katinna, malgá, chaití, chand-bijlá, bajár* (or *garai*), *bhúr*,[5] *parmúthná, mailúá, jháwar, khurmá.*

[1] A few of the scientific names are given in the Moradabad district notice (Part II.) *quod vide.* [2] Gaz., V., 20. [3] Gaz., VII., 33. [4] The late Mr. George Butt. [5] Included in Etáwah and Mainpuri lists, Gaz., IV., 245, 502.

From an account of these given by a local contributor[1] we learn that the kaunchí (*Labeo calbasu*) is found in all ponds and rivers and attains a length of three feet; the katinna (*Macrones tengara*), the malga (*Rhynchobdella aculeata*), which grows to about a foot in length, the chand-bijla (*Ambassis ranga*), the bajár or garaí (a variety of *Ophiocephalus*, probably *O. gachua*), the parmúthná (*Gobius giuris*), and the jháwar (*Macrones seenghala*), are common in all rivers and in many ponds throughout the district. The chaití is said to be a species of *barbus* of a red colour which is very much intensified after death; it attains about three inches only in length and is found everywhere. Of the other fish (musúnrí, mailúá, and khurmá) no information could be obtained.

Fishermen.

Kahárs amongst Hindus and Bhatiáras amongst Musalmáns are the chief fishing castes, and fishing forms a principal although not the sole means of their livelihood. The three twice-born classes of Hindus (Brahmans, Rájpúts and Banias) excepted, all Hindus eat fish, and even of the Brahmans Kanaujias do not disdain it or consider themselves forbidden by their caste to eat it. From August to December is the regular fishing season and the annual consumption of the district is stated approximately at 30 to 40,000 maunds.

Methods of catching fish.

Dr. Day in his report on the fresh-water fishes and fisheries of India and Burma (1873) has given full accounts of the various appliances, including what he terms fixed engines and dams across streams, as well as nets of the kinds described in previous volumes[2] of this series.

The local names given to the kinds in use in this district are as follows:—*ghunna*, a common casting net, with a mesh of ⅓ inch, made of cotton-thread; *bhakkua*, a larger kind, with a mesh of ½ inch and constructed of hemp string; *pandi*, a drag-net for small fish made of cotton thread, with a mesh of ⅓ inch; *ghasíta*, a larger sort, of hemp and meshes of one inch; *jalia*, a net, with meshes of ⅓ inch, stretched between two bamboos and dragged along by two men; *jalka*, a large drag net with equally small meshes, made partly of cotton and partly of hemp; *karhera*, a still larger one, with meshes of one inch; *binhor*, used in nálas and made of cotton-thread with meshes of ⅓ inch and less; *tappár*, a net fixed at the bottom of a bamboo—cane frame, with meshes of ⅓ inch, used in shallow water; and *kurcha*, a conical basket open at both ends.

Question of a close season.

The question whether a close season should not be enforced to prevent the waste of fish by the wanton destruction of the young fry is discussed in Dr. Day's report.[3] The collector

[1] Mr. D. C. Baillie, C.S. [2] *e. g.*, Gaz., VII., 33. [3] Dr. Day's Report, p. 152.

of Sháhjahánpur stated in 1868 that the imposition of a duty on fish would be the best means of protecting them, and this measure would not be quite without precedent, as in the Panjáb a license-fee or duty on nets is levied,[1] with apparently some effect in diminishing the waste of fish. The enforcement of a close season during May, June, and July would be a desirable measure, and it is in the power of the zamíndars to put a stop to fishing in their villages if they choose; but a special law would be required to compel them to do so.[2] These remarks apply chiefly to the river-fisheries, but large numbers of fish are found in the tanks and ponds scattered over the district and, as the water is drawn off for irrigation during the cold-weather months, these are caught not only with drag and casting nets but even by hand.

Mode of existence in the dry season.

How it happens that the supply of fish re-appears every year in tanks which have more or less completely dried up before the rains is a question which must often have presented itself for solution. Dr. Day's remarks on this subject[3] deserve quoting:—

Curious phenomenon.

"A curious phenomenon in Indian fresh-waters and one which has never been satisfactorily explained is the sudden appearance of healthy adult fish after a heavy fall of rain, and in localities which for months previously had been dry. When pieces of water inhabited by fish yearly dry up, what becomes of them? On 18th January, 1869, when examining this question, I was taken to a tank of perhaps an acre in extent, but which was then almost dry, having only about four inches of water in its centre, whilst its circumference was sufficiently dried to walk upon. The soil was a thick and consistent bluish clay, from which, and not nearer than 30 paces to the water, five live fish were extracted from at least two feet below the surface of the mud. They consisted of two of the *Ophiocephalus punctatus* and three of the *Rhynchobdella aculeata*. All were very lively and not in the slightest degree torpid; they were covered over with a thick adherent slime. Amongst the specimens of fish in the Calcutta Museum is one of *Amphipnous cuchia*, which was dug up some feet below the surface of the mud, when sinking the foundation for a bridge. If when the water failed fish invariably died, the tanks would be depopulated the succeeding year, unless a fresh supply was obtained from some other source; whilst the distance from other pieces of water at which they re-appear excludes, in many instances, the possibility of migration, which must always to a certain extent be regulated by distance, time and other local circumstances. Some species, especially "compound breathers," are able to live in liquid mud, which they cannot employ for the purposes of aquatic respiration. The practical question is whether, when food and water fails, some fish do not æstivate until the return of a more favorable season. Natives of India assert that they do thus become torpid in the mud. As the water in tanks becomes low, the fishes congregate together in holes and places in which some still remains, where they may be frequently seen in numbers huddled together with only sufficient water to cover their dorsal fins. If disturbed they dive down into the thick mud, so that a net is often found ineffectual to take them. The plan employed to capture them is for

[1] Dr. Day's Report, p. 152. [2] *Ibid.* No measures have in fact been adopted to prevent the waste of fish. (Note by Mr. J. S. Porter, C.S., Collector of Sháhjahánpur).
[3] *Ibid.*, pp. 28-29.

the fisherman to leave the net in the water and to walk about in the surrounding thick mud; in time they come to the surface to breathe and fall an easy prey. As the water gradually evaporates the fishes become more and more sluggish, and, finally, there is every reason to believe that some at least bury themselves in the soft mud, and in a state of torpidity await the return of the yearly rains. Many other animals which possess a higher vitality than fish æstivate during the hot months, as *Batrachians*, the *Emys*, the *Lepidosiren annectens*, and some of the *crocodiles*. Molluscs and land-snails are commonly found in this state during the hot and dry seasons."

Fish as food.

For the natives of the plains of Asia fresh fish has been held on high authority to be more suitable as food than the flesh of sheep, pigs and poultry, although the reverse is asserted regarding European races.[1] It is a popular error to suppose that the natives of India prefer small fish to large ones—a supposition which has been advanced as an argument against the introduction of measures to prevent the destruction of small fry. The disproof of this idea may be found in the fact that nowhere throughout India do small fresh-water fishes obtain so great a value as large ones, taking weight for weight. On the contrary larger fish are more valuable, as they do not need to be consumed so quickly; the smaller ones from their immaturity decomposing very rapidly.

That fish-eating sometimes sets up poisonous symptoms may be owing to one of several causes. It may arise from the conditions of the fish eaten, irrespective of its being diseased, or its flesh having undergone putrefactive changes: as, for example, some kinds are very unwholesome in the breeding season. But generally these symptoms are traceable to partial decomposition of the fish or to some substance the fish has swallowed. Thus eels often feed upon very foul food and their flesh has been known to occasion very dangerous symptoms. Fishes with accessory breathing organs or cavities, whether acanthopterygians or siluroids, are those as a rule most esteemed by the natives. Amongst the acanthopterygian or spiny-rayed families all that are found in the fresh-waters appear to be adapted for food without occasioning deleterious effects. The *siluridæ* or scaleless fishes are forbidden by their law to Jews and Musalmáns, but the latter do not invariably respect the prohibition. Thus in Sind they eat all siluroids that have well-developed gill-openings, excusing themselves by reference to another prohibition of their Prophet's, which forbade the eating of animal-flesh with the blood, and alleging that the Prophet himself cut the throat of these fish out of regard for them. The siluroid magar (*Clarias*) and the singhi (*Saccobranchus fossilis*) hold a high place in native estimation for convalescents. Some of the larger species of *Macrones* and *Arius* are not esteemed, as they consume ordure whenever procurable: perhaps, indeed, the consumption

[1] Dr. Day's Report, p. 249.

of these kinds of fish may tend to spread cholera if the fish are eaten before being thoroughly cleaned or cooked. Their flavor is generally insipid and, with the exceptions mentioned, may be held to be unwholesome, being as a rule rather rich or else hard and indigestible. A further exception must be made in favor of the singála (*Macrones aor*), which is in some localities excellent, while the absence of bones renders it the more acceptable. The carps (*cyprinidæ*) are all more or less useful as food, but differ widely in gastronomic value, and especially near the mountain region does their value become impeached, at least when eaten by strangers to the neighbourhood. Strange enough eels (*Muræniдæ*), despite their repulsive appearance, are not reputed unwholesome. Cartilaginous fishes are rejected by all but the very poorest. Dr. Day thinks there is no good ground for the popular idea that leprosy is caused by eating putrid fish.[1]

Flora.

For a complete scientific list of the botanical products of the district the introduction to the fourth volume and the lists in Volume X. (Kumaon) must be consulted.

Indigenous trees.

A list of some common indigenous trees with the vernacular, English (where known) and scientific names is appended[2]:

Name in vernacular.	English name.	Botanical name.
Ám ...	Mango ...	Mangifera indica.
Amaltás ...	... ...	Cassia (Cathartocarpus) Fistula.
Aonla ...	... ...	Phyllanthus Emblica.
Anjain ...	... ...	Bauhinia (Phanera) variegata.
Asaina ...	...	Terminalia tomentosa.
Babúl or kíkar ...	Thorny acacia ...	Acacia arabica.
Bahera ...	Beleric myrobalan ...	Terminalia bellerica.
Bakain ...	... ...	Melia Azedarach.
Báns ...	Bamboo ...	Bambusa arundinacea.
Bargat ...	Banyan ...	Ficus indica.
Barhal ...	Jack-fruit tree ...	Artocarpus Lakoocha.
Bel ...	Wood apple	Ægle Marmelos.
Beri ...	... ...	Zizyphus vulgaris.
Dhák ...	... ...	Butea frondosa.
Gúlar ...	Wild fig ...	Ficus glomerata and F. virgata.
Gondni ...	Sebester plum ...	Cordia Rothii.
Hársinghár ...	Weeping night-flower ...	Nyctanthes Arbortristis.
Imli ...	Tamarind ...	Tamarindus indica.
Jáman ...	Wild plum ...	Eugenia Jambolana.

[1] The opposite opinion is held by other medical authorities and the subject will be found briefly discussed in Part III. of the Moradabad notice under the head "Sanitary statistics." [2] From Settlement Report verified by Mr. J. F. Duthie. The reader who would pursue this subject is referred to the excellent "Manual of Indian Timbers" by Mr. J. S. Gamble, Officiating Conservator of Forests, Bengal (1881), and the numerous authorities there mentioned.

Name in vernacular.	English name.	Botanical name.
Kachnár ...	... ...	Bauhinia (Phanera) purpurea.
Kaith ...	... ...	Feronia Elephantum.
Kathal ...	Jack-fruit tree ...	Artocarpus integrifolia.
Khajúr ...	Wild date ...	Phœnix sylvestris.
Khirni ...	...	Mimusops indica.
Koroh ...	...	Shorea (Vatica) robusta.
Lasora ...	... ...	Cordia Myxa.
Mahua ...	... ...	Bassia latifolia.
Maulsirí or Mulsári ...	... ...	Mimusops Elengi.
Ním ...	... ...	Melia Azadirachta.
Pákhar ...	Citron-leaved Indian fig ...	Ficus infectoria.
Pípal ...	Sacred fig ...	Ficus religiosa.
Semal ...	Silk cotton ...	Bombax malabaricum.
Shahtút ...	Mulberry ...	Morus indica.
Shísham ...	Indian rose-wood ...	Dalbergia Sissoo.
Siris ...	Siris ...	Albizzia Lebbek.
Tendu ...	Ebony ...	Diospyros Melanoxylon.
Tun ...	...	Cedrela Toona.

From the above list are excluded the strictly garden fruit trees, both foreign and Indian, such as the plantain, various kinds of oranges and limes, the lokát (*Eriobotrya japonica*), guava and pomegranate, all of which are found in private gardens near all the large towns and villages. Similarly, as not indigenous to the district, although they thrive well in it, have been omitted the teak (*Tectona grandis*), the coral-tree (*Erythrina stricta*), the cork-tree (*Millingtona hortensis*) and several others introduced by a former district officer many years ago.

Kinds of wood used.

The principal timber trees, the wood of which is in most general use for making all kinds of agricultural implements, are the mango, bamboo, babúl (or kíkar) shísham and tún. To a less extent are used the asaina, bel, dhák, tamarind, jáman, koroh, ním, mahua, and the three varieties of fig, the pákhar, pípal and gúlar.

Mango.

Mango, while it is the most plentiful, is the least desirable of woods, being easily destroyed by white-ants and wood insects. It is extensively used as fuel by the sugar-refiners.

Bamboo.

It was scarcely correct to include the bamboo among timber-trees, seeing that it is, strictly speaking, a giant reed rather than a tree. Its many uses need not be enumerated here, but the chief of them are for roofing houses and making screens and basket-work.

Babúl.

The babúl flourishes chiefly in parganah Jalálabád, between the Rámganga and the Ganges, where it grows to a large size. The wood, owing to its hardness and weight, is

especially adapted for naves of wheels and agricultural purposes generally. It makes excellent fuel, burning slowly, but throwing out great heat. Its charcoal is inferior to none. The bark is used for tanning and in making wine.[1]

Shísham. Shísham is a hard, heavy, dark-colored, well-grained wood, and a favorite material for substantial household furniture, as when well-seasoned it is almost perfectly proof against white-ants and wood insects. It is largely used for gun-carriages.

Tún. Tún is also a favorite wood for furniture: it is light but strong, of a dark color and distantly resembles mahogany.

Asaina: koron. Asaina and koron grow only in the forests of Pawáyan and Khutár, chiefly in the latter; they do not attain any great size and are chiefly used for long poles (*ballí*) and for making light country-carts and for door-frames, as well as for charcoal. The

Charcoal-wood. best but most expensive charcoal is made from the tamarind, koroh, and babúl.

Fruit. The fruit of the numerous fruit-bearing trees already enumerated—the mango, aonla, bél, beri, jack-fruit, wild fig, gondni, tamarind, wild plum, khirni, wild date, kaith, lasora, mahua, maulsiri and mulberry—is largely preserved or pickled, as well as eaten in the raw state.

Flowers and bark: their uses. The flowers of the dhák, weeping nyctanthes and tún are used for dyes, and medicinal purposes are subserved by the fruit of the amaltás, bahera and bél, as well as by the bark of the kachnár and maulsiri, the leaves of the ním, and the oil extracted from the seeds of the last.

Mahua. The mahua is found chiefly in the unreclaimed or recently reclaimed patches and in the forests of the northern part of the district. It is gradually disappearing and its flowers are little used in this district for distilling purposes, unrefined sugar being here preferred by the manufacturers of country liquor.

Semal. The semal tree is to be found everywhere, but flourishes chiefly in the north. The silky fibre (silk-cotton) produced by it is largely used for stuffing pillows and cushions and has

[1] Dr. Fallon is the authority for the last statement.

the advantage over cotton of greater elasticity, so that it does not so soon become matted. On the other hand it is deficient in warmth.

Wild products.

Before passing to the cultivated crops a few of the wild products of the district may be briefly noticed.

Singhára.

Singhára nuts, water-chestnuts or water-caltrops (*Traba bispinosa*), are grown in most of the small ponds and in parts of the large ones. For these ponds as high rent is often paid by the Dhímar or Kahár caste as for an equal area of good cultivated land.

Wild rice.

Another product of the larger ponds is a species of wild rice called *pasáí* or *pashi*, said to be generally used by Hindus at fast times.[1]

Sánwán.

There is, too, a species of grass which also grows spontaneously in shallow marshes and along the edges of large ponds, the seed of which (called *sánwán* or *jhárwa*) is gathered and eaten by the poor.

Dhák-tree.

The flower of the dhák tree (*Butea frondosa*) is used for dye and the gum for mixing in indigo and other dyes, and for other purposes.

Grasses: Gándar.

The best thatching-grass is called gándar[2] or panni. It grows chiefly in low-lying land where water collects during the rains, which would, if cultivated, produce only common rice, and that too very liable to be destroyed by floods. This grass, however, is a valuable product, especially near the city and cantonments. It is described[3] as a flat-bladed grass growing to about 3 and 3½ feet in height with a reddish tinge in it and, for a grass, not very hard or coarse. From its stalk are made the common hand-brooms (*sínk*) universally used by sweepers; but only the best gándar, growing in moist low-lying land, affords stalks of the requisite size. Dr. Fallon states that the root supplies the familiar *khas* for *tattís*.

Káns.

Another common grass, also used for thatching, is the *káns*. This is not identical with the destructive grass of the same name common in Bundelkhand and the lower Gangetic Doáb, but is a grass growing to a height of 5 or 6 feet and even higher, round, coarse, and brittle, and seldom carried to any distance, but used by the poor for

[1] Settlement Report and Dr. Fallon's H.-E. Dictionary. [2] Otherwise spelt *gándal*, *gánjar*, *gánraur*: the botanical name is *Andropogon muricatum*, *Fallon*. [3] Settlement Report.

thatching their huts in villages where better kinds are not easily obtainable. It breaks and rots much more speedily than does the gándar.

Sarkanda.

The third thatching-grass, called the *sarkandá* or *sarkara*,[1] grows chiefly in the half-formed sandy valleys of rivers, but also in any sandy damp places, and is valuable from the numerous economic purposes which it serves. Thus one important use to which the entire plant is put is that of protecting gardens and fields, especially those of which the soil is very sandy and so is liable to be carried away by high winds. The ordinary height to which the reed grows is 12 or 14 feet, but exceptionally it attains 18 or even 20 feet. The stalk or reed, called *sentha*, is put to various uses: the top part for a length of about 5 feet is made into screens (*sirkí*), while from the stronger and stouter lower part couches, chairs and stools are made. From the top part also is made string (*múnj*), but generally before it has flowered, ripened and turned yellow. The local supply of this useful grass is insufficient and quantities of it are imported from across the Sárda, where in the Nepal *tarái* there are "perfect seas of it."[2] Screens are also brought ready-made from the same quarter. One more grass—the *beb*—claims passing mention, as although it does not grow within the district, it is largely brought over with the *sarkanda* from the tract lying at the foot of the hills, and is used for making the Sháhjahánpur matting, which is said to be proof against white-ants.

Cultivated crops.

The chief agricultural products of the district are, in the spring, wheat (*Triticum vulgare*) and gram (*Cicer arietinum*); and, in the autumn, sugarcane (*Saccharum officinarum*), rice (*Oryza sativa*), joár millet (*Holcus sorghum*), bájra millet (*Penicillaria spicata*), and several kinds of pulses in the *kharíf* or autumn harvest. It has been found impossible to compile a correct statement of crop-areas from the appendices to the settlement report, owing to the figures for tahsíls not agreeing with the totals for the district, but it may be of more service to show the actual state of cultivation for the chief products for recent period. The following statement has been kindly furnished by Mr. J. B. Fuller, Assistant Director of the Department of Agriculture and Commerce in these Provinces; but the remarks that follow are taken from the Settlement Report, no other materials being available. The years 1286-87-88 of the *fasli* area for which these statements are given correspond with the years 1878-79, 1879-80 and 1880-81.

[1] The kána of the Panjáb and kánra of the eastern provinces. *Fallon.* [2] Settlement Report.

		1286.	1287.	1288.
Rabi crops.				
Wheat	Irrigated,	103,012	65,812	50,181
	Dry	91,436	128,303	136,774
Wheat and barley.	Irrigated,	11,970	9,516	4,960
	Dry	20,444	27,721	29,533
Wheat and gram.	Irrigated.	1,029	2,335	655
	Dry	2,390	4,802	2,340
Barley	Irrigated,	16,101	10,835	9,289
	Dry	26,220	38,016	31,989
Barley and gram.	Irrigated,	3,325	4,133	3,808
	Dry	10,769	20,098	19,020
Gram	Irrigated.	1,510	2,243	2,689
	Dry	48,419	67,786	65,099
Peas	Irrigated,	223	350	288
	Dry	820	978	1,381
Masúr	Irrigated,	429	280	116
	Dry	5,501	4,833	4,612
Potatoes	Irrigated,	223	360	636
	Dry	25	88	18
Opium	Irrigated,	10,614	9,493	10,211
	Dry	215	573	597
Tobacco	Irrigated,	448	473	734
	Dry	41	71	76
Garden cropsfood	Irrigated,	...	555	592
	Dry	...	79	63
Ditto non-food.	Irrigated,	926	85	94
	Dry	51	20	42
Miscellaneous food.	Irrigated,	201	558	346
	Dry	279	2,215	1,219
Miscellaneous non-food.	Irrigated.	275	204	167
	Dry	2,158	2,555	1,933
Total of rabi crops	Irrigated,	150,386	107,232	84,766
	Dry	208,768	298,138	294,697
Extra crops.				
Melons	Irrigated,	23	119	240
	Dry	228	551	577
Vegetables	Irrigated,	68	33	60
	Dry	96	53	35
Miscellaneous food.	Irrigated,	1,471	2,078	1,193
	Dry	10	35	101
Miscellaneous non-food.	Irrigated,	...	...	...
	Dry	...	...	...
Total of extra crops.	Irrigated,	1,562	2,230	1,493
	Dry	334	639	713

		1286.	1287.	1288.
Kharíf crops.				
Juár	Irrigated,	141	194	328
	Dry	31,555	12,327	24,998
Bájra	Irrigated,	16	7	75
	Dry	69,455	48,621	53,100
Arhar	Irrigated,	6	1	10
	Dry	971	662	1,788
Juár and arhar.	Irrigated,	9	2	56
	Dry	19,965	7,608	22,649
Bájra and arhar.	Irrigated,	16	5	23
	Dry	49,113	32,474	64,203
Maize	Irrigated,	107	393	555
	Dry	504	420	1,151
Rice	Irrigated,	2,406	2,171	1,580
	Dry	41,147	93,612	73,513
Urd	Irrigated,	22	23	21
	Dry	18,626	18,620	21,149
Moth	Irrigated,	10	1	50
	Dry	2,463	3,740	4,575
Cotton	Irrigated,	24	9	45
	Dry	5,597	1,687	2,077
Cotton and arhar	Irrigated,	28	8	39
	Dry	18,278	4,523	9,681
Sugarcane,	Irrigated,	26,080	23,572	27,787
	Dry	37,600	6,662	7,479
Indigo	Irrigated,	587	197	201
	Dry	275	258	617
Juár fodder.	Irrigated,	...	5	1
	Dry	982	1,718	1,696
Guár khurti.	Irrigated,	...	...	55
	Dry	...	...	109
Garden cropsfood	Irrigated,	...	757	1,082
	Dry	...	138	1,055
Ditto non-food.	Irrigated,	1,506	59	160
	Dry	262	6	26
Miscellaneous food.	Irrigated,	422	649	94
	Dry	13,700	9,767	14,346
Miscellaneous non-food.	Irrigated,	7	3	13
	Dry	706	1,572	2,239
Total of kharíf crops.	Irrigated,	31,387	28,056	32,175
	Dry	306,199	244,415	306,451

Double-crop lands.

The double-crop lands at the time of settlement were of small extent and little importance beyond the *kachhiána* or garden-crops grown in the richly-manured lands near the village sites. The rest consist chiefly of rice in the autumn, followed by wheat or gram, or a mixture

of wheat-barley and gram-peas in the spring. These double-crop lands do not usually pay higher rents than average single-crop, as the second crop is rarely of much value when the rice that preceded it has come to maturity and been reaped.

So much has been written in previous volumes on the crops of neighbouring districts that very little remains to be said here. Indian-corn or maize (*makai*, *makka* or *makki*)—the first to ripen of the autumn crops—grows in any average soil, and not—like rice—only in low-lying moist soils, and hence it is the favorite, even before rice, for double-crop lands. But no Indian-corn is grown as a field crop in the district, so that we do not find here, as in the Doáb and in the northern parganahs of Bareilly, a double-crop area growing *makai* in the autumn and a good crop of wheat or barley in the spring. Sugarcane after rice is very exceptional, and is rarely, if ever, a successful crop.

Maize.

Of rice itself the kind chiefly grown is the common or coarse rain-crop *sáthi*, so called from its ripening in about 60 days after sowing. It is eaten only by the poorer classes; the fine rice, for the consumption of the Europeans and well-to-do natives being mostly imported from Pilibhít and the Nepál *tarái* across the Sárda. The little of the finer qualities that is produced in the district is much inferior to the Pilibhít rice,—so-called not from its growth in that district, but from the circumstance that it is purchased at the famous mart of that name. In exchange for this imported rice the district exports chiefly coarse autumn grains (such as bájra).

Rice.

Wheat is largely grown on the uplands (*bángar*), where, when the winter rains are favourable, irrigation is dispensed with altogether and in any case is confined to a mere sprinkling: in the lowlands and river valleys it is never irrigated. The very small proportion of barley is remarkable. In the single parganah of Kánt does it occupy as much as 5 per cent. of the cultivated area.

Wheat and barley.

The cotton grown in the district, besides being poor, is not sufficient for local consumption. Mr. Currie, the settlement officer, remarked that he could not remember to have ever seen one fairly good field of it in any part of the district. Little or no indigo is grown anywhere except in Tilhar tahsíl, chiefly in connection with the Meona indigo concern; [1] but some little is grown elsewhere in the tahsíl for export as seed and for local use as crude indigo. The area sown with indigo in connection with the Meona concern, in 1881, is given by Mr. Finch at about 5,000 acres, and the quantity of indigo manufactured in the same year at

Cotton.

Indigo.

[1] An account of this concern will be given under the head of manufactures in Part III.

900 maunds. The small proportion (about 2 per cent.) of the cultivated area of the tahsíl occupied by it at once disposes of its claim to rank as a staple crop. The lands most favorable to its growth are those in which sugarcane has been recently grown. The time for cutting sugarcane is January-February; indigo sowing takes place in March-April; and the latter crop is cut in July-August. The lands are then ploughed or dug up and the same fields become ready for sowing a spring-crop: so that the cultivation of indigo does not interfere with the production of other crops. The system adopted by the Meona concern is to give advances to cultivators, who bring in the plant and are paid for it by weight. The process of manufacture is entirely by hand.[1]

Tobacco and poppy.

Very little tobacco is grown and only by certain classes near towns or the mounds (*khera*) of deserted village-sites. The poppy is cultivated all over the district, but chiefly in parganahs Jalálabad and Kánt.

Sugarcane.

There are two broad distinctions in the classes of sugarcane. The one is the food-cane for eating as a sweetmeat and the other the juice-cane for producing sugar: and to each class different names are applied. The food-canes grown in the district are the *paunda*, *katára*, *kála ganda*, and *thun*.[2] They are almost exclusively cultivated as garden-crops near the city and cantonments and large country towns. They are taller and thicker than the canes grown for pressing and are more delicate in flavour and fibre. There are many varieties of the canes for pressing, but those chiefly found in this district are the *dikchan*, *dhaur*, *matnán* and *chain* (*chín* or *chan*). The following is the description of these given by Mr. Currie, late settlement officer of the district:[3]—

"*Dikchan* is a tall cane about ten feet high and averaging 2½ inches in circumference about the middle of the cane. It is chiefly grown on the uplands, thriving in any fairly good soil, and gives a large and quick yield of juice; it may generally be distinguished by the side of any other kind by its looking a heavier and better crop.

"*Dhaur* is much like, but not equal to, *dikchan*. It is rather hardier and requires less care. It has a somewhat thinner cane and a harder fibre, and is said to withstand floods and jackals better than *dikchan*; it is much grown in lowlands (*khádar* or *tarái*.)

"*Matnán* is a small thin cane, usually only some five feet high, with a very hard fibre and a small yield of juice, but the juice is good and rich and gives the largest proportion of *ráb*. A field of *matnán* near a field of *dikchan* looks at first sight like a stunted ruined crop. Owing to its small stature it is never grown in *khádar* or *tarái* lands.

"*Chain* (*chín or chan*) is usually planted in *khádar* lands and in any low-lands liable to floods, as it is a very tall, thin, strong cane. It has a reddish-coloured cane and a very hard

[1]See also tahsíl notice *infra*. [2]For fuller descriptions of these see Crooke's Rural and Agricultural Glossary, p. 74, and previous volumes of this series. [3]Local caprice accounts for the various pronunciations of the same name in different parts: *e. g.*, *matnán* appears to be the *mitlán* of Bareilly; see Gaz., V., 559.

fibre, and consequently gives a small yield of juice, but of good quality, as in the case of *matnán*."

Extent of cultivation of sugarcane.

Sugarcane is cultivated all over the district, but chiefly within a radius of 15 to 20 miles round the city of Sháhjahánpur, and least of all in the southernmost parganah, Jalálabad, for which, however, there is a special reason in the prejudice of the Thákurs of that parganah against its cultivation. The percentage on the total cultivated of land under cane was found by Mr. Currie to be 5·6, and of land prepared area for the following year 3·9.

The areas and percentages for each tahsíl were in 1867-68 as follows[1]:—

Tahsíl.	*Area in acres.*		*Percentages.*	
	Actual cane.	Prepared for next year.	Actual cane.	Prepared for next year.
Sháhjahánpur	10,415	6,017	5·75	3·5
Jalálabad	984	*Nil*	·75	*Nil*
Tilhar	11,820	8,382	6 25	4·5
Pawáyan	18,245	15,006	7·5	6·
District total ...	41,464	29,405	5·6	3·9

For the whole district the areas, in the three years for which crop areas have been furnished by Mr. Fuller, were—in 1878-79, 63,680 acres; in 1879-80, 30,234; and in 1880-81, 35,266.

Processes of sugarcane cultivation.

In river-valleys and low alluvial lands (*khádar*) the cultivation is much less careful than on uplands (*bángar*), the land is much less ploughed and worked and no irrigation is needed. The hardier and tougher kinds of sugarcane are grown, and the yield is comparatively less: and, besides this, the crop is liable to partial injury or total destruction by floods; so that the *khádar*-grown sugarcane bears about the same relation to *bángar*-grown, irrigated and manured sugarcane that *bhúr*-grown barley does to irrigated wheat, as regards their culture and care respectively.

So much has been written in previous volumes on the cultivation of sugarcane[2] that it seems unnecessary to detail the various processes which, except in a few minor points, are identical in this and the neighbouring districts

[1]The measurements took several years to complete, so that the areas are not those of any one year. [2]See Gaz., V., 559, and elsewhere.

of Bareilly and Farukhabad. The following account of the planting given by the late Mr. Currie may perhaps, however, be quoted without incurring much risk of repetition, as he alludes to differences observed in this district:—

Planting.

"The planting usually takes place in February and March (*Mágh* and *Chait*), the time depending on the cultivators having leisure from the cutting, pressing and boiling of the last crop.

"The field is first ploughed, a man with a bundle of pieces of cane from 8 to 10 inches in length following the plough and dropping the pieces in lengthwise about a foot apart into the furrow;[1] next the furrows are smoothed over and filled up with the clod-crusher (*patela*). Ordinarily the top part of the cane, from about a foot below the actual arrow or head, is used for seed, and only about 1½ to 2 feet of the cane.

"Some four or five of the immature joints, which contain little or no expressible juice, are for this purpose cut from the full-grown canes. These cane-cuttings are tied up in bundles and earthed over to keep them from drying, till required for planting six weeks or two months later.

Pandri, porach, khárag.

"The land lying fallow for cane is called *pandri*, and cane or any other crop sown after fallow is called *porach*, *poluch* or *polcha*, in contradistinction to *khárag* or *khárik*. The reason why the *pandri* area is always less than the area actually under cane is because a large amount of cane is cultivated *khárag*, following rice, *bájra*, or *kodon* in the previous autumn; but even then the land is fallow for at least three months. It must not be supposed that rice and sugar alternate for several years in the same field, for of course this is never the case.

"Ratooning (*peri rakhná*), *i. e.*, leaving the roots in the ground to spout again and produce a second crop, is seldom resorted to except for food-canes and exceptionally even for them."

The irrigating, hoeing and cutting processes are the same here as elsewhere and have been described for other districts.

Ráb and *gur.*

The cultivator usually presses and boils his own canes, delivering the juice (*ráb*) to the manufacturer (*khandsálí*), who as a rule pays the cost of removal. When the cultivator is in a position to work on his own capital and not on advances made by the manufacturer, he frequently makes *gur*, a coarse brown sugar, instead of *ráb*. The main difference between *gur* and *ráb* is that the former is boiled rather longer over a hotter fire and is made up into moderately dry solid balls (*bheli*), whereas *ráb* is concentrated to only a little over crystallizing point, retains much more moisture than *gur*, and is not intended for keeping, but for immediate conversion into manufactured sugar.

Bel system.

Besides the system just described there is another called the *bel* system, prevailing chiefly along the western edge of the district

[1] In a footnote M. Currie writes:—"Mr. Moens, in his Bareilly Settlement Report, has, I observe, stated that the land is usually irrigated first, and that the bits of cane are thrown crosswise (*tirchha*) into the furrow; but this is certainly not the custom in Sháhjahánpur, nor have I ever seen it in Bareilly."

adjoining Bareilly and Budaun, from one of which it seems to have been introduced. It consists in the manufacturer taking raw juice (*ras*) instead of concentrated (*ráb*) and boiling it himself. Mr. Currie writes:[1]—

"The cultivator presses the juice all the same, setting up his mill (*kolhu*) at the *bel*, which is merely a collection of mills and a boiling-house. There are usually from 12 to 20 mills at a *bel*, but sometimes as many as 30. Each jar (*mathá*) of *ras*, as filled, is taken over at once by the manufacturer, who receives the refuse for fuel. The only expenses saved to the cultivator are the cost of one labourer (the boiler) and the hire of the boiling-pan. The real advantage to him is that the *ras* is taken over indiscriminately, without any tests as to whether it is good or bad, and he is relieved of the loss consequent on a small yield of *ráb* or of *ráb* of indifferent quality. The advantage to the *khandsári* is that *ráb* is prepared in larger quantities and on a more careful process, and as there remains no motive for fraud or deception as to the quality, it is, as the rule, more uniform and superior to that purchased ready-made from the cultivators.

"The difference in the manufacture of *ráb* under the *bel* system consists in the boiling-pans being set up in sets of five over a furnace with a long flue, the largest pan into which the raw juice is first placed being furthest from the furnace over the far end of the flue, and the smallest, into which the heated juice is brought gradually, being immediately over the furnace. An experienced confectioner (*halwái*) is employed to conduct the boiling, and *sajji* (impure carbonate of soda)[2] and other alkaline substances, with decoctions of bark and plants, are used to correct acidity and purify the syrup."

The *bel* system is said to have been extended rapidly since the mutiny and to be likely to supplant the other method in which the cultivator himself manufactures the *ráb*.

Cost of cultivation.

The manufacture of sugarcane is however a subject that more properly belongs to Part III., and reverting to the cultivation of the plant, the following brief remarks on the cost of cultivation may be added to what has already been stated. Good sugarcane-lands have an average rental of about Rs. 15. There is little (if any) difference in the cost of cultivation of what turns out to be a good or an inferior crop. The net expenses of cultivation, omitting items which balance one another on the credit and debit side, *e. g.*, seed and cutting,[3] amount to Rs. 43-7-0 per acre, made up as follows: rent Rs. 15, ploughing Rs. 8, carriage of manure Re. 1-8-0, planting Re. 1, irrigation Rs. 9-7-0, hoeing and tilling Rs. 6, carriage to the mill Rs. 2-8-0. The profits per acre vary from Rs. 36 to Rs. 115, the extremes being for the lightest and the best soils.

Irrigation.

From the statement of the annual rainfall given in Part I.,[4] it is evident that canal irrigation is not a *sine quâ non* in this district as it is in the Jumna-Ganges Doáb, especially when we

[1] Settlement Report. [2] The alkaline produce of a plant *ráj bhong* or *rehe* (*Ceroxylon Griffithii*), obtained from its ashes when burnt. [3] "For if the price for seed bought is charged, credit for seed sold must be given and for cutting the payment is in kind, but credit is taken for full produce, not allowing for payment in kind" (Settlement Report, p. xix.)
[4] *Supra* pp. 30, 31.

consider that the water level is only from 12 to 15 feet from the surface, rendering *kachcha* wells possible almost everywhere at a trifling cost for digging them. So speedily is irrigation arranged for when required, that (as Mr. Currie remarks in his settlement report), although no traces of wells may be visible a week or so before irrigation commences, numerous ones are seen at the time when they are wanted. The highest average water level is found in parganah Khutár (10 feet) and the lowest in Nigohi (18 feet). Out of a total cultivated area of nearly 750,000 acres, nearly five lakhs 500,000) are irrigable, chiefly from wells, but in some parts extensively also from ponds and rivers; while there are 87,000 to 90,000 acres of lowlands (*khádar* and *tarái*) that do not require irrigation. Thus about 77·5 per cent. of the total cultivated area is either irrigable or independent of irrigation.

"So long then" (writes Mr. Currie) "as the present rainfall and regular winter rains continue and the water-level remains unchanged, it seems a self-evident proposition that canals are not required in this district, and are more likely to do harm than good, by raising the water-level, causing a spread of malaria, and possibly a growth of *reh*, where there is none whatever now. * * * * * * * * * * * *

Description of the various kinds of *kachcha* wells.

"The *kachcha* wells of this district are very simple and primitive arrangements, and usually fall in in the rains, new ones being made in the cold season when required. They are of three kinds—the best, only constructible where the substratum about the water-level is firm and not sandy, being those called *puls* or *garras*, from which the water is raised by means of a leathern bucket made of a single hide, and a long thick rope over a pulley; men, and not cattle, usually being employed. These wells are similar to those commonly used throughout the Doáb, but are far inferior to them, as they are only from 3 to 3½ feet in diameter, and have no cylinder of wood or bricks, but only a lining, up to just above the water-level, made of twisted stalks or twigs. They are seldom spring-wells, as the real spring is not usually reached, and they never carry more than one wheel and bucket, and that much smaller than those used on masonry wells or on *kachcha* wells in the Doáb, and the run is much shorter, as the water is nearer the surface. The cost of making these wells is from Rs. 3 to Rs. 5 each. The depth of water in the wells varies from five to eight feet; when the spring is tapped it reaches 12 and 15 feet, but this is very exceptional. The other two kinds of *kachcha* wells are merely small holes about two feet in diameter, made at a cost of from Re. 1 to Rs. 2, and called, the one *charkhi* or *renti* and the other *dhenkli* or *dhukli*; each is worked by only one man. In the *charkhi* the water is raised by means of a wheel on two supports, immediately above the mouth of the well, with a thin rope passing over it, and an earthen pot at each end, the one ascending full as the other descends empty. The *dhenkli* is the common lever-well, the earthen pot being attached by a rope to the long end of the lever, and a lump of dried clay to weight the shorter end. The lever is of wood, and works on a pivot between two earthen pillars or wooden uprights, fixed away at a short distance back from the well, so that the point of the long arm, where the string is attached, comes directly over the mouth of the well when the water pot is lowered into the water. These are made for about Re. 1 to Re. 1-12 each. The depth of water is seldom over 4 feet, and often only 18 inches or two feet. Masonry wells are not required, and but few are to be found for purposes of irrigation, except in gardens and in the vicinity of the city of Sháhjahánpur itself."

Increase and decrease in cultivation.

At the last revision of settlement the cultivated area occupied 66·8 of the total area and had increased by 31 per cent. as compared with the cultivated area at the preceding settlement. The actual cultivated area at settlement (1869) was 1,156·56 square miles; but the last official statement (1881) gives it as only 1,102 square miles, showing a decrease of 54·56 square miles (35,018 acres), at a rate of 4·7 per cent. "Flood, famine, fever and cattle disease, as well as drought," writes Mr. H. P. Mulock (late officiating collector), "account for the falling-off of cultivation in Sháhjahánpur. War and fire are the only calamities that the district has not suffered from. In 1285 and 1288 fasli [1] severe hail-storms visited us and the famine-fever in 1286 [2] hit us hard. I have myself seen villages in which hunger, followed by fever, had killed off 75 per cent. of the population, Chamárs, Kisáns, &c., who lived by day-labour. This year (1882) the rabi area is less by at least 15 to 20 per cent., on account of an early stoppage of the rains.[3]" The above is sufficient to account for a falling-off of 4·6 per cent. in the cultivated area. The wonder is that it is not more. The recent settlement (in Mr. Mulock's opinion) is not responsible for this falling off, except perhaps in Khutár, but "it (the settlement) has never had fair play."

Droughts and famines.

Of the famines that overspread northern India prior to 1803 we have nothing but general rumour and tradition to go upon; but doubtless this district suffered in common with its neighbours from the famines of 1345, 1631, 1661, 1770, and 1783-84, of which all that is certainly known has been collected in Mr. Girdlestone's report published in 1868. The recollection of the last of these, known as the *chálisa*,[4] was preserved by some eye-witnesses within the present generation, and, if tradition may be trusted, it was the most severe that has ever occurred in these provinces. From the fact, however, that migration set in towards Lucknow from the Panjáb, Agra, and the native states of Rájputána, it would seem that this district was not so great a sufferer as the more northern and south-western parts of Hindustan.

Famine of 1803-4.

Coming to the first famine during British occupation, we find that in 1803-4, or nearly three years after the cession, the failure of the rains for two successive seasons was aggravated by the imposition of heavy rates and the worst miseries of famine were endured. Sháhjahánpur was at that time a part of the Bareilly district, and sufficient description of the effects of this famine has been already given in the Bareilly notice.[5]

[1] 1877-78 and 1880-81 A. D. [2] 1878-79. [3] *i. e.*, of the previous year (1881).
[4] From the Hindu year in which it occurred (Sambat 1840 = A. D. 1783). [5] Gaz., V., 567.

In 1825-26 and again in 1837-38 there was scarcity owing to drought, and in the latter year Sháhjahánpur was only saved from the worst miseries of famine by a timely fall of rain in the beginning of February, 1838; and a relaxation of the settlement "induced the agricultural classes to second with their utmost energy the kindliness of nature."[1] The sufferings of the people here, great though they were, sink into insignificance when compared with those of the inhabitants of Farukhabad and Agra. Still the *sambat chauránawe*[2] is here also an era from which the people count. The parganahs that suffered most were Sháhjahánpur, Pawáyan, Barágaon, Nigohi and Jalálpur. Remissions of revenue to the extent of Rs. 1,73,863 were made.

Scarcity of 1825-26. Famine of 1836-37.

The famine of 1860-61 was less felt in this district than elsewhere in the affected tract and could hardly be called a famine at all.

Scarcity in 1860-61

Similarly in 1868-69 this district escaped lightly, although, during the period of pressure, lasting for little more than seven weeks, suffering was extremely severe.[3] "Rain fell plentifully in September, 1868, and although it came too late to save the rice and *juár* crops, prices were steadied and the *rabi* cultivation ensured. Some distress was felt in February, 1869, and crowds of immigrants flocked into the district from Rájputána. With the exception of clearing a tank in the city, a work undertaken by the municipality, no measures of relief were set on foot at this time and apparently there was no need for any. The cold-weather rains, though late—they visited Sháhjahánpur in March, 1869—benefited the growing *rabi;* but the harvest was only fair, wheat being computed at one-half the average, barley three-fifths, and gram one-half. The stocks of grain, thus scantily replenished, were afterwards drained by the exports to Bareilly, Budaun, and Fatehgarh."[4] It was this drain which induced the high prices that prevailed in July and resulted, towards the end of that month, in sharp suffering. In the third week of July wheat was selling at 10¼ sers per rupee, and the influx of fugitives, chiefly from Jaipur, further aggravated the distress. In the third week of August the poor-house began to fill, and from 990 on 28th August, the number of inmates rose to 3,894 on the 25th September. On the 9th October the number had decreased to 3,083 and abundant falls of rain dispelled the fears of famine, so that the only anxiety was lest the *kharíf* crops should suffer from too much rain. Whatever damage may thus have resulted was more than compensated by the improved prospects of the

and in 1868-69.

[1] Girdlestone's report, p. 57.
[2] *i. e.*, 1894, the Hindu year corresponding to 1837-38.
[3] Mr. Henvey's report, p. 42.
[4] *Ibid.*

rabi, and on the 30th October bájra could be bought for 16¾ sers per rupee. The total sum expended in famine relief only amounted, however, to Rs. 4,867, of which Rs. 1,132 represented the amount paid as wages for road-making and Rs. 3,735 the sum spent on the poor-house, of which Rs. 3,000 was contributed by the Central Committee. Employment as above was given only for two months and the daily average of labourers was only 483, while in the neighbouring districts of Bareilly and Budaun they numbered 4,674 and 7,000 respectively. No grant was made by Government, nor was it deemed necessary to remit revenue.

But, in addition to the above, some relief was given to the respectable classes—that is, to those of them who were impoverished, but declined to go to the poor-house. They are divided in the report into pensioners (295), *parda-nashíns*[1] (8,090) and *sufed-poshes*[2] (14), and travellers (men and boys, 5,859, women and girls, 7,135). The large number of women relieved as *parda-nashíns* is hypothetically accounted for in the report by the large number of respectable Musalmán families whose property was forfeited in the rebellion, and such families, while maintaining all their pride and preferring death (in the case of women) to exposure to the public gaze, were often in destitute circumstances. The "travellers" are accounted for by the crowds of men who, with their families and cattle, flocked across the Ganges towards the end of 1868 and in the early months of 1869.

The rainfall, from the 1st June, 1868 to the 31st May, 1869, amounted only to 18·3 inches, or less than half the average annual rainfall. The average price of some of the principal food-grains during the months of greatest scarcity is shown below :—

Month and year.	*Amount of grain purchasable for one rupee.*					
	Wheat.	Common rice.	Juár.	Barley.	Bájra.	Gram.
	S. c.	S. c.	S. c.	S. c.	S. c.	S. c.
February, 1869	11 4	10 8	12 12	15 4	12 12	12 8
March „	12 12	12 0	14 8	21 4	14 12	18 0
April „	17 8	12 0	14 0	26 4	14 0	18 8
May „	17 12	10 0	...	23 0	...	17 12
June „	14 4	9 7	14 0	17 5	14 0	14 8
July „	10 6	8 4	7 0	13 2	8 0	10 9
August „	10 2	8 0	...	13 2	...	10 1
September „	9 6	8 6	...	12 2	...	9 4
October „	8 4	9 2	13 8	8 7	13 0	7 4
November „	9 3	11 1	17 6	8 3	17 7	7 10

[1] *i. e.*, women who do not appear in public.

[2] *Lit.*, wearing white clothing, a mark of supposed respectability.

"A series of bad harvests followed the famine of 1868-69, resulting in a fall in every kind of agricultural produce, till, at the commencement of 1877, the large demand for export to Europe and the famine-stricken tracts of Madras and Bombay caused a reaction which, though at first confined to wheat and barley, extended eventually to all descriptions of food-grains."[1] It was this depletion of stocks that mainly contributed to convert a scarcity—following on the loss of the *kharíf* harvest of 1877 from drought, and the partial loss of the succeeding *rabi* from hail-storms and superabundance of moisture—into a famine. Its history in this district may be briefly summarized from the narrative given in the official report.

Famine of 1877-78-79.

On the 17th August, 1877, the Collector reported "roaring hot winds and not a vestige of green." Notwithstanding some rain on the 26th and 27th August, prices had become, by the 4th September—wheat 13½ to 13¾ sers; barley 18½ to 19; gram 15 to 16. Three days later they had risen two sers per rupee and distress showed its usual symptoms in the collection of gangs for purposes of robbery. As the cultivating castes absolutely declined to submit to what they deemed the indignity of doing earth-work, nothing could be done for them till October, when the sowing for the spring harvest begins. A timely fall of rain on the 6th, 7th and 8th October gave spirit to the people and induced them to co-operate with the local Government officials in providing the requisite supply of seed-corn. Tahsíldars were deputed to arrange for loans from the mahájans (money-lenders) on the security of the zamíndars' endorsements.

When the sowings were over, about the middle of December, relief-works (earthwork and the collection of road material) were provided for those able to work and a poor-house for the helpless and infirm, while *pardanashín* women in Sháhjahánpur received relief in their own homes. For the skilled workmen of the city the municipality provided work. But the numbers who came to work at these, and at the Government relief works that were started in October, were absurdly small for so large a district, never exceeding 1,825, which was the number reached on 26th October. The people are represented as being too proud to work, and it is said that they looked for gratuitous relief as a kind of right, and when work was insisted on preferred to live as best they could on the *ság* and other green food, which was to be had within a few yards of their homes, to earning the wages given on the works. The consequence of this substitution of green food wholly for the ordinary coarse grains was that their strength failed and they succumbed in large numbers to the

[1] Report on the scarcity and relief operations in the North-Western Provinces during the years 1877-78 and 1879.

intense cold which prevailed from the 27th December to the 10th January. On the 15th October the poor-house, already mentioned, had been opened in Sháhjahánpur, and the number receiving relief from it was 966 on 31st October, 1,638 on 30th November, 2,962 on 31st December, and 4,772 at the end of January, 1878. Stricter discipline reduced the attendance to 2,290 at the end of February and to as low as 191 at the close of March. Persons were passed on from the outlying parts of the district and, when too feeble to travel, were relieved at the local dispensaries or by the tahsíl and police officials. At the beginning of April the number on relief works was 138 and in the poorhouse 99. Relief ceased by the middle of the month, the few paupers remaining being provided for in the ordinary municipal poor-house and the dispensary.

The *rabi* harvest was generally fair and high prices did much to recoup the cultivators, but the condition of the day labourers was such as still to give anxiety. While the harvest operations continued they could obtain food or the means of purchasing it, but, when the autumn rains were again delayed, measures of relief became necessary. Relief works were opened on the 10th July on the Khudáganj road, the municipalities of Sháhjahánpur and Tilhar were employing distressed town labourers on earthwork, and 191 paupers were fed in the municipal poor-house at Government expense. On the 16th July there were 711 labourers on the Khudáganj road, of whom only five-sixths were capable of working and the majority were women and children.

Rain had meanwhile fallen in sufficient quantity to assure the prospects of the *kharíf*, and the cultivating classes and the more able-bodied labourers had abundant occupation. Wheat was selling at 14 sers per rupee, barley at 17½ and gram at 14. Relief works had to be maintained, however, for the benefit of the poorest classes with numbers ranging from 2,000 to 4,000, the greatest number (4,020) being attained during the week ending 14th September, just before the commencement of operations for the spring sowing. They had fallen to 1,984 by 28th December, and the relief works were closed in the middle of November.

Relief works and their cost.

The relief works which were undertaken were road-making and earthwork near Sháhjahánpur and in the interior of the district, chiefly on the Sháhjahánpur, Sítapur, Kánt, Madnápur and Katra-Khudáganj roads, and also in the construction of the Fílnagar drainage work. The number of persons who obtained relief equal to one day's support is given in the official report as 223,799 men[1] (costing Rs. 19,784), 137,582

[1] It must not be supposed that this number represents the total relieved on any one day: it includes all men who obtained a day's support, and the same men are of course counted separately for each day they remained.

women (costing Rs. 8,365), and 90,572 children (costing Rs. 2,276), or a total of 451,953 persons, at a total cost to the State of Rs. 46,653 (inclusive of Rs. 16,228, the cost of surveying, supervision, and other charges). Of this amount only Rs. 12,309 is chargeable to relief, the greater portion being cost at ordinary rates chargeable to public works. The cost in this district amounted therefore to just one-third of the cost of relief works in Bareilly[1] and less than half of that incurred in Budaun.[2] The cost of poor-houses amounted to Rs. 36,640, of which Rs. 22,018 represents the Government expenditure, and Rs. 14,622 the amount contributed by private persons. The realization of the land revenue was attended with so much difficulty that, out of a demand of Rs. 5,37,288, there was a balance uncollected, on the 1st April, 1878, of Rs. 1,64,654.

Mortality of the famine-years.

But the chapter of the official report which deals with the mortality is the one which has the most melancholy interest, and, imperfect as the returns admittedly are, there can be little doubt that the figures tell only too true a tale of deplorable suffering and death. Sháhjahánpur is among the five districts which were specially marked by a high rate of mortality in 1878, the rate being here 55·4 per mille, while Muttra headed the list with a rate of 71·56. From November, 1877 to October, 1878, 60,695 persons were returned as having died out of a total (by the census of 1872) of 949,471.[3] The result of a special investigation, made by Captain D. G. Pitcher at the end of 1878 and the beginning of 1879, was to throw much doubt upon these figures and led him to think that they had been greatly exaggerated.

That not all the mortality must be attributed to the scarcity of food is a fact that seems to come out prominently from the investigation; but, as already stated, the wet, cold winter of 1877-78 was an exceptionally unhealthy one, in which fevers and bowel-complaints were very prevalent, and the deaths from these causes were undoubtedly very numerous. Two classes suffered greatly—the Kahárs and the Bhatyáras, especially in the Katra and Khudáganj circles. These classes in ordinary years derive a good portion of their subsistence from fishing and the cultivation of *singháras* (water-caltrops) in tanks, and the former (Kahárs) used to earn large sums from pálki-hire, which means of subsistence has been cut off by the introduction of the railway; while even the pálki-

[1] The total cost in Bareilly is returned at Rs. 1,38,363. [2] Returned at Rs. 96,430.

[3] This population, as we shall see in Part III., was less by 94,060 in February, 1881. How much of this decrease is attributable to the famine it is impossible to say, but it is quite possible that more than this number died in the district during the year of want and subsequent disease, because allowance must be made for the natural increase in the population, which would ordinarily have given a larger population in the beginning of 1877 than in 1872.

hire earned in travelling about with marriage-parties was lost in the famine year, as there were scarcely any marriages. The Bhatyáras are the native inn-keepers of the country, and as no travellers sufficiently well off to patronize their saráís passed through, they suffered a total loss of their ordinary income.[1] Tables showing the prices of wheat, barley, rice, and gram[2] for every month from June, 1877 to May, 1879, are appended to the official report, but space will only permit a general summary. In June, 1877, prices were—wheat 22 sers 8 chittacks, barley 40 sers 12 chittacks, common rice 16 sers, and gram 29 sers 8 chittacks. In September, 1877, they had risen to wheat 11 sers, barley 13 sers 8 chittacks, rice 7 sers, and gram 11 sers 4 chittacks. These prices did not materially alter till the following March and rose again in July, 1878, although not quite so high as in the previous September. They fell gradually in the suceeding months, and except that wheat rose again in February, 1879, to 14 sers 2 chittacks, the improvement was a continuous one until the abundant spring harvest of 1879 brought prices back to something like their former level, before the failure of the monsoon in 1877. The after-effects of famine, in the deterioration of the strength of the people, had a terrible illustration in the fever-epidemic during the autumn months of 1879 and the early part of 1880. The account of this however belongs to Part III.

Floods.

The Jalálabad tahsíl alone is liable to inundation from the Ganges and Rámganga. But the floods, if moderate in character, do more good than harm, as the *kharíf* grown in this tract is inconsiderable and the *rabi* is secured by the saturation of the soil.[3]

Building-materials.

Stone as a building-material is only used by the railway, and is brought from Agra at a cost of about three rupees a cubic foot. There are two kinds of bricks—the slop-moulded, which, $12'' \times 6'' \times 3''$, cost Rs. 700 per lakh; $9'' \times 4\frac{1}{2}'' \times 2\frac{1}{2}''$, Rs. 500 to 600; and $5'' \times 3'' \times 1''$, Rs. 100 per lakh; and sand-moulded bricks, which, of the second size, cost about Rs. 700 per lakh.

Slop-moulded bricks are usually burnt in native kilns (*pajáwa*) and the others in regular kilns. Sun-dried bricks cost from Rs. 50 to 60 a lakh.

Sál (*Shorea robusta*) is brought from the forests to the north-west of Pilibhít and costs from 3 to 4 rupees a cubic foot. The indigenous woods are mahua (*Bassia latifolia*), worth 14 to 24 annas per cubic foot; *am* or mango (*Mangifera indica*) 8 to 16 annas; jáman (*Eugenia Jambolana*) one to two

[1] Captain Pitcher's report. [2] Those for bájra and juár are blank for most months for this district. [3] Note by Mr. J. S. Porter, C.S.

rupees; sisú (*Albergia sissoo*) 2 to 2½ rupees; ním (*Melia Azadirachta* 6 to 24 annas; asaina costs from 1½ to 2 rupees per cubic feet; haldu (*Nauclea cordifolia*) from 1 to 1½ rupees per cubic foot. Gúlar (*Ficus glomerata*) and jáman are used for the curbs of wells, and mango and dhák (*Butea frondosa*) for burning bricks and fuel, generally at from 18 to 25 rupees per 600 cubic feet.

Lime and *kankar*.

Lime is procured from *kankar*, a nodular limestone like petrified clay and dug out of pits, which, if burned with cowdung, costs generally 30 to 40 rupees per 100 cubic feet, if with wood or charcoal, 18 to 20 rupees. The qualities of *kankar* known as *bichúa* and *chatári* are used for road-repairs, and those known as *tália* (a dark-coloured kankar) and *matiyár* (an immature kankar,[1] are burnt for lime. The average cost of *kankar* stacked on the roadside is 60 annas per 100 cubic feet. The cost of metalling, per mile, a road 12 feet wide by 6 inches deep is about Rs. 1,200. From the road map it appears that there are 21 quarries in the present year (1882) from which *kankar* is obtained, the number of quarries for each road being as follows:—Jalálabad-Sháhjahánpur 3, Rohilkhand Trunk 4, Katra 3, Sháhjahánpur-Paváyan 4, Sháhjahánpur-Sítapur 5, and Sítapur branch (round city). Mr. Currie attributed the dearth of good roads in Rohilkhand to the non-discovery or possible non-existence of these quarries as recently as 16 or 17 years ago. He thought that much of the kankar afterwards found was of recent growth.

Ordinary country tiles of the first class cost 2 to 3 rupees per 1,000; second class 24 to 32 annas; third class 16 to 20 annas.

Bar iron costs from 8 to 10 rupees per maund of 82 pounds; sheet iron from Rs. 10 to 12 per maund.[2]

PART III.

INHABITANTS, INSTITUTIONS, AND HISTORY OF THE DISTRICT.

Population.

FORM the interchanges of villages between this and neighbouring districts, not to speak of the transfer of the larger area included in a parganah, it is impossible to obtain from the reports of the earlier censuses a perfectly accurate statement of the population of the district, as it now stands, for former periods, and we must be content for the most part with rough estimates. The first census was taken in 1847 and,

[1] A kind of marl which makes a very bad lime.

[2] These figures and facts were mainly supplied by Mr. W. Fox-Male, District Engineer.

excluding Púranpur Sabna, which now belongs to Pilibhít, gave a total population of 750,501, or 434 to the square mile. The next general census took place in 1853 and showed for the district, as it now stands, a total population of 908,064. The density was 526.[1] The total area estimated at 1,589,308 acres in 1847 had decreased to 1,477,359 in 1853, but this decrease was merely nominal, the former estimate having been proved incorrect owing to inaccurate measurements.[2] The total population had, therefore, in six years, increased by 157,563. The number of villages and townships (including Púranpur Sabna) was, in 1853, 2,190, of which 176 had between 1,000 and 5,000, four[3] between 5,000 and 10,000, one between 10,000 and 50,000, and one more than 50,000. The population of Sháhjahánpur amounted to 74,560, of Tilhar to 11,033, of Jalálabad to 6,629, of Pawáyan to 6,071, and of Miránpur to 5,093.

Census of 1847.

and of 1853.

The third census, that of 1865, gave a total of 933,979,[4] or an increase of 25,915. The distribution of this population is shown as follows :—

Census of 1865.

Class.	Agricultural.					Non-Agricultural.					Grand Total.
	Males.		*Females.*		Total.	*Males.*		*Females.*		Total.	
	Adults.	Boys.	Adults.	Girls.		Adults.	Boys.	Adults.	Girls.		
Hindús ...	212,979	122,846	181,862	103,218	620,905	64,113	37,123	57,894	30,930	190,060	810,965
Muhammadans and others.	18,693	11,259	16,488	9,200	55,640	23,480	12,288	20,806	10,800	67,374	123,014
Total ...	231,672	134,105	198,350	112,418	676,545	87,593	49,411	78,700	41,730	257,434	933,979

Besides the population here shown, there were 720 Europeans and 6 Eurasians. The population to the square mile, inclusive of Púranpur parganah, was returned as 437, but, excluding that sparsely-peopled tract, it becomes 525.[5] Of the 2,794 villages and townships[6] 2,193 are recorded as inhabited; and of these 2,015 had less than 1,000, and 172 between 1,000 and 5,000 inhabitants. The five towns with over 5,000 inhabitants in 1865 were Sháhjahánpur (71,719), Tilhar (10,751), Jalálabad (6,394), Pawáyan (6,202), and Miránpur Katra (5,678).

[1] *i. e.*, excluding Púranpur Sabna. If that parganah be included the total becomes 986,899, and the density 427. See Imp. Gaz., VIII., 255. [2] The density by the 1847 census has consequently been calculated on the area found correct in 1853, omitting the area of Púranpur Sabna as above explained. [3] Including Palia, now in the Kherí district. [4] Again excluding Púranpur Sabna. [5] The area in the former case is 2,328 miles and in the latter 1,778 square miles. [6] Including 404 in parganah Púranpur.

Census of 1872.

The more scientifically-conducted census of 1872 permits the statistics to be given in greater detail, and the following table shows the population for each parganah separately:—

Parganah.	Hindus.				Muhammadans and others.				Total.	
	Up to 15 years.		*Adults.*		*Up to 15 years*		*Adults.*			
	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.
Sháhjahánpur ...	20,948	17,910	35,120	29,800	9,222	8,808	14,860	16,479	80,150	72,997
Kánt ...	14,833	11,986	21,352	18,193	1,326	1,162	1,930	1,814	39,441	33,155
Jamaur ...	11,267	9,362	15,424	13,557	814	706	1,200	1,010	28,705	24,635
Tilhar ...	15,865	13,442	22,551	18,911	3,382	3,020	4,637	1,513	46,435	39,886
Jalálpur ...	9,094	7,298	12,804	10,773	1,109	913	1,586	4,347	24,593	20,331
Khera Bajhera ...	10,326	8,318	14,235	11,665	513	394	695	579	25,760	20,956
Miránpur Katra,	1,575	1,341	2,473	1,873	605	489	859	755	5,512	4,458
Nigohi ...	11,482	9,689	15,901	13,237	1,402	1,226	2,036	1,645	30,821	25,797
Khutár ...	10,154	8,764	15,074	13,034	1,301	1,159	1,715	1,567	28,244	24,524
Barágaon ...	9,140	8,270	14,419	12,103	1,226	1,040	1,744	1,585	26,529	22,998
Pawáyan ...	32,575	27,645	47,045	41,096	2,342	2,018	3,509	2,969	85,471	73,728
Jalálabad ...	34,345	28,558	48,160	39,589	2,970	2,645	3,991	4,078	89,466	74,870
Total ...	181.604	152,583	264,558	223,831	26,212	23,580	38,762	38,341	511,136	438,335

The total shown by the above statement is 949,471 and is exclusive of the European troops in cantonments. Corrected for all errors the total population in 1872 was 951,006 [1] for the district as it now stands. Taking the last figures the total showed an increase of 16,301, or 1·74 per cent. The density per square mile, calculated for the corrected area and population, was 549.[2] The towns and villages were returned at 2,180, and the inhabited houses at 188,958, giving 1·3 villages and 109 houses per square mile. Of the former

[1] This is the total shown in form II. of the statements of the 1881 census. The area has increased from 1,723 to 1,745 square miles in the nine years 1872-81, and this probably accounts in part for the difference in the two statements; the latter being the population of the area found to constitute the district in 1881. [2] In the Imperial Gazetteer, on the strength of the figures in the 1872 census report, it is stated as 511, but, as shown above, this needs correction.

2,037 had less than 1,000 inhabitants, and 136 between 1,000 and 5,000. The towns with over 5,000 inhabitants in 1872 were Sháhjahánpur (72,140), Tilhar (18,900), Jalálabad (7,129), Miránpur Katra (6,529), Pawáyan (6,109), and Kánt (5,006). The large increase in Tilhar is due to some neighbouring hamlets being included in the enumeration. The proportion of males to total population (exclusive of non-Asiatics) was 54·1 per cent. Classified according to age, there were (with the same omission) under 12 years—males, 176,662; females, 155,118; total children, 331,780, or 35·99 per cent. of the whole native population: above 12 years—males, 334,474; females, 283,217; total adults, 617,691, or 64·01 per cent. of the whole native population.

Arranged according to occupation, the distribution was as follows:—

Occupation.	*Hindus.*	*Muhammadans.*	*Christians and others.*	*Total.*
Landowners ...	23,223	3,525	...	26,748
Agriculturists ...	567,894	39,469	1	607,364
Non-agriculturists ...	231,459	83,605	295	315,359

For males of not less than 15 years of age the following totals by occupation are also given:—

Professional.	*Domestic.*	*Commercial.*	*Agricultural.*	*Industrial.*	*Indefinite and non-productive.*	*Total of all classes.*
2,425	27,339	10,792	214,528	35,978	29,358	320,420

The 296 "Christians and others" mentioned above included 195 Europeans,[1] 7 Americans and 28 Eurasians. Native Christians, mostly belonging to the Lodipur American Mission, numbered 181.[2]

The persons returned as able to read and write were only 18,592, *viz.*, 18,551 males and 41 females, or less than two per cent. of the entire population, and 3·6 per cent. of educated males to the male population. This is probably incorrect and considerably short of the real number.[3]

Census of 1881.

It remains to notice the statistics collected at the census of 1881. The totals by religion are shown for each parganah and tahsíl as follows:—

[1] Mr. Currie in his settlement report makes the following remarks:—"Amongst the 195 Europeans the troops in cantonments at that time are palpably not included, which (men, women, and children) numbered some 600 souls, as the head-quarters and right wing of the 1st Royal Scots were then stationed at Sháhjahánpur. Apparently, however, only the soldiers and their families in barracks were omitted, and all civil and military officers and their families in the civil station and cantonments were included, as they with the residents at Rosa, Meona, and on the railway about make up that number." [2] The total of Christians and others would therefore seem to be 411, and not 296 as given in the census report. [3] Mr. Currie says "undoubtedly very incorrect and far short of the real number," but the recent (1881) census shows still fewer (see *post* p. 65).

Parganah.	Hindús.		Musalmáns.		Christians.		Others.		Grand Total.		Area in square miles.	Density per square mile.
	Total.	Females	Total.	Females.	Total.	Females.	Total.	Females.	Total.	Females.		
Kánt ...	56,379	25 746	5,683	2,705	6	3	...	...	62,068	28,448		
Jamaur ...	40,838	18,664	3,013	1,381	...	...	...	...	43,851	20,045		
Sháhjahánpur ...	95,270	44,265	49,417	25,838	1,356	211	66	15	146,109	70,329		
Total ...	192,487	88,669	58,113	29,924	1,362	214	66	15	252,028	118,922	401·25	628
Jalálabad ...	133,435	59,873	12,477	6,051	...	...	3	1	145,915	65,925	329·8	442
Tilhar ...	54,136	24,779	12,402	5,975	8	3	3	...	66,549	30,757		
Jaláipur ...	38,746	17,662	4 846	2,250	...	...	...	...	43,592	19,912		
Nigohi ...	48,715	22,491	5,746	2,673	...	...	...	...	54,461	25,164		
Khera Bajhera ...	37,972	17,055	1,959	899	28	13	...	...	39,959	17,967		
Míránpur Katra ...	6,345	2,866	2,643	1,236	...	...	...	...	8,988	4,102		
Total ...	185,914	84,853	27,596	13,033	36	16	3	...	213,549	97,902	416·47	513
Pawáyan ...	131,758	61,359	10.597	4.989	10	3	8	5	142,373	66,356		
Barágaon ...	40,543	18,913	5,446	2,493	...	...	...	...	45 989	21,406		
Khutár ...	51,107	23,712	5,985	2,759	...	...	...	...	57,092	26,471		
Total ...	223,408	103,984	22,028	10,241	10	3	8	5	245,454	114,233	598·2	410
GRAND TOTAL ...	735,244	337,379	120,214	59,249	1,408	233	80	21	856,946	396,882	1,745 72	490[1]

[1] To be quite accurate, 490·8, as in census form I.

The area in 1881 is given in the census forms as 1,745·7 square miles.[1] The population, 856,946, was distributed amongst six towns and 2,020 villages, the houses in the former numbering 20,198, and in the latter 103,442. The males (460,064) exceeded the females (396,882) by 63,182, or 15·9 per cent. The density per square mile was 490·8; the proportion of towns and villages per square mile 1·16, and of houses 70·8. In the towns 5·7 persons and in the villages 7·1 persons on an average were found in each house. In the nine years between 1872 and 1881 the total population had decreased by 92,525, the decrease in the males being 51,072 and in the females 41,453. The total decrease represents a falling-off of 9·7 per cent.

Christians by race.

Following the order of the census (1881) statements, we find[2] the persons returned as Christians[3] belonged to the following principal races:—British-born subjects 762 (54 females); other Europeans 180 (82 females); Eurasians 6 (3 females); and Natives 459 (94 females). The sects of Christians represented in Sháhjahánpur were the Churches of England and Rome, Presbyterians, Baptists, American Episcopalian Methodists, and Methodists (including Wesleyans).

Relative proportion of the sexes of the main religious divisions.

The relative proportions of the sexes of the main religious divisions of the population, as returned by the census, were as follows:—Ratio of males to total population, ·5369; of females, ·4631; of Hindus, ·8580; of Muhammadans, ·1403; and of Christians, ·0016: ratio of Hindu males to total Hindu population, ·5411; of Muhammadan males to total Muhammadan population, ·5071; and of Christian males to total Christian population, ·8345.

Civil condition of the population.

Of single persons there were 239,403 males and 126,539 females; of married 189,065 males and 191,480 females; and of widowed 31,596 males and 78,863 females.

Conjugal condition and ages of the population.

The total minor population (under 15 years of age) was 316,512 (143,393 females), or 36·9 per cent.; and the following table will show at a glance the ages of the two principal classes of the population and of the total population, with the number of single, married and widowed at each of the ages given:—

[1] This differs by a fraction from the area in the table on page 3. [2] Census form IIIA.
[3] Included in the census total of form IIIA. is one male native of no religion, which accounts for the difference of one in the total of natives in the text and in the census form.

	Hindus.						Muhammadans.						Total population.					
	Single.		*Married.*		*Widowed.*		*Single.*		*Married.*		*Widowed.*		*Single.*		*Married.*		*Widowed.*	
	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male	Female.	Male.	Female.	Male.	Female.
Up to 9 years,	97,041	85,095	522	2,989	29	52	15,590	14,525	40	166	3	2	112,841	99,699	562	3,156	32	54
10 to 14 „	47,444	16,636	4,138	17,190	226	525	7,476	4,891	246	1,213	20	19	55,054	21,535	4,384	18,405	246	544
15 to 19 „	22,150	1,606	9,985	22,218	648	1,171	3,959	1,163	676	2,904	53	80	26,155	2,776	10,663	25,132	701	1,251
20 to 24 „	14,004	456	19,264	28,588	1,743	2,442	2,650	299	2,254	5,064	176	276	16,940	761	21,530	33,680	1,919	2,718
25 to 29 „	9,188	315	26,971	27,816	2,842	3,865	1,361	161	3,824	4,928	325	475	10,795	478	30,829	32,782	3,167	4,346
30 to 39 „	8,254	359	43,836	35,252	5,169	10,600	784	146	7,183	6,292	600	1,373	9,157	507	51,081	41,586	5,771	11,978
40 to 49 „	4,056	226	30,124	19,675	5,332	14,586	267	163	4,975	3,544	565	2,287	4,334	389	35,139	23,231	5,900	16,875
50 to 59 „	2,321	105	17,732	8,144	5,213	15,505	165	97	3,308	1,637	702	2,806	2,487	202	21,054	9,783	5,921	18,314
60 and upwards,	1,509	98	11,215	3,056	6,909	18,809	131	94	2,603	681	1,029	3,963	1,640	192	13,823	3,729	7,939	22,783
Total ...	205,967	104,896	163,787	164,928	28,111	67,555	32,383	21,539	25,109	26,429	3,473	11,281	239,403	126,539	189,065	191,480	31,596	78,863

Of Christians, one female is returned as married under the age of 10 years, and two females between 10 and 14. There was no Christian widower or widow under 14 years.

Distribution by birthplace.

Of the total population 112,969 (65,408 females), or 13·1 per cent., are returned as born outside the limits of the district. Of the total population 833,491 (396,429 females), or 97·2 per cent., are returned as unable to read and write and not under instruction; 17,397 (317 females), or 2 per cent., are shown as able to read and write; and 6,058 (136 females), or ·70 per cent., as under instruction. Of those able to read and write 13,936 (95 females) and of those under instruction 4,136 (20 females) were Hindus. The Muhammadans who came under these categories were 2,637 (119 females) and 1,617 (94 females) respectively. Of Christians 814 (103 females) are returned as literate and 305 (22 females) under instruction.

Distribution according to education.

Infirmities: persons of unsound mind.

The census returns exhibit the number of persons of unsound mind by age and sex for all religions represented in the district, the religions of course being those to which by common repute these unfortunates are supposed to belong, or the religion of their parents. The total of all ages was 161 (44 females), or ·018 per cent.[1] The largest number of males (35) were of the ages 20 to 30 years, and of females (9) from 20 to 30 and 30 to 40. But 7 males and 2 females in this category are returned as of ages "over 60."[2] Distributing them by religions, Hindus thus afflicted were 124 (28 females) of all ages from 10 upwards, the highest numbers being 86 (6 females) between 20 and 30, and 28 (3 females) between 30 and 40 years. Of Muhammadans there were 37 (16 females), the highest numbers being 11 (6 females), between 30 and 40, and 8 (3 females) between 20 and 30 years. No members of other religions are returned as of unsound mind. The total number of blind persons is returned as 3,903 (1,860 females), or ·45 per cent.[3] Of these nearly one-third, or 1,230 (766 females), were "over 60"; 652 (312 females) between 50 and 60; 459 (232 females) between 40 and 50; 468 between 30 and 40; 443 (161 females) between 20 and 30; 164 (53 females) between 15 and 20; 253 (95 females) between 10 and 15; 176 (60 females) between 5 and 10; and 58 (21 females) under five years. Of the total number 2,946 (1,547 females) were Hindus, 955 (313 females) Muhammadans,

Number of the blind.

[1] *i. e.*, 1 in every 10,000 of the population, or, more accurately, 18 in every 100,000.

[2] With regard to these some suspicion of inaccuracy may be warranted, as, even in the case of ordinary individuals, there is a marked tendency among natives to exaggerate the ages of those above 50, and it is notorious that the statements of uneducated villagers in regard to such matters are quite untrustworthy.

[3] *i.e.*, 45 in every 10,000 of the total population.

and 2 (males) Christians. Of deaf mutes there were 380 (148 females), or ·044 per cent.;[1] the largest number, 77 (28 females), appearing amongst persons from 20 to 30 years, and the rest pretty evenly distributed over all ages from 10 upwards. Of these 311 (116 females) were Hindus and 67 (31 females) Muhammadans. The last infirmity of which note was taken at the recent census was that of leprosy. There were 459 (40 females) afflicted with this disease, the percentage to the total population being ·053: so that 5 in every ten thousand of the population were on the average lepers. Of the total number 387 (28 females) were Hindus and 72 (12 females) Muhammadans.

Deaf mutes.

Lepers.

We now come to the subject of castes, which was treated with less elaboration in the census of 1881 than in that of 1872. In the recent census returns subdivisions of Rájputs, Ahírs and Gújars only have been published. Taking the conventional division into four classes, the census shows 59,366 Brahmans (26,820 females), 60,398 Rájputs (25,445 females), 22,864 Banias (10,425 females), and 592,616 persons belonging to the "other castes" (274,689 females).

Castes.

For Brahman sub-divisions we must still go to the census of 1872, which gave the following list:—

Brahmans.

	Population in 1872.		Population in 1872.
Achárj	7	Sárasvat	251
Gaur	1,332	Sanádh	577
Gujarátí	209	Sádh	6
Gautam	13	Utkala	9
Joshí	3	Ugnotri	7
Kanaujiá	40,806	Unspecified	18,910
		Total ...	62,130

Four of these, Gaur, Kanaujiá, Sárasvat (or Sársút) and Utkala, are names of the five tribes classed as the Gaur or northern division,[2] and little need here

[1] *i.e.*, 4 in 10,000, or, more accurately, 44 in 100,000. [2] Sherring, I., 19.

be added to the descriptions of them given in previous volumes of this series.[1] The Sanádhs are one of the five subdivisions of Kanaujías; and the Gautams are one of the six clans (*gotra*) of the Kanaujías proper.

Of the remaining names Achárj[2] is a term of very various import; among other meanings it is the title of Brahmans who perform the obsequies of the dead; Joshís are astrologers, a low caste of Brahmans occupied in casting nativities[3]; Sádh is the title of a monotheistical sect (admitting persons of any caste) who profess moral and personal purity, but also means any pious person or ascetic; and Ugnotri (correctly Agnihotri, from *agni*, 'fire', and *hotri*, 'a sacrificer') etymologically signifies one who performs the ceremony of *Hom*, or the sacrificial offerings inculcated in the Vedas.[4] Achárj, Joshí, Sádh and Agnihotri are only, therefore, names of spiritual and secular offices, and not titles of distinct clans or subdivisions.

The Gujarátí are the "Gurjar" or fifth tribe of the Drávira or southern division of Brahmans. As their designation indicates, they came originally from Gujarát and traditionally trace their descent from Kásyap, the Vedic sage to whom all Sanskrit authorities assign a large part in the work of creation. According to the Mahá Bhárata, the Rámáyana, and the Puránas, he was the son of Maríchi, the son of Brahma, and he was father of Vivaswat, the father of Manu, the progenitor of mankind.[5] These Gujaráti Brahmans are very numerous in Benares, all or nearly all of their eighty-four branches being (according to Mr. Sherring) represented there. They bear the reputation of being largely devoted to the study of Sanskrit; yet in their own country many are employed in trade and in the public service. They appear to hold aloof from social intercourse with other tribes, and none of the 84 branches intermarries with any other.[6]

From the large number (18,190) entered in the census (1872) returns as "unspecified," it would seem that little hope can be entertained of obtaining an accurate statement of the various Brahman subdivisions and clans in the district, and this consideration doubtless induced the abandonment of the attempt at the recent census.

[1] For Gaurs, see Gaz., II., 392-3 (Aligarh); and III., 256 *et. seqq.* (Meerut). For Sárasvats, III., 494 (Muzaffarnagar). For Kanaujías, VII., 63 (Farukhabad). For Utkals, IV., 540 (Mainpuri). [2] Variously spelt Achárai, Achárya or Achárí. Most of the Achárj Brahmans in this district are Bháradwáji They do not take the clothes of deceased persons: they only receive the gifts usually made on such occasions (Note by Mr. J. S. Porter). [3] Joshi is also the name of a tribe of Hill Brahmans (Note by Mr. W. C. Benett). [4] Fallon. In Bate's Hindi Dict. the meaning is given as "one who keeps a perpetual sacrificial fire, a sacrificing priest conversant with the Vedas;" see Sherring, II., 179. [5] Dowson's Hindu Mythology, p. 153. [6] Sherring's Castes, I., 99. Mr. Ibbetson considers them in some respects the highest of all Brahmans. See a very interesting account of Gujaráti and Dakaut Brahmans in his *Settlement Report of Karnál.*

Rájputs.

Better materials exist for an account of the Rájput tribes. There are, according to the recent census, 63 distinct clans represented in the district, of which the following is a list,[1] with the population added of those which include more than 100 individuals:—

	Total population.	Females.		Total population.	Females.
Ahwan[2] ...	135	57	Katehla ...	...	...
Bachhalgauti ...	...	...	Katehria ...	6,499	2,769
Baheliyá ...	...	...	Katyár[5] ...	142	69
Báchhal ...	7,020	2,773	Khichí ...	...	...
Bais ...	588	239	Kuríl ...	...	...
Bamraulia ...	...	...	Nadmáni ...	...	...
Bamtele ...	...	...	Nikum[6] ...	667	303
Banáphar ...	...	...	Pamár ...	4,439	1,777
Barár ...	...	...	Panhwár ...	...	...
Bargújar ...	141	59	Parbati ...	...	...
Bartarya ...	...	...	Parihár ...	...	...
Bhadauriá ...	902	416	Raghubansi ...	1,176	500
Bhagele[3] ...	342	140	Raikwár ...	...	...
Bhálá-sultán ...	...	...	Ráthaur ...	4,699	1,972
Bhatela ...	...	...	Sakarwár ...	...	...
Bindbansi ...	...	...	Sakwár ...	...	...
Biseni ...	...	...	Samauria ...	...	...
Bundela ...	...	...	Sánwant ...	92	44
Chamargaur ...	...	..	Sanwár ...	...	...
Chandela ...	5,856	2,464	Sarwári ...	...	...
Chauhán ...	8,127	3,570	Sengar ...	...	...
Dhákre ...	...	...	Sombansi ...	1,889	777
Gahalwár ...	241	100	Sulankhi ...	302	119
Gahlot ...	345	138	Súrajbansi ...	...	...
Gaur ...	2,600	1,133	Táuk or Tankh...	...	...
Gautam ...	720	316	Thele ...	...	...
Ghurcharha ...	...	...	Tomar ...	799	328
Gújar ...	...	...	Ujaini ...	...	...
Jádon ...	...	...	Unspecified ...	756	364
Jaiswár ...	...	...			
Janghára ...	5,590	2,368	Total of clans with more than		
Jangwár ...	...	...	100 members each,	59,201	24,959
Janwár ...	287	125	Do. less do.	1,197	486
Kachhwáha ...	304	123			
Karthowa ...	...	...	Grand total ...	60,398	25,445
Kásib ...	2,536	1,095			
Katiha[4] ...	2,007	821			

The census returns show details of the population of each clan in two groups, 'under' and 'over 10 years of age,' and the percentage of females in each group. For the whole tribe the percentage of females under 10 years of age was 46·97, and of those over 10 years 40·72. The clan with the lowest percentage (37·92) of females under 10 was the Gahalwár, and that with the lowest percentage (36·96) of females over 10, the Sánwant.

Distribution of the Rájput clans.

To give descriptions of all the above would unduly swell the dimensions of this memoir and would also necessitate repeating much that is contained in former volumes. We must be content to notice a few of the more locally-important clans.

[1] Mr. J. S. Porter, C.S., has kindly verified the orthography of the names in this list.
[2] Or Ahon. [3] Or Bhagir. [4] Or Kathia. [5] Or Kathiár. [6] Nikom or Nikumbha.

Rájputs abound in every part of the district, but are most numerous in tahsíl Jalálabad, where they have retained their property to a greater extent than elsewhere. The larger clans have tracts of country of their own in which they originally settled. In this circumstance and in their long pedigrees Mr. Currie thought that a resemblance might be traced to the Highland clans of Scotland. But he was of opinion that the Rájputs or Thákurs could not claim an earlier period than the fourteenth century for their settlement, and that the Katehrias, who were, for a long time, the most important tribe in this district, did not arrive till 200 years later, or about the sixteenth century. On the same authority the distribution of the various Rájput tribes stands (or stood at the time of the recent settlement) as given in the following paragraphs.

Báchhals.

The Báchhal country is in the western and south-western parts of parganah Kánt, extending into Jamaur and just along the edge of Tilhar. Sir H. M. Elliot describes them as members of the Sombansí[1] stock, and they are found in Aligarh, Budáun, Muttra, Agra, and Benares. They are recorded in the *Ain-i-Akbari* as the zamíndárs of Farída and of Kánt Gola (the old name of the Sháhjahánpur district), having (according to tradition) succeeded in ousting the Godas or Gújars. In turn, they were driven out by the Musalmáns and their lands given to the Katehriás. "They are said to have come" (writes Mr. Sherring) "originally from the neighbourhood of Farukhabad, about the year 1000 A.D., under the leadership of a chief named Dáran Pád."[2] The Muttra Báchhals, also called Gauruas, give a different account of their origin, which they derive from Chitor.[3] Mátí, in the north of Khutár, whose former importance is attested by existing ruins, was founded by one of their leaders, Rájá Ben or Vena, who built a fort and temple there. To this clan also belonged the famous Rájá Deo, who established his head-quarters in Jalálabad and whose twelve sons founded colonies extending over extensive tracts. The twelve Ránás, however, came in contact with the Muhammadan power. The result was their defeat and slaughter, and the transfer of their possessions to the Katehriás, who had treacherously aided the Muhammadans. The wife of Mádho Ráná, who was pregnant, escaped from the slaughter. From her son was descended Chhabi Sinh, who established himself in Nigohi as a robber chief, in the time of Akbar. An attack on the escort of a lady of Akbar's court directed the attention of that monarch to Chhabi Sinh, who was seized and

[1] Or Chandrabansi, *i. e.*, of the lunar race. [2] Hindu castes, I., 215. But the local tradition is somewhat different, *viz.*, that the original founder of their tribe was Rája Daropad who, coming from Kashmir in Rájputána, settled in the neighbourhood of Farukhabad. [3] See Growse's Mathura, p. 12.

brought before the emperor. He managed, however, to conciliate him and received a grant of the lands he occupied and the title of Chhabi Khán. From this Chhabi Khán the Báchhals of the present time trace their descent.[1]

The territorial extent of this Báchhal chief's acquisitions appears from the following quotation:—"In the middle of the 16th century Chabbi Sinh, one of the tribe, obtained, partly by a grant of the emperor and partly by violence, a territory extending over parts of the Kánt, Pawáyan, Tilhar, and Sháhjahánpur parganahs. Tilhar is said to have been occupied by Rája Tilokchand, who settled his followers in Charkhola (now the Jalálpur parganah), driving out the Gújars and Banjáras."[2]

General Cunningham states that the Báchhal rájas possessed the dominant power in Eastern Rohilkhand beyond the Rámganga until about 1174 A.D. (*Samvat* 1231), this being the approximate date of the settlement of the Katehría tribe in these parts. Western Rohilkhand he considers to have been held by the Bhidár, Gwála, and other tribes, from whom the Katehriás profess to have wrested it. As regards the clan of which we are now treating he writes[3]:—

"Gradually the Báchhals must have retired before the Katehriás, until they had lost all their territory to the west of the Deohá[4] or Pilibhít river. Here they made a successful stand, and, though frequently afterwards harried by the Muhammadans, they still managed to hold their small territory between the Deoha river and the primæval forests of Pilibhít. When hard pressed they escaped to the jungle which still skirts their ancient possessions of *Garh Gájana* and *Garha Khera*.[5]

"But their resistance was not always successful, as their descendants confess that about 300 or 400 years ago, when their capital Nigohí was taken by the King of Dehli, the twelve sons of Rája Udarana, or Aorana, were all put to death. The twelve cenotaphs of these princes are still shown at Nigohí. Shortly after this catastrophe Chhavi Rána, the grandson of one of the murdered princes, fled to the Lakhi jungle, where he supported himself by plundering, but when orders were given to exterminate his band, he presented himself before the King of Dehli and obtained the district of Nigohí as a *jágír*. The gotráchárya[6] of the Báchhal Rájputs declares them to be Chandravansis, and their high social position is attested by their daughters being taken in marriage by Chauháns, Ráhtors, and Kachwáhas."

It may be mentioned that a different opinion regarding the Báchhal rule in the Bareilly district has been put forward by the late Mr. Moens.[7]

In point of standing amongst the Thákur clans the Báchhals are amongst the first of the second rank—inferior to Chauháns and Ráthors, but superior to any other clan of this district except the Pamárs (or Ponwárs), who

[1] From Pilibhít on the north to Farukhabad in the south, embracing the whole of the present district of Sháhjahánpur and parts of adjoining districts in Oudh (Note by Mr. D. C. Baillie, C.S.) [2] Note on castes and tribes of Sháhjahánpur by Messrs. Daniell and Pears in census report of 1865. [3] Arch. Sur. Rep., I., 356 [4] Also called the Garra river: indeed this is the usual name for it in the Sháhjahánpur district. [5] These places are a few miles beyond the border in the Bísalpur tahsíl of the Pilibhít district. See Gaz., V. (Bareilly) under these names. [6] From *gotra*, a class, and *achárya*, a spiritual guide or priest. [7] Gaz., V., 577.

hold equal rank with them. The principal Báchhal of the present day is Godhan Sinh of Kakrowa, a man of considerable wealth and as the leading Báchhal, he, a few years ago, presented to the municipality of Tilhar the building now occupied by the Tilhar dispensary.[1]

Katehrías.

The Katehría country is parganah Khutár and parts of Pawáyan, but they muster the strongest in parganah Jalálpur of the Tilhar tahsíl. Some account of this tribe has been given in the Bareilly notice.[2] Great obscurity evidently exists as to their origin. In the note on castes already quoted[3] local tradition is said to support the view that they came from the neighbourhood of Benares, taking their name from Katehar, a place not far from that city ; but another view is that Katehar, the ancient name of Rohilkhand, was employed to denote the tract where the soil called *kather* or *katehr* (hard) prevailed, and that from the name of the country they occupied came the name of the tribe Katehría, and not (as the other theory supposes) that the country was named after the tribe.[4]

Mr. Butt[5] fixes the 16th century for the first settlement of this tribe in Sháhjahánpur. His account of them is as follows:—

"They moved east under two brothers, the younger of whom settled in Gola and is represented by the Ráo of Náhil in Pawáyan. The Katehrías of Sháhjahánpur and eastern Bareilly all belong to the Náhil branch, and claim descent from Ráo Hari Sinh, the younger of the two brothers. Ráo Hari Sinh settled at Gola on the Khanaut : he or his successors acquired the old parganah of Gola, and the *zamíndárí* of the parganah was conferred on Ráo Bikram Sinh, in 1645 A. D., by a *firmán* of the Emperor Sháhjahán, which is now in the possession of Ráo Jít Sinh of Náhil. Ráo Bikram Sinh moved from Gola to Náhil, and the ráos of Náhil remained rulers of the parganah for 70 or 80 years, when they came into collision with the Patháns, who obtained Nigohi. Then the Katehrías were ousted from Pawáyan by their allies and connections, the Gaurs. The Katehrías of Jalálpur are a branch of the Náhil family, but there is a subdivision similar to that between the *tarái* and *bhúr* Jangháras, and these Jalálpur Katehrías are looked down on by, and rank lower than, the rest of the clan. All the Jalálpur, and many of the Bisalpur, Katehrías belong to this inferior branch. The Jalálpur Katehrías were once proprietors of a large part of the parganah, but now only retain a few villages. They are generally in very poor circumstances, and are the most turbulent and troublesome clan in the district, except perhaps the Jalálabad Chandels."

Chandelas.

Chandelas[6] are found all over the valleys of the Rámganga and Bahgul in Jalálabad, extending northwards to the *bhúr* tract on the boundary with the Báchhal country, and southwards into the *bankatí* tract down to the Kateha country. There is a cluster of seventy-two townships owned wholly or in part by this clan known as the

[1] Note by Mr. D. C. Baillie, c.s. [2] Gaz., V., 577. [3] Note by Messrs. Daniell and Pears. [4] *Cf.* Sherring, I., 174. [5] Settlement Report, Ch. II., p. 59.
[6] The legendary history of this clan has been given in full in the Cawnpore notice, in Gaz., VI., p. 50 *et seqq.*

Khandar *iláka* (tract), the proprietors of which in the early days of British rule were notorious for turbulence and intractability. According to local tradition they emigrated from Bundelkhand under a Rája Sirpal, but their first settlement was much further south, for in the time of Sirpal's descendant in the 5th generation, Rája Pírmal, they were still at Shiurájpur (in Cawnpore),[1] and moved under that leader to Muhammadabad (in Farukhabad). Later on they crossed the Ganges under Dhír Sáh and Bhír Sáh and occupied Chachnápur, a village belonging to the Chachúá Kurmís in Jalálabad, and thence spread themselves over the neighbouring villages, occupying deserted lands and expelling the owners of others wherever they were able.[2]

Báchhal traditions assert that the original entry of the Chandelas into this district was owing to a marriage made by a Chandel with the daughter of Tilok Sinh, the founder of the Jalálabad fort. If this be so the Chandelas have known how to make the most of their opportunities, for they have now ousted the Báchhals from the larger and the better part of the parganah. They are generally well-to-do and their possessions are still steadily extending. Gokaran Sinh of Paraur and Dalel Sinh of Khandar, the principal Chandelas, are in point of wealth and station amongst the leading men of the district.[3]

Jangháras.

The Jangháras are found in large numbers in Khera Bajhera in the valleys of the Rámganga and Bahgul, and there are a few in the north-west of Jalálabad. Locally these are known as *tarái* Jangháras (lowlanders) in contradistinction to the *bhúr* (sandy soil) Jangháras of Bareilly, but the latter are also represented in this district. Mr. Butt gives the following account of their traditions[4]:—

"The Jangháras claim descent from the Tomar kings of Dehli, the predecessors of Pirthí Ráj. Their account is that on the succession of Pirthí Ráj to the Dehli throne, many of the Tomars left Dehli in disgust at the accession of the Chauhán. Five brothers led five separate parties, and the youngest of the five crossed the Ganges and first settled in Sambhal. He had two sons, one of whom moved to the present Bulandshahr district. The other, Hans Ráj, had three sons, and they moved east from Sambhal. One settled on the high land east of the Rámganga, and from him are descended the *bhúr* Jangháras; of the other two, who were by a second marriage, one was the ancestor of the *tarái* Jangháras, now found in Bareilly and Sháhjahánpur, and the other of the Budaun Jangháras. Some of the *bhúr* Jangháras state that the ancestors of the *tarái* Jangháras were sons of a woman of the clan, and that hence their descendants rank lower. This account is not admitted by the *tarái* Jangháras, but the difference in rank is not denied. The names of the two branches are derived from the countries in which they settled; the *bhúr* Jangháras settling on the high upland above the valley of the Rámganga, the others in the valley of that river. The earlier names in the list may be altogether or in part incorrect, but from the time the tribe settled in their present country pedigrees in detail exist, and these are probably

[1] *Vide* Gaz., VI., p. 50 *et seqq.* [2] Mr. C. J. Daniell in Census Report of 1865.
[3] Mr. D. C. Baillie, C. S. [4] Settlement Report. *Cf.* Gaz., V., 578, and 212-13.

fairly correct. It appears that on the average about 14 generations have passed, and their settlement here may then be put as in the 15th century, or nearly 300 years later than the alleged emigration from Dehli; and, as the founders of the present branches are given as grandsons of the son Anání Pál, it is clear that if the tribe is a branch of the Tomars, and left Dehli either on the accession or, as might be more probable, on the defeat of Pirthí Ráj, many names have been omitted. The Janghárás have so far prospered better than any other Thákur clan in the district, and the villages lost by the clan have been compensated for by those conferred in reward for services rendered in the mutiny to Captain (now Colonel) Gowan and others in Khera Bajhera. The Janghárás in Khera Bajhera now number 3,150."

Pamárs.

The Pamárs extend from the north of the Rámganga, in the east of parganah Jalálabad, to the eastern parts of Kánt and Jamaur and prevail generally along the boundary of this and the Hardoi district. They describe themselves as coming originally from Ujain in Central India under the leadership of Ráwat Sinh. They took possession of Kuriá Báns Khiriá in parganah Sháhjahánpur, and, clearing the jungle and expelling the inhabitants of neighbouring villages, established themselves.[1] The Pamars (called also Ponwars and Pramárs) are the first in rank of the four Agní kulas or fire races, the other three being the Parihárs, Chalukyas (or Sulankhís) and Chauháns, which are fabled to have sprung from the sacred fire-fountain or Analkund on the summit of Mount Abu.[2] They have been mentioned in previous notices and will again call for notice in the articles on the Allahabad, Fatehpur, Jaunpur, Benares, Azamgarh and Gházipur districts, where they are also found. They are also numerous in Hamírpur, where a colony was settled (by local tradition from Dhár in Central India) several centuries ago.[3]

Kásibs,

Katehas,

Raghubansis and Gautams.

The Kásibs are chiefly found in the south of parganah Nigohi and in the adjacent portions of Sháhjahánpur, Jamaur, Tilhar, Pawáyan, and Barágaon. The Kateha country is in the western part of the *bankati iláka* in parganah Jalálabad and on either side of the Sot river. The Raghubansi and Gautam clans are found principally in the old parganah of Bángáon, now included in Jalálabad; the Gautams occupying the eastern side of what was formerly the old Bángáon parganah up to the Rámganga, and the Raghubansis the western side down to the Ganges. Sufficient description of these well-known tribes has been given in former notices.

Chauháns, Ráthors, Gaurs.

The Chauháns, Ráthors, Gaurs and other clans have no distinct or special country of their own, but are scattered about through the country of the other clans amongst whom they have settled,

[1] Census Report, 1865. Tribes, I., 149 : Gaz., VII., 68.

[2] *Vide* Supplemental Glossary, I., p. 68 : Sherring's Hindu

[3] Hamírpur Settlement Report (1880), p. 28.

chiefly in consequence of marriage alliances. Mr. Currie's remarks on this are as follows :—[1]

"This is owing to the custom universal amongst Rájputs of never marrying in their own clan. The whole clan is considered one family, and marriage within it is looked upon as incest. The clans are all graded or divided into (1) the highest and best; (2) the medium; and (3) the lower or inferior: and the universal rule in marriage is that the wives are taken from clans lower down in the scale, the lower clans giving their daughters with handsome dowries to superior clans. Daughters *must* be married and dowries *must* be given with the daughters, hence daughters are expensive luxuries in any Rájput families; in the lower clans from the heavy expenses of dowries, and in the higher from the greater difficulty of finding suitable husbands. The Chauháns and Ráthors are the only clans amongst the first flight who are numerous in this district, and they are to be found pretty equally distributed through all the parganahs."

The acquisition of what is now the principal possession of the Gaur clan has been described above; their original settlement was, however, in and around Seramau (South) of the Sháhjahánpur parganah. Their traditions state that about 900 years ago the Gújars held possession of Seramau and a *talúka* of 62 villages; that their violence and disinclination to pay tribute induced the then King of Dehli to offer the *talúka* to any one who could take it; and that in consequence Khagrai and Baghrai, Gaurs of Chandramahol, took possession of the Gújar possessions and established themselves there. The date assigned to this exploit is of course absurdly wrong, but the rest of the tradition is very probably correct. Gaurs are of a middle rank amongst the Rájputs of the district. They stand lower than Báchhals, Pamars and Katehrías, but higher than Chandelas, Jangháras, Kásibs, and Raghubansis.[2]

Banias.

The Bania caste (22,864) presents more difficulties than either of the two preceding ones. The term 'Bania' is itself ambiguous, being sometimes used as the name of a caste and sometimes as that of a profession or trade. Mr. Beames seems to deny the existence of a Bania caste altogether[3]. He speaks of the doubtful existence of a class of Bais Banias in Oudh as the sole representatives of the Vaisya caste, but he would reject altogether the system of classifying Hindus into four classes, as Brahmans, Kshatrias, Vaisyas, and Sudras. Mr. Growse[4] alludes to the vague 'popular idea that the Vaisya is properly the trading as the Sudra is supposed to be the servile caste, while it is definitely ruled that the former is

[1] Settlement Report, p. xxv. Mr. Porter writes—"The Rájput clans only recognise one *gotra*, except Gaurs, who have two: these two can intermarry." In the South and East Panjáb, according to Mr. Ibbetson, the restriction on intermarriage is more lax among Rájputs than among other Hindus; Játs, Gújars &c, will not marry in the *clan*; Rájputs only exclude the *sept* or section of the clan. Here it would seem to be different, and the *clan*, except among Gaurs, is excluded. [2] Mr. D. C. Baillie, C.S. [3] Suppl. Gloss., I., 183. And if it is one it apparently includes not only Hindus but Jains and Muhammadans. [4] Census report, 1872, lxxxiii.

the more respectable appellation of the two.' But he puts aside this popular theory as untenable and cites examples of its inadaptability to facts. He sums up his argument thus: "Excepting only the Brahman and Thákur, all other Indian castes correspond, not to the Scottish clans with which they are so often compared, and from which they are utterly dissimilar, but to the close guilds which in mediæval times had so great an influence on European society. As the goldsmiths formed themselves into a company for mutual protection, so the Sunárs combined to make a caste: the former admitted many provincial guilds with special customs and regulations, the latter recognized many subordinate *gotras*: the former required a long term of apprenticeship, amounting virtually to adoption, the latter made the profession hereditary: the former required an oath of secrecy, the latter ensured secrecy by restricting social intercourse with outsiders."

The word *Bania* is derived from the Sanskrit *Banij*, 'a trader.' Mr. J. R. Reid, in his enumeration[1] of the population of the Azamgarh district, has apparently abstained from using the term *bania* at all and used the words "trading classes" in its stead. In the index to the third volume of *Hindu Castes and Tribes* by the late Mr. Sherring the subdivisions of Banias, as given in the census report of 1872, are classified under the same generic term, "trading classes," but in the body of that work we find them mostly spoken of as Banias. Mr. Sherring considered it pretty certain that the Vaisyas were once an agricultural class, but that the Sudras have stepped into their position, and that the two castes have become so mingled that it is hard to point with precision to any leading distinction between them. All that he thinks can be said respecting them is that certain castes are purer Vaisyas or purer Sudras than certain others.[2] Elsewhere Mr. Sherring goes as far as Mr. Beames in denying the existence of any pure Vaisya castes north of the Narbada. Writing of the trading classes of the Madras Presidency he says:—"Notwithstanding the assertion of Dr. Cornish, the compiler of the Madras census report, that the trading classes of that Presidency are generally admitted to be Vaisyas, it is not for a moment to be imagined that they better deserve to be so reckoned than the same classes in the north, which are known everywhere as Banias.[3]"

It was in consequence of the classification of Hindus, adopted in the census forms of 1872, into four classes—Brahmans, Rájputs, Banias and

[1] Azamgarh Settlement Report. [2] Sherring's *Hindu Tribes and Castes*, I., 248. But we may ask "what is a pure 'Vaisya'?" The expression is not easy of comprehension on the theory that the four-fold division of castes was occupational (Note by Mr. Denzil Ibbetson, C.S.) [3] *Ibid.*, III, 106.

"others"—that this arrangement was followed in previous volumes of this series, and even in the forms of the recent (1881) census the pre-eminence of the twice-born classes is in a manner recognized by their position at the head of the list, all the rest being arranged in alphabetical order.[1] It was recognized that no attempt to classify the castes in an ascending scale according to relative rank had any chance of success, as not only would most of the tribes themselves not admit their assumed inferiority, but European authorities on the subject would in many cases equally dispute it. Thus among the castes placed below Banias in the census of 1881 are the Bhúinhárs[2]. Mr. Sherring classes them as Brahmans, but Mr. J. R. Reid regards them as a separate caste midway between Brahmans and Kshatrís. Returning to the Banias—whose claims to be reckoned next after Rájputs, and before the others to whom an alphabetical order is given, cannot be supported on the ground of numerical superiority[3]—we must look elsewhere than to the census forms of 1881 for assistance in ascertaining their subdivisions. According to the census of 1872 they were as follows[4]:—

Agarwála ...	...	...	1,395	Jaiswál ...	...	...	1
Ajudhyábási	...	...	2,246	Mahur ...	...	...	514
Agrahri ...	...	...	2,470	Mathuriá ...	...	...	18
Bárahsainí ...	...	...	38	Parwál ...	...	...	129
Bohra ...	...	...	94	Rastogí ...	...	...	115
Bishnoi ...	...	...	22	Saráogí ...	...	...	161
Baranwár ...	...	...	111	Simáli ...	...	...	3,970
Chausaini ...	...	...	8	Ummar ...	...	...	1,433
Dhúsar ...	...	...	23	Unáya ...	...	...	1
Derhí (Umar)	...	...	540	Unspecified	...	...	208
Gúrer ...	...	...	44		Total	...	14,600
Hardúí ...	...	...	1,059				

Apparent increase of 56 per cent. from 1872 to 1881.

The total, 14,600 in 1872, was less, it will be observed, by 8,264 than the total returned in 1881, and it might be inferred that there had been an increase in the number of the caste, amounting to 56 per cent., during the nine years between 1872 and 1881. But in the district of Moradabad we shall find a

[1] See Form VIII. The Deputy Superintendent of Census, North-Western Provinces, explains this form by saying that it is based on numerical superiority, *i. e.*, only castes comprising over 100,000 are included, the rest being lumped together as "other Hindu castes." [2] For a full account of this caste see under Azamgarh, and Suppl. Gloss., I., 21. [3] They are exceeded in these provinces by Ahírs, Chamárs, Káchhís, Kahárs and Kurmís. [4] Of the names given in the text some are not, properly speaking, subdivisions and some are not necessarily Banias at all. Bishnoi is the name of a sect which includes others than Banias, but is also said to be a subdivision of Banias; Saráogí is the name of a sect; Bohra is a money-lender, whatever his caste; Dhúsars are said to be Banias here, but apparently claim to be Brahmans in the Panjáb.

decrease in the total of about the same number,[1] so that the more probable conclusion seems to be that the figures of one or both enumerations are inaccurate.

Saráogis.

Among the subdivisions shown in 1872 are Saráogis, who numbered then 161. The word is derived from the Sanskrit *srávaka*, which primarily signifies "a hearer" (from *sravas*, the ear), but is used also with the following (among other) meanings:—"a pupil; a particular class of Buddhist ascetics, properly one who by adhering to the teaching of Buddha and practising the four great truths becomes qualified eventually to be ranked as an *Arhat*,[2] and to be addressed as *Ayushmat*." *Srávaka-vrata* is the name of a Jain treatise,[3] and *Srávaka* is the general name of the Jain laity; Saráogi is only the Hindi form of this word. Dr. Hunter describes Jainism as a "distinct sect"—though whether of Buddhism or Hinduism is not expressed; but probably he means the former, as he speaks of it as "in some respects Buddhism equipped with a mythology."[4] Mr. Growse writes:—"Jainism existed *probably* before Buddism; *certainly* before the form of Vaishnavism now recognized as orthodox." In the census of 1881 the old (1872) classification of natives of India by religion into Hindús and Muhammadans has been extended, and the Jains have been counted as distinct religionists, ranking equally as such with Hindús, Sikhs, Muhammadans, Christians, Buddhists, Brahmos, Jews and Párs'is. One result of this course has been that in the table of Hindu castes[5] Banias who are Jains or Muhammadans[6] have been nominally excluded, although in practice it appears[7] many of the Saráogis have gone into the Hindu total; not apparently as Banias, but among the "other Hindu castes."[8]

Agarwálas.

Of the other subdivisions the Agarwálas and Agrahris probably derive their name and origin from Agroha in Hariána. The Agarwálas (many of whom are Saráogis, *i.e.*, Jains) have been described in previous volumes[9] and very little need be added here. They affect to consider themselves the only true Vaisyas and some *pandits*

[1] But not the same percentage. [2] "One worthy of the homage of gods and men," a title both of Jain Tirthankaras and of Gautama Buddha himself. [3] Monier Williams' Sanskrit-English Dictionary. [4] The Indian Empire p. 154 (Imp. Gaz., IV. *art.* India, p. 260). [5] Census form VIII. [6] *e.g.*, Bohra, see *post*. [7] Note by Mr. White, Deputy Superintendent of Census. [8] There is not the slightest doubt about Jains being properly described as Hindus by race, though in religious belief they differ from the mass of Hindus, who are Vaishnavas by persuasion. The distinction is a purely religious one, and it is an every-day occurrence for a Bania to pass from either religion to the other. The curious thing is that Jainism admits converts only from one particular caste, *i.e.*, the Banias. This explains the difficulty sometimes felt as to their recognition or non-recognition of caste: there is little or no occasion for them to recognize it, since all the members of the community are of the *same* caste, though of different *gots* (Note by Mr. Growse). [9] *e.g.*, Gaz., IV., 280 (Etáwa).

(according to Mr. Sherring) are weak enough to support their pretensions. Mr. Sherring[1] enumerates 17½ clans as follows:—

1. Garga.	10. Erana.
2. Gobhila.	11. Táyal.
3. Garwála.	12. Tarana.
4. Batsila.	13. Thingala..
5. Kasila.	14. Titila.
6. Sinhála.	15. Nítal.
7. Mangála.	16. Tundala.
8. Bhádala.	17. Goila and Goina.
9. Tingala.	17½. Bindala.

Agrahrís.

Agrahrís have (according to the same authority) the tradition of being descended partly from a Vaisya and partly from a Brahmanical ancestor. The clan is, however, regarded as of the Vaisya tribe and is engaged in trade. Its members wear the sacred cord, a practice of many other clans of traders. Polygamy is indulged in by Agrahrís, and on this account, it is said, they have lost the high position which they formerly held; yet Brahmans and Rájputs are not, in popular esteem, dishonoured by their polygamist habits.[2]

The Agrahrís are divided into several classes, some of which are as follows[3]:—

1. Uttaraha.	5. Dáláman.
2. Pachhawán.	6. Mahuliya.
3. Banárasi.	7. Ajudhyabási (from Ajudhya.)
4. Tánchara.	8. Chhiánwe (from ninety-six parganahs).

Bárahsaini.

Bárahsaini (called Barhseni by Mr. Sherring) also claim Agroha as their place of origin. They are chiefly bankers.

Bohra or Borah.

Bohras are mentioned by Mr. Sherring among the twenty-four principal trading castes of Rájputana and the only description[4] he gives of them there is that they are "traders in tin, iron and other wares." He also includes them among the 81 "trading and other Hindu tribes of the Central Provinces."[5] Under the name of "Borah" they seem to be included, but as Muhammadans, in a similar class (traders) in Bombay.[6] They seem in that Presidency to be engaged also in agriculture and a large part of the trade of Western India is said to be in their hands. Burhánpur, an important town in the Nímar district of the Central Provinces is, on the authority of Sir George Campbell, declared to be

[1] Hindu Tribes and Castes, I., 287. The orthography of these names is Mr. Sherring's and appears doubtful in some cases, but materials for correction are not available. [2] *Ibid*, I., 292. But to marry more than one wife, except for good reason or in a very rich family, is thought discreditable (note by Mr. W. C. Benett). [3] See note above as to orthography. [4] Hindu Tribes, III., 52. [5] *Ibid.*, II., 116. [6] *Ibid.*, II., 183.

the "city of the Borahs," which they greatly reverence and desire as a burial-place. These Muhammadan Borahs are supposed to be descended from Hindu Borahs who have intermarried with immigrants from the Persian Gulf. Mr. Growse mentions an interesting process observable in Muttra by which Bráhmans are gradually becoming members of the Bohra caste, "the trade of the usurer being highly incompatible with priestly pretensions."[1] In many trading centres in these provinces the term "Bohra" is used as synonymous with "wholesale dealer" and "money-lender." Dr. Fallon in a note to the word in his Hindustani Dictionary says, "the Bohras appear to have originated in Guzrát, where they became converts to Muhammadanism, but they are settled in many parts of Central and Western India and in the North-Western Provinces."

Bishnois. Dhúsars. Baranwárs.

Bishnois and Dhúsars will be described in the Moradabad memoir. Baranwárs are divided into twenty branches and are found in Gházipur, Jaunpur, Azamgarh and Gorakhpur.

Dehri-Umar.

Derhí-Umar (or Dirh-Umar) is a subdivision of the Umar class, midway between the Til-Umar and Dusres, which make up the three subdivisions. The Gurer and Hardúí of the census report are not mentioned in any of the authorities quoted above, and the latter seems simply to indicate that they are residents of the district so named.

Gurer and Hardúí.

Jaiswár.

Jaiswár (in Sherring's work Jaiswál) is the name of a numerous class of reputed Vaisyas sprung from Ujain, many of whom are Jains by religion.[2] Mr. Beames thinks, from the fact that Jaiswár is the name of a subdivision of Chamárs, Dhánuks, Kaláls, Muráos, Kurmís, Telís, Banias and other inferior tribes, that its use as such implies perhaps that those subdivisions came originally from Jaís, a large manufacturing town in Oudh.[3]

Mahur.

The Mahurs of the census may be the Mahrus mentioned by Mr. Sherring as numbering 10,000 in Agra.[4] There is a trading class called Mahor in Bhartpur.[5] Mr. Beames mentions Máhaur as a subdivision of Sunárs or goldsmiths, and one of the tribes that employ a secret language to facilitate fraud. We come nearer to a true description of them in the note by Mr. Sells on the castes of Agra, where they appear to be numerous. He says that they are not true Vaisyas, a claim few indeed of the so-called Vaisyas could substantiate, but are descended from a Vaisya by a Chaube woman.

[1] Census (1872) report, I., *lxxxiii.* [2] Sherring, I., 296. [3] Suppl. Gloss, I., 144. [4] Sherring, I., 298. [5] *Ibid.*, III., 52.

Mathuria. Mathuria is the name of a subdivision of Banias and also of Bráhmans, Dhánuks, and other tribes. It evidently points to Muttra as their place of origin.

Parwál. The Parwáls or Parwárs are Jains and are also found (according to Sherring) in the Central Provinces.[1]

Rastogi. The Rastogís are said to have some peculiar customs, amongst others that the women decline to eat food cooked by their husbands. They are said to have come from Amethi and have three subdivisions, which do not intermarry—Amethi, Indrapati, and Mauharia.

Simáli. The Simálí of the census is probably the Srimal tribe, said to be partly Jains, mentioned by Sherring as one of the trading castes of Benares.

Unáya. The Unáyas are really Banias, but are often by the Brahmans classed as Káyaths, on the ground that they eat meat and drink spirits. The caste has many—according to Sherring, twenty—subdivisions, all of which are engaged in trade.

The "other castes." Among the "other castes" the census returns (1881) give the population of the following[1], to which the name of the special calling or trade followed, or other brief note to aid in identifying them, has been added :—

Name of caste.	*Total population.*	*Females*	*Name of caste.*	*Total population.*	*Females.*
Ahar (cattle-breeder) ...	581	262	Dhánuk (sweeper and weaver).	11,633	5,343
Ahír (cowherd) ...	65,216	28,944	Dhobi (washerman) ...	17,232	8,039
Barhái (carpenter) ...	16,067	7,397	Gadaria (shepherd) ...	16,662	7,849
Bhangí (scavenger) ...	7,228	3,324	Gosáin (ascetic sect) ...	2,616	1,192
Bhát (genealogist, panegyrist.)	1,680	757	Gújar	3,163	1,317
Bhurji or Bharbhunji, (grain parcher.)	14,361	6,652	Ját	528	181
Chamár (skinner, tanner and leather worker).	85,481	39,668	Káchhi (agriculturist) ...	59,058	27,408
			Kahár (pálki-bearer) ...	34,965	16,975
			Kalwár (distiller) ...	6,915	3,206

[1] Sherring, II., 115. It is possible these may have been confounded with Purwáls, a class of Banias numerous in Mainpuri, whose name is said to be derived from some sacred place called Puri; in which case the original form of the word would be Puri-wála. Perhaps Jagannáth, or Puri, in Orissa is the town intended.

[2] The castes selected by the census department were those only of which the total for the Provinces exceeded 100,000. It would have been interesting to show the rate of increase or decrease in the totals of each caste during the interval between the two enumerations, but in attempting to do this such startling differences presented themselves that the idea was abandoned, as any results obtained from comparing the figures would only mislead. Thus the Máli caste returned in 1872 as containing 1,845 is returned as consisting of 10,267 members in 1881; the Kalwárs, who had 6,915 in 1872, had 18,881 in 1881; Kurmis, with 103,958 in 1872, were returned as only 28,248 in 1881. Such discrepancies can only be accounted for by differences in the classifications of the two censuses.

Name of caste.	Total population	Females
Khatík (pig and poultry breeder and tanner.)	2,221	990
Káyasth or Káyath (scribe.)	11,282	5,207
Kori (weaver) ...	22,771	10,579
Kumhár (potter) ...	8,993	4,163
Kurmi or Kunbi ...	103,958	48,612
Lodh or Lodha (cultivator.)	2,413	1,167
Lohár (blacksmith) ...	10,969	4,527
Lúnia (salt-extractor) ...	2,877	1,316
Máli (gardener) ...	1,845	851
Malláh (boatman) ...	664	323
Nái (barber) ...	14,334	6,532
Pási (fowler, watchman),	17,186	8,193
Sunár (gold and silversmith).	5,185	2,364
Tamoli (betel-nut seller),	1,940	905
Teli (oilman) ...	21,943	10,417
Unspecified	21,549	10,029
Total ...	592,616	274,689

The names in brackets indicate only the trade, business or calling which is usually associated with the caste, for individual members will be found in every caste following different and frequently quite opposite pursuits. Rájputs, Brahman and Kurmís represent the bulk of the resident proprietary community, and with Ahírs, Chamárs, Káchhís and Kurmís are the agricultural classes properly so-called. The rest are names of castes some of whose members combine cultivation of the soil with their special caste-occupations, and this is especially the case with the Pásis, Dhánuks, Gadarias,[1] Káyasths and Lodhas.[2] Some of course exclusively follow agriculture, while others, those for example living in towns, devote themselves entirely to non-agricultural labour. Even the Bairágis and Gosáins, prone as they are to a roving life, occasionally vary agriculture with mendicancy; but the profits of the latter trade are too attractive to allow them to become good cultivators.

The chief caste of cultivators

"The chief agricultural castes, arranged in order of merit as cultivators, are," writes Mr. Currie, "(1st) the Kurmís; (2nd and 3rd) the Káchhís or Muráos and Kisáns[3]; (4th) Chamárs. These are all very good and amongst the first flight with no great distance between them. Then come Ahírs, Bráhmans, Kolís or Korís, Kahárs and Patháns as medium cultivators, and as usually inferior, Thákurs, Gadarias, Pásis, Dhánuks, and those classes who are not, strictly speaking, agriculturists.

and their distribution.

"The Kurmís are most numerous in parganahs Paváyan, Khutár and Tilhar; the Káchhís or Muráos in Jalálabad, Paváyan, Kánt,

[1] Usually pronounced as if spelt "Gararia." [2] Also called Lodhí or Lodh. An interesting account of this caste will be found in Mr. V. A. Smith's contribution to the Hamírpur Settlement Report (1880), p. 20. According to that writer the distinction between Lodhís and Kurmís is, probably, only nominal and does not imply difference in blood. He thinks the claim sometimes set up for Lodhís of being autochthonous cannot be supported, but that, like other tribes, they have moved down from the west. [3] Kisáns have been included among Kurmís at the recent census. Mr. Porter thinks they should have been returned as a distinct caste. They rank below Ahírs and above Kahárs.

Sháhjahánpur and Tilhar; the Kisáns in Pawáyan, Jamaur and Sháhjahánpur, the Chamárs in Jalálabad, Pawáyan, Sháhjahánpur and Tilhar; the Ahírs in Jalálabad, Tilhar, Pawáyan and Kánt; the Bráhmans in Pawáyan, Jalálabad, Sháhjahánpur and Kánt; the Kolís or Korís in Pawáyan and Sháhjahánpur; the Patháns in Sháhjahánpur, Tilhar, Jalálabad and Pawáyan; the Thákurs in Jalálabad, Kánt, Khera Bajhera and Pawáyan; the Gadarias in Jalálabad, Pawáyan, Sháhjahánpur and Kánt; and the Pásís in Pawáyan, Sháhjahánpur, Khutár and Barágaon."

Space will not permit of even a brief account being given of the minor castes, and we must be content with giving the subdivisions found in the district, in 1881, of two of the most important. The subdivisions of Ahírs, with the population of each at the last census, were as follows (those clans only being named which had 100 members or upwards):—

Ahír subdivisions.

Names of subdivisions.	Population.	Names of subdivisions.	Population.
Adhund	219	Kárí	348
Bajer	1,995	Kharabebaría	143
Bakía	127	Khatiá	183
Barsarnián	191	Lohia	266
Bartaría	576	Madhejhala	179
Bháraddwárí	272	Nagolah	100
Bharkasiá	114	Nandbansí	350
Bhirgúdí	8,100	Nikom	169
Derona	1,886	Odra	162
Deswár	154	Patarfá	108
Dhor	916	Pohíá	105
Dontar	100	Ráná	168
Ghoghorahá	93	Ráwat	728
Ghorcharhá	1,765	Rohanbansí	212
Ghosí	1,520	Rothdá	371
Gúdarhá	134	Sándil	195
Gwálah	151	Sansaríá	123
Gwálbans	14,892	Unspecified	21,157
Jádon	213	Specified sub-divisions with under 100 members each.	4,465
Jadubansí	1,274		
Jawárí	99		
Jefáí	169		
Jhákh	184		
Jhántí	150		
Kamarhá	890	Total ...	65,216

According to Sir Henry Elliot, Nandbans, Jadubans, and Gwálbans are names of three grand divisions, and the first (Nandbans) only has subdivisions (*got*). A fuller account of this caste must be reserved for the memoir of

the Muttra district, to which all the Ahírs of these provinces trace their origin.

Gújar subdivisions. Of Gújars the subdivisions were as follows :—

Names of subdivisions.	Population.	Names of subdivisions.	Population.	Names of subdivisions.	Population.
Bâgrai ...	155	Melkhi ...	183	Specified subdivisions with under 100 members each.	972
Bargona ...	102	Náru ...	120		
Ghúrmí ...	117	Pheranti ...	152		
Kihtar ...	99	Sarohi ...	92		
Mandhárí ...	330	Unspecified ...	841	Total ...	3,168

Some account of the Gújar caste will be found in the Moradabad and Muttra notices.

The "unspecified" of the census.

From the vernacular lists compiled in the census office the following appear to be the details of the "unspecified" castes, and they are added here as it may be of interest to ascertain them :—

Name of caste.	General occupation.	Total population.
Arakh	Village servant, cultivator	2,443
Bahelía	Fowler	2,534
Banjárá	Travelling grain dealer, cattle merchant ...	136
Bári	Leaf-plate seller, torch-bearer	543
Barwár	Grass-cutter and seller	279
Báwaría	Cultivator, thief, hunter	8
Bengáli	Servant	17
Birjbási	Dancer, singer	86
Chhipi	Calico printer	43
Dabgar	Leather vessels ("kuppa") maker	28
Darzi	Tailor	2,783
Devotees[1]	Mendicancy	2,084
Dharkar	Worker in reeds and canes	34
Dhondá	Ballad singer	3
Dhunia	Cotton carder	425
Gamelá	Agriculturist	1,754
Ghosi	Milkman, cultivator	47
Halwái	Confectioner	566
Joshi	Servant, receiver of alms	1,504
Kanchan	Dancer, prostitute	590
Kanjar	Rope-maker, trapper mud-toy maker	401
Karnátak	Singer and dancer	20
Kaserá	Metal-vessel dealer	40
Khattrí	Servant, merchant	1,498
Mimár	Bricklayer	27
Murcherá	Beggar	5
Nat	Acrobat	2,088
Niária	Gold-and silversmiths' waste washer	140
Patwá	Braid, fringe and tape maker	962
Sinh	Servant, cultivator	14
Tawáif[2]	Dancer, prostitute	2
Thatherá	Brass and copper smith	445
	Total ...	21,549

[1] *Vide* separate list, *post.*

[2] Should have been returned as Ramjani (Note by Mr. Porter).

Devotees.

From the same source is derived the following list of devotees and religious mendicants, but not the classification in the second column, which has been obtained from Professor Wilson's *Essays on the Religion of the Hindus* and other authorities, no clue being given by the census returns :—

Name of sect.	Classified as Vishnuite (V), Sivaite (S), Shákta (Sh.), Jain, &c.	Total population.	Females.
Aughar	S.	5	*Nil.*
Bairágí	V.	1,520	672
Brahmachárí[1]	S.	4	*Nil.*
Charandásí	V.	1	*Nil.*
Harchelá	S.	8	4
Jogí	S.	325	158
Kabírpanthí	V.	15	5
Nánakshábi	Sikh	36	11
Paramhansa[2]	S.	4	*Nil.*
Rádhá Balabhí	V.	1	*Nil.*
Rámánandí	V.	15	3
Sakhi	V.	2	1
Sannyásí	V. S.	4	*Nil.*
Udásí	Sikh	2	1
Vaishnáo	V.	19	4
Unspecified	...	123	43
	Total ...	2,084	902

Musalmáns by religion.

Musalmáns are divided, according to religion, by the last census into Sunnís or orthodox (59,162), Shías or followers of Alí (87), and Wahábís, of whom there were none in this district. In addition to these figures, the census returns enable us to give details of certain Indian tribes of Musalmáns, usually called Nau-Muslims. These numbered altogether only 677 in this district, and were :—Muhammadan Rájputs (100), Mewátis (577). Some account of these will be given in the Moradabad memoir, as they are more numerous in that district.

Nau-Muslims

But neither the census returns for 1872 nor those for 1881 give a fair representation of the different classes that make up the Muhammadan community ; and, indeed, as remarked by Mr. J. R. Reid in his account of the Musalmáns of Azamgarh, "It would not be easy to get a correct numerical representation of them. They are well known and are marked off from each other by definite custom, as well as by degrees of social consideration. But the vanity of individuals would make it a difficult and invidious task for the

[1] For the different meanings of this term see Fallon's Dict. and Wilson's Glossary, under the word. Fallon says it is assumed by many religious vagabonds. [2] Doubtfully placed among Sivaites by Professor Wilson, *Essays*, I., p. 231. See also Barth, *The Religions of India*, p. 231.

census enumerator to assign every one to his proper class." Mr. Reid states the classes thus:—(1) Milkís,[1] who are subdivided into Sayyids and Shaikhs and are reputed to be the descendants of Arabian Muhammadans; (2) Wiláyati (foreign) Pathán, who are supposed to be descended from immigrants into India from the north-west; (3) Wiláyati Mughals, ditto; and (4) Indian Muhammadans.

Sayyids are real or pretended descendants of Ali; Shaikhs call themselves Kuraishí, Saddíqí, Usmáni, Fárúqí, Abbásí, Ulví, Háshimí, Ansárí, and probably many other titles, which in their origin were doubtless clan-names, some of them being names of Arab tribes. When a Hindu is converted to Islám he assumes the designation Shaikh or Shaikh Sidqí (from *sidq*, 'truth').

Pathán.

Pathán are all Afghán or descended from Afghán, and some tribes of them are designated Rohillas.[2] Pathán is merely a Hindustání corruption of Pakhtún.[3]

Mughals.

Mughals were worshippers of the sun and originally lived a nomad life in Tartary. In the second Caliph's time they were converted to Islám and have poured into India since the time of Chingíz Khán. The derivation of the word Mongol has been much discussed by European philologists. Dr. Schmidt derived it from *mong*, a Mongol word meaning 'brave,' but another derivation is from *mon-gol* or *monga-gol*, 'the silver river' (identified with the Zerebrenski river, that falls into the Argun 8 miles from Argunskoi). The chief of the Mongols first adopted the style Mongol Khán in 1147 A.D.[4] Tartar is a word seldom used in India, but its derivation may be mentioned in this connection. The tribe was called Tartar, which means 'nomad,' from their habit of dwelling in moveable *yurts* or tents, a *yurt* being called in Manchu *tatara-bu*, which is again derived from the Tungusic word *tata* or *tartar*, meaning 'to drag' or 'pull,' and a tent is still called *tatan* or *tata*.

Indian Musalmáns.

Of the Indian Musalmans a fuller description will be given in the Azamgarh memoir; they are too few in this district to warrant much space being occupied about them. But there is one peculiar caste of Muhammadans in this district, of which an account (kindly furnished by Mr. D. C. Baillie, C.S.) may be given.

[1] So called because their ancestors were the class to whom principally *milks* or revenue-free grants of land were given under Muhammadan rule. [2] See further under Rámpur Native State. [3] Note by Mr. Denzil Ibbetson, C.S., who refers, for further information, to the Panjáb Census Report and Bellew's Races of Afghanistan (but much of the latter he thinks is "doubtful theory"). [4] Howorth's *Chinghiz Khán and his Ancestors* in Indian Antiquary, IX., 246. On the four distinct meanings the word Mughal (or 'Mughul') came to bear in India, see Hunter's *Orissa* I. 232.

Pankhias.

In the *khádar* of the Ganges, in tahsíl Jalálabad of this district and in Budaun and Bijnor further north, are found in small isolated hamlets, pushed far forward into the rain-shed of the river, groups of a peculiar caste of Muhammadans called Pankhias. They profess to be strict Muhammadans, but transgress Muhammadan law in eating turtles, alligators and other animals usually regarded as forbidden. During the continuance of the Pirthipur Dhái fair the Pankhias of the neighbourhood attend in considerable numbers and are to be seen from morning to night in the river amongst the worshippers, plunging below the surface of the water in search for the coins which are secretly dropped into the river as offerings to Gangá-mái. At night the bathing—and consequent dropping of coins into the river—ceases, but the Pankhia continues his researches in the river to collect the little lumps of wheaten dough which are floated down the stream. The Hindu crowd interfere angrily when any lighted lamp is touched, but as soon as the light dies out it is instantly picked up. Throughout the rest of the year the Pankhia is a cultivator, clearing and cultivating year by year patches of the *khádar* land. They appear, as a class, to be fairly well-to-do and their hamlets show a stock of buffalo cows, goats and poultry very much larger than would be posssessed by a similar number of ordinary cultivators.

Parsís, &c.

Two persons (males) are returned as Parsís, but no representative of the Buddhist, Brahmo, or Jewish religion was found in the district.

Occupations.

The inhabitants of Shábjahánpur may be divided with respect to occupation into two primary classes—those who, as landlords or husbandmen, obtain their living from the soil, and those who do not. To the former the census of 1881 allots 622,593[1] persons, or 72·65 per cent. of the total population, and to the latter 234,353 persons, or 27·35 per cent. Excluding the families of the persons so classified, the number allotted to the former class is reduced to 259,025[2] members *actually* possessing or working the land. The details may be thus tabulated :—

	Male.	Female.	Total.
Landholders	8,468	950	9,418
Cultivators	178,352	26,706	2,05,058
Agricultural labourers	37,642	5,859	43,501
Estate office service[3]	1,047	1	1,048
Total agriculturists ...	225,509	33,516	259,025

[1] Form XXI. This number has been arrived at by assuming that the ratio of the total population to the agricultural population is the same as that between the number of *males* of all occupations and the number of *males* with agricultural occupations. [2] Form XII., table 6.
[3] That is, agents (*kárindas*), orderlies and messengers (*chaprásis*), and others employed by landowners in the management of their estates.

The density of population per square mile of cultivated area varies from 943 in the Sháhjahánpur tahsíl to 685 in the Pawáyan tahsíl.

Classification according to census returns.

Following the example of English population statements, the census distributes the inhabitants amongst six great classes: (1) the professional, (2) the domestic, (3) the commercial, (4) the agricultural, (5) the industrial, and (6) the indefinite. The first or professional class numbered 7,803 males, amongst whom are included 4,372 persons engaged in the general or municipal government of the country, 1,228 engaged in the defence of the country, and 2,203 engaged in the learned professions or in literature, art and science. The second or domestic class numbered 1,931 members, and comprised all males employed as private servants, washermen, water-carriers, barbers, sweepers, inn-keepers and the like. The third or commercial class numbered 7,588 males, and amongst these are all persons who buy or sell, keep or lend money and goods of various kinds, such as shop-keepers, money-lenders, bankers, brokers, &c. (2,338); and persons engaged in the conveyance of men, animals or goods, such as pack-carriers, cart-drivers, &c. (5,250). Of the fourth or agricultural class something has been said already; but, besides the 225,509 males engaged in agriculture as shown in the preceding table, the census returns include in this class 1,270 persons engaged about animals[1], making a total of 226,779. The fifth or industrial class contains 41,030 members, including all persons engaged in the industrial arts and mechanics, such as dyers, masons, carpenters, perfumers, &c. (3,016); those engaged in the manufacture of textile fabrics, such as weavers, tailors, cotton-cleaners, &c. (18,456); those engaged in preparing articles of food or drink, such as grain-parchers, confectioners, &c. (9,840); and lastly, dealers in all animal, vegetable or mineral substances (9,718). The sixth or indefinite class contains 174,933 members, including all labourers (21,050) and persons of no specified occupation (153,883).

Names of occupations.

An exhaustive account of the names of occupations would require a treatise to itself and can only be briefly treated here. The Indian custom of calling persons of lowly position and circumstances by high-sounding titles and names is too well known to need illustration. There seems to be no similar custom in European countries. Mr. R. C. Temple has collected [2] a number of these names current in the Panjáb, and most of them are current also in these provinces. They may be classed as historical,

[1] Class IV., order IX. [2] See an article on "Honorific class-names in the Panjáb," by Lieutenant R. C. Temple, F.R.G.S., M.R.A.S., &c., in the Indian Antiquary, XII., p. 127 (May, 1882).

religious, honorific (or alluding to an office or capacity), and mere nicknames.

Historical names.

Of the first kind—historical names—Raódás or Raidasia for chamár, a dealer and worker in leather, is an instance. It contains an allusion to Rábdás or Raidás, the *bhagat* (devotee) who flourished *circ.* 1480-1530 A.D., and was a Chamár by caste. It is applied to Hindu Chamárs, while Rámdasia, from the *guru* Rám Dás, is the name for Sikh Chamárs. Raghubansia, *i.e.*, of the race of Raghu, a mythical king of the Solar race, is also a nam eassumed by Chamárs and is said to take its rise from the fact of Raghubír, a devotee (*bhagat*), being of this caste. Similarly Áhluwália for kalál (publican), Rámgarhia for barhai (a carpenter), Bawá, father, reverend, for lakri-farosh (timber merchant), are names with histories (or at least legends) attached to them.

Religious names.

Prajápat, creator, lord of creation, is applied to kumhárs (potters) from their trade of making vessels out of mud; Bhagat, saint, for sáis (a groom), the latter word being itself the Arabic word for nobleman; Bahishti or Bhísti, for a water-carrier; and Shaikh, a venerable person, for a convert to Islám, are examples of the second class or religious names.

Honorific names.

Of the third or honorific many familiar instances will at once suggest themselves. Such are Rája, king and Thákur, lord, for nái (a barber); Chaudhrí, a headman, for máli (gardener) or kahár (carrier); Jamadár for a water-carrier or a sweeper; Mehtar, a chief, for sweepers, inn-keepers, shoemakers, &c.[1]; Khalífa, a successor of Muhammad, for darzi (a tailor) and (according to Fallon) for "a Muhammadan barber; sometimes for a cook and also for a monitor in a school or a schoolmaster's son;" Sardár, headman, chief, usually for the bearer (corrupted into *bahra*) or body-servant in an English household and also for a sweeper; Mahir or Mahra, a headman, for kunjra (green-grocer); Mahrá, effeminate, for a kahár (palanquin-bearer), from his having access to the women's apartments; Rái and Ráo, a prince, for bhát (a singer); Sháh, a king, for a khatri (a caste of merchants and bankers),[2] and for saints and poets; Seth, a rich banker, for any merchant; Dáda, grandfather, for dom (musician), for a companion of dancing-girls, and for a family priest; Mírásí (Arabic), inherited, hereditary, for a dom or kanjar, a singer or companion of dancing-girls[3]; Mír and Mírjí, nobleman, also applied to the last-named class, and said to be a corruption

[1] Fallon. But the title seems in the North-Western Provinces usually confined to sweepers.
[2] Mr. Temple writes:—This has probably arisen from the confusion of Sáh, Hindi for a banker (whence the well-known word sáhukár, *vulgo* sowcar), with Sháh, Persian for a king.
[3] The word in India signifies that the man is what he is by descent.

from *mírdsí;* Misr or Misrají, a scholar, for any Brahman; Lála, cherished, used towards Káyaths especially, but also towards Brahmans, Khatri merchants, and Banias; Mistri (corruption of master or mister), a foreman, for any skilled workman; Búrha and Buddha, an old man, for a sweeper; Míán and Míánji, master, prince, for mudarris (a schoolmaster), for mírásí (see above), and for a eunuch; Pandit, learned man, applied to any literate or influential Brahman, and all Kashmírí Brahmans without distinction; Maulvi, doctor, learned, to any literate or influential Musalmán; Munshi (*Arab.* "the increased"), in common use for a writer; Bábú, a Bengali gentleman, for any clerk or person possessing or reputed to possess a smattering of English; Painch, the Panjábi form of *panch*, applied[1] in the North-Western Provinces to Jaiswárá chamárs, who are grooms, grasscutters, &c., from their practice of settling disputes by caste-panchávats; and Thíkadar, a contractor, for ráj (a mason) and barhai (a carpenter), however petty their positions.

Nicknames.

Of nicknames the list might be extended indefinitely, but such forms as Mangalmukhi, merry-faced, for kanjari (a dancing-girl), and Bará Míán, head of a house, for any elderly man of imposing appearance, are examples. These of course are not often names of occupations and are only mentioned in connection with the general use of honorific titles.[2]

Labourers and emigration.

The exceedingly small extent to which emigration has diminished the labouring classes may be gathered from the returns of labourers registered for emigration since 1875. The number so enlisted has amounted to only 338 (74 females), and the details for each year are shown in the following form :—

Year.	Total number of emigrants.	Females.	To what colonies or places.
1875 ...	3	...	Demarara.
1876 ...	28	5	Ditto.
1877 ...	...	...	...
1878 ...	22	7	Ditto.
1879 ...	118	18	Demarara (19), Trinidad (71), and *Fiji* (28).
1880 ...	88	28	Jamaica (14), Trinidad (74).
1881 ...	79	16	Trinidad (30), French colonies (49).
Total ...	338	74	

[1] *Teste* Mr. R. C. Temple.

[2] The writer of the article quoted throws out a suggestion that the beginning of a system of surnames on the European model may perhaps be traced in the use of family distinguishing names. The question can only, however, be glanced at here.

Towns and villages.

The number of villages and townships is returned[1] at 2,026. Of these 1,905 had less than 1,000; 115 between 1,000 and 5,000; 4 (Jalálabad, Khudáganj, Míránpur Katra and Pawáyan), between 5,000 and 10,000; and 2 (Sháhjahánpur with 74,830 and Tilhar with 15,351) over 10,000 inhabitants. Amongst the villages are in the present year (1882) distributed 5,008 estates (*maháls*), but partitions constantly add to this total.

Habitations.

There is nothing to add to the ample descriptions of the houses of the people —which are chiefly mud huts—given in previous volumes. The best class of native houses—those in the towns—rarely cost more than Rs. 2,000, while the commonest huts are made for about Rs. 10. The latter consist of four mud walls roofed with thatch and a single opening in the front serves the purposes of doors and windows. All but the poorest contrive to afford the luxury of common wooden folding-doors, which can be fastened by a chain and padlock on the outside, thus allowing the owner to leave his pots and pans in some security when he and his family are absent from home.

Forts. Sháhjahánpur fort.

The strip of high land on which the city stands terminates on the south-east in a large mound or hillock overlooking the united valley of the Khanaut and Garra. This elevation was, three hundred years ago (according to tradition), the site of a fort belonging to the Gújar rulers of what, on the Pathán occupation, became Sháhjahánpur. On the foundation of the present city this eminence was selected by Nawáb Bahádur Khán, the Pathán leader, as the site for his residence, and the brick fort which till lately stood there was erected. It remained in the possession of his descendants till the mutiny. After the extension of the Rohilla power the fortunes of the family became grievously decayed, and before the mutiny they were reduced to pulling down a part of the rampart and selling the bricks of which it was built. During the mutiny Ghulám Kádir Khán, the then representative of Bahádur Khán's family, ruled Sháhjahánpur as Khán Bahádur Khán's deputy and had his head-quarters in the fort. On the advance of the British troops the fort was seized by them and continued to be occupied during the restoration of order. A road of imposing width was then constructed through a crowded quarter of the city from the fort to Rájghát on the Garra, and under shelter of the fort Messrs. Carew and Co. re-opened their rum-distillery in what is now Carewganj. After the final suppression of the mutiny the fort was completely dismantled and scarcely a vestige of it now remains.

[1] Census of 1881.

Jalálabad police-station (*thána*) and the sub-collectorate offices (*tahsíli*) are situated within the walls of a mud fort erected by Háfiz Rahmat Khán during the course of his struggles to obtain possession of Etáwah. On the fall of the Rohilla power, it passed into the possession of the Oudh Nawábs, and on the cession into that of the British. A tradition of the Báchhal clan of Rájpúts asserts that the eminence on which the fort is situated was the site of an earlier fort belonging to them, which they made over to the Chandelas on their settling in this district.

Jalálabad fort.

The fort at Tilhar consists of a high brick-wall, enclosing a number of isolated buildings and now occupied as the *tahsíli* and *thána*. It was orginally erected by Mangal Khán, an artillery officer of Shujá-ud-daula, who was killed at the battle of Baxár. During the mutiny it was in the possession of Wáhid-ulla Khán, a descendant of Mangal Khán, who joined the rebels and was present at both of the Bareilly expeditions to Naini Tál. This led to its confiscation and appropriation to its present purposes.[1]

Tilhar fort.

The common Hindu temples can receive no description here,[2] and there are none of any architectural pretensions. Nor are the mosques, halls (*imámbára*)[3] and mausoleums (*makbara*) worthy of detaining us. In Sháhjahánpur itself there are a few mosques of the ordinary type, the most ambitious in design being the golden (*sunahri*) mosque (so called from the gilding on its minarets), which is a recent erection near the road leading from Bahádurganj to the fort. The most ancient is a mosque inside the enclosure of the city police-station, as plain a structure as could well be devised, but bearing an inscription which dates from the reign of the emperor Sháhjahán. Two ancient mausoleums, known as those of Bahádur Khán and Diler Khán, stand opposite to each other at the entrance to the main street leading to the city police-station, but they present no features of interest. They are plain brick structures on raised platforms and the interior of one was recently (and is probably still) used as a store-room for a native shopkeeper's goods. A large mausoleum erected by Ahmad Ali Khán, but still unfinished and now never likely to be otherwise, stands at the side of the road leading from the jail to Mahndi Hasan's bridge. Nearly opposite to this is the *imámbára*, a building of no particular account. The American Missionary Society possesses several good buildings, notably a large

Religious buildings.

[1] This account of the forts was supplied by Mr. D. C. Baillie, C.S. [2] See under Farukhabad, VII., 78. [3] *Imámbára* does not admit of an exact English equivalent: it is the name applied to (*a*) the place where Muhammadans deposit the *tázia*, (model of the tomb of Hasan and Husain, at Karbala, carried in procession at the *Muharram* festival) and where offerings are made to the dead; (*b*) a building in which the *Muharram* is celebrated; and (c) sometimes to a mausoleum. (Wilson's Glossary and Fallon's Dict.)

school-house near the Rosa road. There is a small Roman Catholic chapel in the cantonments, and the Protestant Church—the scene of the first burst of the mutiny in this district—is a substantial building, on the model of an English parish church, well placed and with a wide open space in front, which gives it a somewhat imposing appearance.

Customs.

The boundary between law and custom is not easily defined, but our courts are constantly called upon to decide delicate questions regarding *status* and property in which evidence of local and caste customs is accepted and allowed to modify the strict letter of Hindu law. For an exhaustive treatment of this difficult subject reference may be made to the "Treatise on Hindu Law and Usage" by Mr. Mayne, which has now become recognised in all the High Courts of India and in the Privy Council as the best exposition of it yet produced. Any attempt to give a complete account of such customs in these notices would necessarily be out of place, and all that can be done is to note a few of the principal heads, such as marriage, divorce, exclusion from and re-admission to caste, &c.[1]

Caste, customs.

No caste in this district has yet adopted any reforms regarding child-marriages, which are still the rule in accordance with ancient usage. Brahmans and Rájputs generally give their daughters in marriage at ages varying from 7 to 10 years, but in some unavoidable cases, *e. g.*, poverty, the marriage of a woman may be deferred till she is 30 years old or more. For males there is no limit as to age. The marriages of the mixed castes take place generally from the ages of 7 to 25 years, but the males sometimes postpone the ceremony after the latter age. The re-marriage of widows is only allowed among the lower castes, and is known in this district by the name of *dharoná*[2]. There is a difference in the ceremonies performed, *e. g.*, there is no *barát*[3]; but the status of the wife and children is exactly the same. There is no divorce among Hindús, but where a woman of the lower castes has been abandoned or ill-treated by her husband, she is allowed to re-marry with the sanction of the caste people. There is no caste that permits the enrolment of outsiders, or allows intermarriages of their members with other caste people, or considers conversion to Christianity or Islám not to require exclusion

[1] The following information was supplied by Mr. J. S. Porter, Collector of Sháhjahánpur. [2] According to Dr. Fallon this word is derived from *droh* (Hindi), fraud, and signifies a second marriage of a girl brought about by her father. 'If after having betrothed his daughter and received the wedding gift (*tika*), a father marries the girl to another man, he is said to commit *dharoná*'. The Sanskrit *druh*, to injure, runs through several languages: thus Goth; *driugan, dulgs*; Angl. Sax. *trucyan*; old Ger. *triugan, drawyan*; Lettish, *drawdeht*; Lat. *trux, atrox*; Irish, *druch*, anger', *drech*, 'evil.' (Monier Williams' Sanskrit Dictionary). [3] Sanskrit *varayátrá*, the procession (*yátrá*) of a suitor or bridegroom (*vara*) to the house of the bride. *Vara* = Lat. *vir*; Goth. *vair, vaila*; Angl. Sax. *wel, wela*., &c.

from caste. In the case of exclusion, Chamárs and Bhangís only can re-enter their caste, on giving a feast to the brotherhood ; but these are not regarded as Hindus by the orthodox among the other castes. Conversion to Muhammadanism is rare, but is not confined to any particular caste. Among the high and middle classes caste is lost by eating with people of another caste, or eating food prepared by other than people of their own caste or Brahmans ; but if the person with whom the former of these faults has been committed be equal or higher in rank than the person by whom it was committed, the fault may be condoned on proper expiation being made. Caste may also be lost by eating beef or pork, by immorality in the case of women, and by association with women who have thus lost caste in the case of her relations ; but the latter may be re-admitted to caste by the brotherhood. In the case of low-caste Hindus, all the breaches against custom enumerated above may be condoned by a *panchâyat* and the offenders re-admitted to caste.

Other customs, clothing, food.

The only other customs requiring mention are those regarding riparian rights, but sufficient has been said about them in Part I.[1]

In food and clothing there can obviously be little (if any) difference from what is found in neighbouring districts, and the reader may be especially referred to the descriptions in the Farukhabad notice.[2]

Religion.

As already stated, the census shows 85·8 per cent. of the total population as Hindús, Musalmáns being only 14 per cent., while the remainder consist of 1,408 Christians, 78 Síkhs, and 2 Parsís. Of the Musalmáns, only 181 are recorded as Shias and the remainder are all Sunnís. No Jains are shown in the census returns. Most of the Hindu sects have been described at length in previous volumes,[3] and there is no information available for adding anything to what has been already said that would have special reference to this district. Some further account of Hindu sects generally will be given in the Benares and Muttra memoirs.

Missionary institutions.

The American Mission or, as its members style it, the Methodist Episcopal Church, commenced work in Sháhjahánpur in 1859-60. The Revd. Dr. Butler, the founder and first Superintendent of the Mission in Rohilkhand, Kumaun and Oudh, is said to have selected the place and the Revd. J. W. Waugh was the first missionary. The work began by the opening in the city of a school which still exists. It is said to

[1] *Vide supra* pp. 15, 18. [2] *Gaz.*, VII. 79. [3] For Rámanandís or Rámavats see Gaz., IV., 290-92; Kabír Panthís, *ibid*, 562-65; Bishnois, V., 302; Sadhs, VI., 73-74 ; Jogís, Bairágís and Sannyasís, V., 591-92; Atíths, Rádháballabhís and Aghor Panthis, VI., 654-57.

have been early attended by a large number (from 150 to 200) of students, and for many years it received a Government grant-in-aid (amounting at one time to Rs. 140 per mensem), but in the general reduction made in these grants a few years ago the school was left to its own resources and has suffered considerably in consequence.

Besides this principal school there are a number of small ones for boys and no less than twelve for girls in the city of Sháhjahánpur. The latter are superintended by the wives of the missionaries. The strictly missionary work is conducted largely by house-to-house visitation in connection with these schools. But there is also a Christian village at Panáhpur, 10 miles east of the city, connected with a boys' orphanage, which was removed from Bareilly to Lodipur, near the city of Sháhjahánpur, in 1861. The village consists of about 300 Native Christians. The lands—about 900 acres of jungle land purchased from Government in 1869—are laid out in small farms and cultivated by the community. When the orphanage was first brought here the number of inmates was 75, but these soon increased to 150 and again, in 1877, reached 300. The present number (1882) is given as 269. The children are fed, clothed, and educated by the institution, which receives a grant-in-aid from Government of Rs. 250 per mensem. The principle of varying manual labour with mental instruction has been adopted with considerable success. In the former are included carpentry, smithing, shoemaking, weaving, tailoring, and agriculture. Every boy is required to work daily. The school has educated up to the Calcutta University examination, but at present its classes do not go beyond the third class of the High School standard. At present there are 77 boys who have been sent in by magistrates, and Government pays Rs. 2 per mensem each towards the support of this class of boys. There are four East Indian boys, for whose support Government pays Rs. 4 each per mensem. There are also some private contributions received. The entire balance of the expense is met by the Mission. The total cost for food, clothing and bedding is Rs. 3-8-0 per mensem for each boy. The educational staff is paid partly by the Mission and partly by Government in the shape of the grant-in-aid.[1]

From the published report of the Mission stations (1882) we learn that an arrangement has been entered into, within the year, with the Muir Cotton Mills at Cawnpore, which promises to be of great importance to the orphanage as well as to the Native Christian community in this part of India. The Directors of

[1] The above account was supplied by the Revd. T. S. Johnson, Misssionary Superintendent of the Sháhjahánpur Boys' Orphanage.

the Mills have agreed to admit a large number of the boys into the Mills, where they may learn the work and take regular employment as soon as they become qualified. "This enterprise," continues the report, "involves expense, but it is an expenditure that will pay in more ways than one. About 75 of the boys are to be transferred to Cawnpore, in close proximity to the Mills, in which they will work part of each day and attend school the other part of the day: upon the same principle of school and manual labor so long observed in this orphanage."

The colony of boys sent from the orphanage to the Christian village of Panáhpur is favorably reported upon. In connection with the orphanage is a dispensary, which is supplied with medicines by Government and is said to be largely resorted to by the people generally.

There are three other sub-stations in the district in connection with the Mission, at Tilhar, Khera Bajhera, Pawáyan and Nagla near Jalálabad, where native preachers are stationed for evangelistic work, and schools have been opened for children of both sexes. From the annual report it appears that altogether "there are twenty-six day schools connected with the circuit: eighteen for girls and eight for boys. These are attended by 303 girls and 627 boys, 930 in all, and taught by 46 teachers, of whom eleven are Christians and thirty-five are Hindús or Muhammadans. The Bible is regularly taught in all, besides the instruction they receive in Sunday-schools." The number attending Sunday-schools is stated to be 1,225.

Much excitement was caused in 1881 by the death, caused by violence, of a member of the Native Christian community. The missionaries seem to have regarded the act as one solely of hostility to their work, but the sessions judge, who tried the four men charged with the homicide, took the view that it was probably unconnected with religious feeling and arose out of a quarrel regarding agricultural rights. Two were convicted at the sessions of culpable homicide and sentenced to five years' rigorous imprisonment. The High Court altered the conviction to one for wilful murder and sentenced them to transportation for life.[1]

Public instruction.

Apart from the Mission schools above described, the district is furnished with the usual classes of Government schools, of which some account may here be given. To how small an extent, however, education has penetrated among the masses may be gathered from the fact, already noted, that less than 3 per cent. of the population can read and write or are under instruction. The educational

[1]Note by Collector.

statistics may conveniently be given (as in former notices) in tabular form as follows:—

Class of school.		Number of schools.	Number of scholars.			Average daily attendance.	Cost per head.	Expenditure borne by the State.	Total charges.
			Hindús.	Musalmáns.	Others.				
							Rs. a. p.	Rs.	Rs.
Government and Municipal.	Zila (high) ...	1	86	45	4	92	77 2 5	6,310	7,098
	Tahsíli and parganah.	5	205	164	...	268	6 1 1	1,391	1,626
	Halkabandi ...	106	2,738	220	...	2,317	4 11 11	...	10,988
	Government, girls.	...	...	...	...	...	...	...	...
	Municipal, boys,	6	170	98	...	219	5 12 9	...	1,269
Aided by Government.	Boys ...	3	106	9	237	273	24 9 2	2,832	6,768
	Girls ...	14	146	85	7	184	7 13 5	396	1,442
	[1] Total ...	135	3,451	621	248	3,353	8 11 0	10,929	29,131

Taking the last published report (that for the official year ending 31st March, 1881), we find (from the Government review of) it that Sháhjahánpur was declared "especially backward as far as the results of the middle class vernacular examinations indicated the condition of education in that district." The special merit of the High school[2] in passing candidates for the entrance examination at the Calcutta University seemed to be the sole redeeming feature in the review of the year's work. The middle English schools are the middle department of the Zila or High school and the aided mission school, the former of which stood first in the Bareilly Division and the latter failed entirely (in 1880) in passing boys for the Anglo-vernacular examination. The middle vernacular schools embrace the upper departments of all Government vernacular schools, and in these failure at the annual examination was (in the same year) conspicuous, three candidates only offering, of whom all were rejected. "For years" (says the Inspector) "Sháhjahánpur has been behind the other districts of Rohilkhand." These middle vernacular schools include the five towns (tahsíli and parganah)

[1] The abolished Oriental Department has been excluded. No statistics of indigenous schools are now collected. For missionary schools see preceding paragraphs. [2] Opened in 1855.

and five village (halkabandi) schools, the former being at Shâhjahânpur,[1] Tilhar, Jalâlabad, Pawâyan and Katra, and the latter at Bâdshâhnagar, Kanvarlenpur, Jîwân, Bângaon and Sindhauli. But the small extent to which even secondary education is appreciated may be gathered from the fact that the total number of names on the roll for all these schools on 31st March, 1881, was only 51, with an average attendance during the preceding year of but 31. We come now to the primary schools which have been called "the groundwork of the educational system." They numbered 117 and are made up of the lower classes[2] in the 10 schools at the places first mentioned and the 107 purely primary schools[3] scattered about the district. Of these last 6 were supported by municipal or house-tax (chaukidâri) funds, and the rest from provincial funds. The number on the rolls was 3,544 with an average daily attendance of 2,773. Of these only 94 passed the upper and 154 the lower primary examination. Of the total number 3,595 in middle and primary schools, 2,114 were taught Hindi exclusively.

Turning now to female education, we find the only provision made for it was by the Mission already mentioned, which had fourteen girls' schools, 12 in the city and two in Khera Bajhera. All these are aided by Government.

The low cost of school education in India has been noticed in a previous volume.[4] It is apparently higher (as shown in the tabular statement above) for this district than for Farukhabad, being Rs. 8-11-0 as against Rs. 5 (nearly) in the latter; but in the latter the cost of missionary and indigenous schools is included. If these were excluded it would doubtless be found that the cost of State-paid and aided education was much the same here as in other districts. Even the higher rate shown in this table represents a sum in English money of about 14*s.* 6*d.* only, which contrasts favorably with the cost in France (18*s.* 1*d.*) and in England (37*s.* 9½*d.*).[5]

The following comparison between the expenditure on primary education in England and Wales and in India may not be out of place here. The total cost in England and Wales of elementary schools from public funds was in 1881 £2,614,883, while in India expenditure for the same purpose from the same source was only £998,468. But as much again was spent in England from other sources, £2,000,000 from endowments and £700,000 from

[1] Opened in 1850-51. [2] *i.e.*, the 3rd to the 7th. [3] Usually called *halkabandi*; they were established in 1854. [4] Gaz., VII., 84. [5] These averages have been take from Gaz., VII., 84, but from the most recent English report the rate of expenditure on average attendance in England during the ten years from 1872 to 1882 was £1-16-10½, or fractionally less than the figure given in the text. Board schools were in England the most expensive.

voluntary contributions. The average pay of 13,694 teachers (male) was £121, while of 18,670 mistresses the average pay was £72. The Indian average cannot exceed a tenth part of these sums and is probably less than that proportion.

We may now briefly compare the present state of education with what it was in 1847, or 34 years ago. The total number of schools open then[1] was 287, of which no less than 103 were in Sháhjahánpur city. These 287 were classified thus: Persian (presumably Urdú is meant or at least Urdú schools included) 172, confined almost to the large towns; Hindí 76 (9 in Sháhjahánpur itself); Sanskrit 33 (14 in Sháhjahánpur); Arabic 50 and English 1 (all in Sháhjahánpur). The single English school owed its existence to the devotion of an employé in the Magistrate's office, who had been instructed at the Bareilly school, and Mr. Thornton remarked on this that it was "the first instance of the application of the English education bestowed by Government to the gratuitous instruction of the native community." The total number of boys under instruction was returned at 1,986, of whom 1,315 were Hindús and 671 Musalmáns; 1,158 attended Persian and Arabic and 828 Hindí and Sanskrit schools. The average monthly income of these indigenous schools was estimated at Rs. 5-2-3 for Persian and Arabic and Rs. 4-5-0 for Hindí and Sanskrit.[2] In comparing the number of schools existing in the years 1846-48 and in 1880-81 respectively, it must not be forgotten that the only ones of which any statistics are now obtained are the Government and aided schools, while those in existence in 1847 were all of the class now called 'indigenous'.

Language and literature.

Whatever local varieties in the ordinary spoken language of this part of India there may be in this district, they probably do not rank higher than provincialisms, such as one observes in passing from one county of England to another, and have been already sufficiently noticed in the accounts of surrounding districts.[3] For an account of the principal Hindí dialects reference may be made to Dr. Hœrnle's 'Grammar.' In literature no name of any note has been handed down, but it must be admitted that no research has been devoted to the discovery of local literary genius of a former age. But two printing presses exist in Sháhjahánpur—the *Anjuman*, which dates from 1860, and the *Árya Darpan*, started in 1880. Both publish fortnightly journals, the former in Urdú and the latter in three languages, Urdú, Hindí and English, a bold bid for popular favor which deserves success.

[1] The exact date of the investigation is not given, but it was some time in 1846-48.
[2] Memoir on Statistics of Indigenous Education, by E. Thornton, Esq., Assistant Secretary to the Government: Calcutta, 1850.

Post-office.

Compared with other districts, such as Moradabad, the post-office transactions of Sháhjahánpur look small. Appended is a statement of receipts and charges for five out of the past twenty years, which show that, small though they are, the items on both sides have been more than trebled since 1861-62.

Year.	*Receipts.*							*Charges.*				
	Postage collections on letters, newspapers, &c., &c.	Bullock train collections.	Sale of ordinary postage stamps.	Sale of service postage stamps.	Petty receipts.	Total.	Presidency and district offices.	Conveyance of mails.	Miscellaneous.	Bullock train charges.	Total.
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1861-62	4,454	295	...	...	267	5,016	1,407	936	146	295	2,784
1865-66	4,854	...	...	...	34	4,888	2,053	916	7	...	2,976
1870-71	6,469	...	...	...	26	6,495	7,257	928	10	...	8,195
1875-76	6,665	...	5,942	2,439	19	15,065	6,971	480	...	...	7,451
1880-81	5,409	...	9,311	2,643	15	17,378	6,050	480	55	...	8,585

The district contains 9 imperial and 10 district post-offices. The former are at Sháhjahánpur (sadr or central); Jalálabad, Kánt, Katrá, Khudáganj, Khutár, Pawáyan, Rosa and Tilhar (branches of central). The district offices are at Kalyán, Banda, Jaitípur, Serámáu north, Serámáu south, Dhakíá, Kundaríá, Mirzápur, Madnápur and Nigohí.

The following table gives the number of letters, parcels, and other missives received and despatched[1] at these offices during the years already mentioned:—

	1865-66.				1870-71.				1875-76.				1880-81.			
	Letters.	Newspapers.	Parcels.	Books.	Letters.	Newspapers.	Parcels.	Books.	Letters.	Newspapers.	Parcels.	Books.	Letters.	Newspapers.	Parcels.	Books.
Received	154,523	14,537	1,785	1,993	199,906	17,310	1,426	3,583	237,066	15,159	5,402	2,860	420,524	29,120	3,172	6,834
Despatched	156,942	1,994	778	284	294,230	4,288	1,175	1,448	...	...	...	...	...	...	...	...

Telegraph.

There is no Government but there are five Railway Telegraph offices in the district, one at each of the Railway Stations, Kahelia, Rosa junction, Sháhjahánpur, Tilhar and Miránpur Katrá.

[1] Despatches were not recorded for the later years.

Police.

Besides the city and cantonment police stations, there are in the district 6 first-class, 5 second class, 6 third class and 4 fourth-class stations, total 23. The first class stations, which have usually a sub-inspector, two head and a dozen foot constables, are at Tilhar, Bandá, Pawáyan, Mírápur Katrá, Jalálabad, and Kánt. The complement of the second-class stations, at Khutár, Jaitípur, Madnápur, Khudáganj and Mirzapur, is, as a rule, one sub-inspector, two head and nine foot constables. The third-class stations, at which are generally quartered two head and six foot constables, are at Kalán, Dhakía Buzurg,[1] Serámáu north, Serámáu south, Nigohi and Kúndaria. The fourth-class stations or outposts, whose quota consists of but one head and three foot constables, are at Thingrí, Kodaiyá, Guri, and Banthará. From the *thánas* or stations of higher classes these fourth-class stations are distinguished by the name of *chauki*.

All stations, of whatever class, are manned by the regular police enrolled under Act V. of 1861. This force is assisted by the municipal and town police recruited under Acts XV. of 1873 and XX. of 1856. In 1880 the three forces mustered together 649 men of all grades, including ten mounted constables. There was thus one policeman to every 2·68 square miles and 1,320 inhabitants. The cost of the force was Rs. 75,757, of which Rs. 56,158 was debited to provincial revenues and the remainder defrayed from municipal and other funds.

The following statement shows for a series of years the principal offences committed and the results of police action therein :—

Year.	*Cases cognizable by the police.*					*Value of property.*		*Cases.*			*Persons.*			
	Murder.	Dacoity.	Robbery.	Burglary.	Theft.	Stolen.	Recovered.	Total cognizable.	Under enquiry.	Prosecuted to conviction.	Brought to trial.	Convicted and committed.	Acquitted.	Percentage of convictions to persons tried.
						Rs.	Rs.							
1876 ...	18	5	12	971	3,205	34,444	12,493	4,193	3,091	1,417	2,221	1,989	232	88
1877 ...	32	...	4	1,345	4,398	37,491	14,595	1,747	5,747	2,956	4,027	3,779	248	93
1878 ...	34	5	8	593	1,734	26,349	9,970	2,340	1,832	614	1,004	878	126	87
1879 ...	20	6	3	646	2,018	19,714	5,886	2,673	1,868	593	996	814	182	82
1880 ...	17	1	3	679	2,033	35,842	15,388	2,716	1,810	510	868	682	186	64

[1] This station has three additional constables attached to it.

Rural police.

Besides the regular and town police there were, in 1880, 2,075 village and road watchmen[1] organized under Act XV. of 1873. These were distributed amongst the 2,571 inhabited villages of the district at the rate of one to every 354 inhabitants according to the census of 1881. Their sanctioned cost (Rs. 74,965) was met out of the 10 per cent. cess.

Infanticide.

Measures for the repression of female child murder are in force (1881) in this district in 82 villages. The suspected clans—12 in number—are all Rájputs, and the worst are the Tomars and Ráthors, with percentages 33 and 36 respectively of girl-births on total births for the year 1880-81. The difference between the percentage of girl-deaths and boy-deaths in the same year was significant, *viz.*, boys 3·51; girls 6·91; difference 3·40.[2]

District jail.

There is but one jail in the district, the statistics of which are as follows:—The daily average number of prisoners in jail was 771 in 1850, 315 in 1860, 269 in 1870, and 344 in 1880. The total number of convicts imprisoned in 1870 was 1,581, of whom 1,514 were admitted during the year, and the number discharged was 1,353. The following figures for 1880 show a slight increase on the first and last of these totals:—

Total number of convicts during the year.	Admitted during the year.	Discharged during the year.	Admitted into hospital during the year.	Deaths.	Number of convicts in the jail on 31st December, 1880.					Average daily number of convicts.	Total yearly cost per head of average strength.			Net yearly cost per head of average strength.
					Hindús.		*Musalmáns.*							
					Male.	Female.	Male.	Female.	Total.		Rs.	a.	p.	Rs.
1,770	1,495	[3]1,448	530	9	248	10	63	1	322	344·75	31	2	7½	30

The total population of the district being 856,946 according to the recent census (1881), and the average daily number of prisoners 344, as above, it will be seen that about 4 out of every 10,000 of the inhabitants are as a rule

[1] The right of nomination of village police is by sections 3—6 of the Act vested in landholders, subject to approval by the Magistrate of the district. The road police are appointed by the Magistrate. The pay of a rural policeman is Rs. 3.—*Manual of Government Orders, No. IV*, p. 5. [2] Infanticide report for year ending 31st March, 1881, page 5. The above is the death-rate calculated on the proportion of each sex of the ages 1 to 12. [3] Including 47 short-term prisoners discharged before expiry of sentence to lessen the danger of a threatened outbreak of cholera.

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in jail. A comparison of the number of admissions with the total number of prisoners during the year will show that 275 of the latter had remained in jail since former years. Of those admitted during the year, 297 (13 females) were recorded as having been previously convicted. Of the jail population on 31st December, 1880, 2 (males) are returned as juvenile offenders or persons under 16 years of age; 278 (8 females) as between 16 and 40; 37 (3 females) as between 40 and 60; and 5 (males) as above the latter age. The previous occupations of the male population are returned as follows: 4 were public and 69 private servants, 198 were engaged in agriculture and 9 in trade. None of the female convicts could read or write, and of the males 1,371 are returned as absolutely illiterate, 20 as able to read or write a little, and 15 as able to read and write well. Altogether 320 punishments were inflicted for intramural offences, all by jail officers: of these 244 were corporal punishments on male offenders, and 74 males and 2 females were punished by solitary confinement with reduced diet. The greater part of the average yearly expenditure on each prisoner consisted in the cost of his rations (Rs. 12-7-8½) and of establishment (Rs. 11-10-3). The remainder was made up of his shares in the expenditure on police guards (Re. 1-11-0¼), hospital charges (Re. 1-123-,) clothing (Rs. 2-5-10¼), and contingencies (Rs. 1-3-6.)

The average number under sentence of labour on working days was 269·55 (only 1·77 being the average of prisoners sentenced to simple imprisonment). Of these 17·71 represents the average of sick and 31·68 of convalescent and infirm. The average number of effective workers employed on each class of work was as follows: 3·02 as prison officers, 33·51 as prison servants, 21·93 in gardening, 38·52 in preparing articles for use or consumption in the jail, 19·36 in jail repairs, 98·35 in additions and alterations to jail buildings, 54·86 in manufactures. The ratio per cent. of prison officers was 1·13, of prison servants 12·43, and of those employed on manufactures 20·35. From a comparison of the value of raw materials, tools and plant purchased with the value of manufactured articles produced, a net profit is deduced of Rs. 1,068, or Rs. 5 per head of those sentenced to labour.

Two scales of diet are in force for labouring prisoners, varying slightly in quantity according to length of sentence, sex and age.[1]

[1] The highest scale is an average daily allowance of dry cereal flour 22·8 oz., pulse flour, 6·2 oz., vegetables 5·1 oz., *ghi* or oil 0·08 oz., salt 0·22 oz., fuel 12·0 oz., chillies 1. This dietary is given to all adult male prisoners sentenced to rigorous imprisonment for more than months, three except that on Sunday habituals are placed on non-laboring diet. The nutritive value of the above scale is calculated to be an average daily allowance of nitrogen 281·4 grains and carbon 5,074·5 grains.

Under-trial prisoners.

Under-trial prisoners are confined in a division of the district jail and in the magistrate's lock-up (*hawalát*) at Sháhjahánpur. The total number of such prisoners incarcerated during the year was 1,161 (56 females), of whom 561 were transferred as convicts to the district jail and one died during the year. The remainder were either released (554), transferred to other districts (28), or remained under trial at the end of year (16). The daily average number of under-trial prisoners was 29·25.

Civil prisoners.

Persons imprisoned under the orders of the civil courts are confined in the district jail, but apart from the convicts and under-trial prisoners, and the cost of their maintenance falls upon the judgment-creditors at whose instance they are generally imprisoned. The number of such prisoners was 87 (all males) in 1880, and the daily average 7·86.

Present area, revenue, and rent.

Before proceeding to the next head—the fiscal history of the district—it will be convenient to give details of area, revenue, and rent for the district at the present time (1882): and by prefixing these statistics to the head just mentioned, comparison between the present and past conditions of the district will be facilitated. The district is still a temporarily-settled one—in other words, the amount taken as land revenue is fixed for a term of years. The current settlement was sanctioned by Government for a term of 30 years, dating from 1st July, 1870. The term will consequently expire on 30th June, 1900.

The total area, according to the latest official statement (1882), was 1,745·3 square miles, of which 1,062·6 were cultivated, 505·8 cultivable, and 176·9 barren; and the area paying Government revenue or quit rent was 1,726·3 square miles (1,050·2 cultivated, 501·0 cultivable, 175·1 barren). The amount of payment to Government, whether land revenue or quit rent (including, where such exist, water advantage, but not water-rates), was Rs. 11,77,441; or, with local-rates and cesses, Rs. 13,19,925. The amount of rent, including local cesses, paid by cultivators was Rs. 23,60,916.

Fiscal history.

From the cession in 1801 to the year 1813-14, the fiscal history of this district is bound up with that of Bareilly, for it was only in the latter year that Sháhjahánpur became a separate district. The account given in a former volume[1] of the early revenue history of Bareilly will, therefore, serve equally well for this district. It will be sufficient to repeat here that, after the first year of our possession, the principle of short settlements was adopted;[2] a triennial one was made from 1802-3 to 1804-5, a second

Early fiscal history of Sháhjahánpur identical with that of Bareilly.

[1] Gaz., V., 602, *et seqq.*

[2] By proclamation of the Lieutenant-Governor published 14th July, 1802, afterwards incorporated into Regulation XXV. of 1803.

triennial one from 1805-6 to 1807-8, and a quartennial settlement from 1808-9 to 1811-12. It was intended at the expiration of this period of ten years to have a permanent settlement, but although reiterations of the same intention made in later years are on record, the promise has not yet been fulfilled. A second quartennial settlement of the two districts together was made for the years 1812-13 to 1816-17; but, on the constitution of Sháhjahánpur as a separate district, a corresponding division of the assessment was made, and the revenue demand for the year 1813-14 appears as Rs. 11,40,574.[1] The Board of Commissioners, which sat, in 1818, to report on the revenue administration of these Provinces (with the result that Regulation VII. of 1822 was enacted), admitted in their report that the largely enhanced revenue of the quartennial settlement had been too hastily imposed.

Permanent settlement contemplated, but never made.

The district at that time (1817-18) consisted of thirteen parganahs, of which three Premnagar, Marauri, and Púranpur Sabná) have been since transferred to other districts. In Khutár the area shown as uncultivated was more than double the cultivated area; in Pawáyan these areas were nearly equal; and only in Barágáon was the area of uncultivated land small as compared with the cultivated. The entire settlement had been completed by the revenue officers in 10 months, "so that," the Board remarked, "it cannot be surprising that with all their talents, diligence, and experience considerable errors should occur." In view of this, and the fact that a large proportion of the proprietors, having been recently admitted to engagements, had not any strict right to a permanent settlement, it recommended that many estates should be excluded from that proposed measure.

Constitution of district in 1817-18

Four more short term settlements succeeded the quartennial one, and these were followed by the first long term (30 years') settlement, the ninth in order of reckoning since the cession. This important settlement was made by Mr. J. W. Muir, in 1838-39, under Regulation IX. of 1833. In 1867, some time before the expiry of Mr. Muir's settlement, operations for the tenth (current) settlement were commenced. It was carried out from first to last by Mr. R. G. Currie, assisted by Mr. George Butt, and the final report was not submitted until 1875.

The following statement shows the assessments of the last six settlements (as far as they can be given) for the parganahs as they are now constituted (the numbers at the head

Assessments of fifth to tenth settlement.

[1] Appendix A. (No. 1) to report of Board of Commissioners, 1818.

of the columns 2—6 indicating the number of each settlement in serial order, :—

Parganah.	5th.	6th.	7th.	8th.	9th.	10th.
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
Sháhjahánpur ...	2,68,253	2,71,965	2,76,934	2,71,880	2,67,639	2,90,671
Jalálabad	1,46,309	1,45,151	1,42,909	1,39,354	1,60,610	2,11,410
Tilhar	63,877	63,062	81,486	98,432	83,258	1,09,119
Miránpur Katra ...	5,539	5,539	6,617	7,379	5,925	8,510
Khera Bajhera ...	13,788	15,991	55,973	68,548	51,743	72,360
Jalálpur	55,909	58,431	63,396	68,616	55,550	63,005
Nigohí	38,207	38,207	58,477	74,539	63,833	77,130
Barágaon	...	73,994	73,994	75,766	64,735	72,950
Pawáyan	...	1,80,176	1,79,976	2,09,098	1,93,606	2,16,735
Khutár	Not ascertainable.			18,712	36,667	62,535
Whole district ...	Not ascertainable correctly.			10,22,324 Without Bángaon.	9,83,566 With Bángaon.	11,84,425

State of district when the ninth settlement began.

Large enhancements had been made in most parts of the district at the seventh and eighth settlements, the two last preceding Mr. J. W. Muir's, and that gentleman found the district "labouring under the pressure of a very heavy assessment." Referring to what now constitutes the Jalálabad and Tilhar tahsíldáris, he wrote :—

"The parganahs in question till the fourth settlement formed part of Bareilly, and underwent the same processes of settlement in former times which that district did. It is well known that the Bareilly district was over-assessed, and that by Regulation VII. of 1822 settlements, by summary settlements, and by settlements under Regulation IX. of 1833, reductions, of which the aggregate may be stated at two lakhs, have at different times been granted. The seven parganahs of Sháhjahánpur now settled had hitherto been favoured with but little relief, and it is therefore not to be wondered at that, on a total assessment of Rs. 4,66,679, I have now allowed abatements amounting in all to Rs. 79,887.

"The over-assessment of these parganahs may be traced in a great measure, more particularly in three tahsíldárí divisions out of the four, to the great increase of revenue that was imposed under former settlements, the enhancement of revenue since 1210 fasli being more than the resources of the majority of estates were adequate to meet. The fresh revision of the assessment, particularly at the third and fourth settlements, was made the means of raising the assessment as much as possible—an object the furtherance of which was enjoined as the peculiar duty of all the tahsíl officers, particularly of the kánúngos. To the latter even rewards were held out, and accordingly it is said that Dhírí Dhar, the kánúngo of Mehrábad, received the present of an elephant from Mr. Trant for his exertions in being instrumental in raising the assessment of that parganah at the fourth settlement. The consequence of these enlargements of assessment has been that the people have been kept in poverty ever since; that numbers of málguzárs have been ruined, and that, except in favourable seasons, great difficulty has been experienced in the realization of revenue.

Over-assessment how brought about.

* * * * * * *

"The condition in which I found the people of the different parganahs, as I visited them one after another (independent of the considerations of temporary embarrassments arising out of the past calamitous season), proved how much they stood in need of alleviation of assessment. The great mass of the proprietors are in circumstances of extreme indigence, caused, I have reason to believe, principally by the heaviness of the assessment. The Thákurs of Mehrábad, Khera Bajhera, and Jalálpur, and the Patháns of Tilhar, are alike impoverished. The exceptions of wealthy málguzárs are very few, and those of this description met with appear to have gained their substance from other sources than the profits of their estates. It is matter of surprise how, under such circumstances, the revenue was realized; but this, it was found, had only been done with very great difficulty and distress to the people. Things, however, had come to a crisis, and could not have gone on much longer without a reduction of assessment."

"These remarks," writes Mr. Currie, "are also to a great extent applicable to the remaining two tahsíls, Sháhjahánpur and Pawáyan, which were also assessed by Mr. J. W. Muir, but the report of which was written by Mr. Rose in July, 1840, after Mr. Muir's death, and is not only extremely meagre but also very inaccurate. Parganah Khutár alone is an exception, as it invariably is in everything relating to the district generally."

The result of Mr. Muir's settlement was a large reduction.

The result of Mr. Muir's revision of settlement was a considerable reduction in every single parganah (except Khutár), amounting in all to nearly a lakh and a quarter of rupees (Rs. 1,22,639), or 12 per cent.; but still, with the exception of the old parganah of Mehrábad (*i.e.*, Jalálabad without Bángáon, which has since been incorporated with it), parts of Kánt, Tilhar, and Khera Bajhera, Mr. Muir's settlement was by no means a light one. Mr. Currie writes:—"As far as one can now judge, it appears that rather more reduction was given in three of those parganahs just mentioned than was necessary; at all events, the assessments in them were undoubtedly somewhat light as compared with the rest of the district. One striking feature of Mr. J. W. Muir's settlement is the

very heavy assessments he put (or probably found and left) on all Kurmí villages. On the whole though, I think, that Mr. J. W. Muir's was a good settlement; that he apportioned his reductions according to the exigencies of the case as then apparent, and that he not only saved the district from impending ruin, but gave a healthy impetus to industry and improvement,"—which bore good fruit, and was evidenced by the large increase of cultivation and revenue that resulted.

Alienations prior to ninth settlement.

The record of alienations of property during the currency of a settlement furnishes a certain test of its success, although by no means a sure one; for it is obvious that exceptional circumstances, such as the occurrence of droughts and floods or a succession of bad seasons, may cause the record to be swollen where the assessments have been most equitable. In consequence of the total destruction of all records during the years 1857-58, it was found impossible to obtain detailed or authentic returns of these alienations for the first part of Mr. Muir's settlement.

The general results however can be given. Although a considerable reduction on its predecessor, Mr. Muir's assessments were, as the rule, somewhat heavy at the commencement, so that punitive measures for the collection of the revenue, as well as transfers, caused by its pressure, were rather numerous in the first ten or twelve years of the settlement, but became gradually less as extension of cultivation and general development and improvement took place, and after permanent reductions of revenue had been granted in all cases of marked severity.

Rise in price of land.

The selling price of land also rose very greatly towards the end of the settlement, to 60 per cent. and more above what it had been before the mutiny, the prices for private sales averaging in parganahs Sháhjahánpur, Tilhár, Nigohí, and Barágáon from Rs. 12 to 22 per acre of cultivation, and from seven to twelve times the Government revenue. The average in Barágáon and Nigohí alone was over Rs. 20 per acre of cultivation, and from nine and a half to twelve times the Government revenue.[1]

Alienation of lands from agricultural to non-agricultural classes during ninth settlement.

The extent to which transfers of land take place from the agricultural to the non-agricultural classes has a political as well as an economical significance. Unfortunately, however, no reliable statements of alienations by private sale were obtainable for the period between the ninth and tenth settlements. Mr. Currie wrote:—"Nothing at all approaching to accuracy was obtainable for private transactions and alienations of property by sale and mortgage, and the

[1] Settlement Report, p. XXXIII.

returns were so palpably wrong that I was obliged to reject them altogether. They were without doubt very numerous." But, although we cannot ascertain the extent of each class of alienations and the prices obtained, the settlement report enables us to compare the condition of the district as regards non-agricultural proprietorship at three periods during Mr. Muir's settlement. The following statement admits of such a comparison being made:—

Condition of district at three periods during ninth settlement.

Parganah.	Percentage of area held by non-agricultural classes in 1839-40.	*Percentage of area transferred to non-agricultural classes.*			Percentage of area held by non-agricultural classes in 1870.
		1840-60.	1860-70.	1840-70.	
Sháhjahánpur	1·1	4·0	6·2	10·2	11·3
Jamaur	2·6	8·4	17·9	26·3	28·9
Kánt	2·7	0·7	3·1	3·8	6·5
Sháhjahánpur tahsíl ...	2·1	3·8	8·3	12·1	14·2
Jalálabad parganah and tahsíl ...	1·0	5·8	0·8	6·6	7·6
Tilhar	13·3	6·1	—0·2	5·9	19·2
Míránpur Katra	23·2	3·2	—1·8	1·4	24·6
Nigohí	12·7	25·5	2·0	27·5	40·2
Jalálpur	28·5	10·6	—4·3	6·3	34·8
Khera Bajhera	2·8	4·9	1·1	6·0	8·8
Tilhar tahsíl ...	13·9	12·6	0·4	12·2	26·1
Pawáyan	3·3	8·8	8·1	16·9	20·2
Barágáon	13·1	8·7	—1·7	7·0	20·1
Khutár	8·1	3·8	2·2	6·0	14·1
Pawáyan tahsíl ...	6·1	7·1	4·9	12·0	18·1
[1]District total ...	6·1	7·4	3·5	10·9	17·0

It will be seen from the above statement that, on the whole district, non-agricultural classes in 1839-40 held 6·1 per cent. of the land, and in 1870, 17 per cent.; the increase being 10·9 per cent., or almost one-eleventh of the total area of the district. In the settlement report it is shown in detail how these transfers were caused in each tahsíl and parganah. Space will not permit more than a brief recapitulation. The severity of the assessment had doubtless a great deal to

Further details of transfers to non-agriculturists.

[1] The decrease during the second period in Tilhar, Míránpur Katra, Jalálpur, and Barágáon is not a real decrease; the total area shown for 1840 and 1860 is that by the old survey, and the area by the present survey is, in each case, considerably greater: and hence, though there is a slight absolute increase in the areas held by the non-agricultural classes, the percentage on the total area is lower in 1870 than in 1860. It should be explained also that in the non-agricultural classes are included only bankers, money-lenders, traders, and such like, who have more or less recently acquired land, and whose profession is not *zamíndárí*.

do with the extent of transfers; and the results for heavily, moderately, and lightly-assessed parganahs come out, approximately, thus :—

Description of assessment.	*Percentage held by non-agricultural classes.*		
	In 1840.	In 1870.	Increase.
Heavy	8·8	30·3	21·5
Medium	9·6	22·0	12·4
Light	3·2	8·2	5·0

Other causes affecting transfers of land

Mr. Currie shows, however, that other causes than severity or lightness of assessment affected transfers. He writes :—

"The lightly-assessed parganahs are Mihrábad (the old portion of Jalálabad), Kánt, Khera Bajhera, and Khutár; all of them are at a distance from the city, and very strong in powerful Thákur brotherhoods (except Khutár, which was a wild, unreclaimed, unhealthy jungle), producing little or no sugarcane, and containing no town or market of any importance; hence there was not only no inducement for city mahájans and Pathán and others to invest their money in purchasing in those parganahs, but everything to prevent them. Whereas in the heavily-assessed parganahs, Jamaur, Barágáon, Pawáyan, part of Jalálabad (*viz.*, Bángáon) and Jalálpur, three are first class sugarcane-producing tracts, and in part also the fourth Jamaur (and Jamaur lies close to the city); so that in the case of these parganahs there was every incentive as well as opportunity, Bángáon alone excepted, for non-agriculturists to lay out their capital in them, and the deterrent causes were also absent."

System of assessment at ninth settlement.

The system of assessment adopted in the ninth settlement was to class the villages according to their capabilities of soil and irrigation, and to deduce a fair revenue-rate on the acre of cultivation, which should be taken as a standard to which to approximate the rates of all the villages coming within the same class. This settlement under Regulation IX. of 1833 was the most important, as it was the first scientific settlement the district had enjoyed. It may be said to have created a vast mass of readily convertible and easily transferable property, and the sum of its advantages has been thus expressed[1] :—"To the great and unequal pressure of public burdens; to the hopeless confusion or ambiguities of title; to the frequent and arbitrary interferences prevailing previously—succeeded assessments, rarely heavy, generally moderate, and in many cases extremely light; titles minutely recorded and easily understood; long leases, and the guarantee of the enjoyment of all profits during the currency of such leases." The total reduction in the previous assessments for this district was (as already shown in the tabular statement) 12 per cent.

Summary of advantages the ninth settlement conferred.

[1] Colonel Baird Smith's Famine Report, sec. 2, paras. 60-64.

Coming now to the tenth or current settlement, the system adopted by Mr. Currie in making his assessments may be thus stated[1]:—

System of assessment at tenth settlement.

"The rents actually paid formed the basis for the rent-rates sanctioned by the Board of Revenue for the assessment of the district. All favourable rents paid by connections of the landholders and all low and suspicious rents were eliminated. The rents paid by *bonâ-fide* tenants remained. Of these, large areas consisting of the various soils were taken from all directions in each assessment circle, and the rates per acre deduced. Where, however, the rates were found to be low in comparison with those paid for similar land with similar advantages in the neighbourhood, and the circumstances indicated a rise of rents to be certain, then the rates were enhanced so much as appeared required to correct their inadequacy and to meet the anticipated rise. The aim of the assessing officer was to ascertain what the actual present full rents and rates are, to what extent they are rising, and what may fairly be assumed as the level which they will reach, or at all events may and should reach, within the next three years or so after the assessment. Since, as noted above, the actual rates do not vary, as the land is irrigated or not, no wet-rates were assumed.

"In assessing an estate the Settlement Officer applied these assumed rates to show what the assets should be if the estate was a fair average one. He sought to estimate the amount to which its rental would rise when the disturbance consequent on the revision should cease. The estate was inspected, and every point of importance noted in the parganah book opposite the statistical abstracts relating to the estate. When every village in the parganah had been inspected, the actual assessment of each was undertaken. The reasons which influenced the Settlement Officer in fixing the revenue were written out for each estate at length in the manner of a judicial decision, and thus the whole process by which the assessment was arrived at was put on record before the new demand was announced.

"Where the Settlement Officer found more culturable waste than was required for the village grazing, and considered its reclamation was likely to commence shortly, he made a proportionate increase in the gross assumed rental, on which he calculated the revenue; otherwise he simply included the actual income from such lands in the gross rental. Reductions were made where estates were liable to injury from floods or wild animals. The fact, also, that certain castes of cultivators do actually pay lower rents than others was accepted and allowed due influence.

"Government had laid down[2] that the Settlement Officer might exercise his discretion in assessing below 50 per cent. of the assets where, on account of the large number of cultivating proprietors, or from other causes, a demand at that rate would be oppressive. Where, on the other hand, an assessment above that rate would be light, the Settlement Officer was allowed the same discretion in moderately exceeding the rate. Again, it was distinctly ruled[3]—'Where a village has been highly assessed, the assessment should not in ordinary cases be lowered to half-assets on purely arithmetical grounds. If it has borne the high assessment well, the demand should not, generally speaking, be lowered at all; if ill, the demand should be lowered, but not ordinarily to the full extent of half-assets.'

"The application of a reduced assessment to certain villages will be noticed below,[4] in connection with the assessment of the Jalálabad Rájput villages. Generally, where the Settlement Officer found in such estates that the old demand bore a very low ratio to the assets, he

[1] Orders of Government (Resolution No. 154), dated 26th January, 1881. [2] In G.O. No. 1960A, dated 13th September, 1873. [3] In G. O. No. 1379A., dated 5th June, 1874.

[4] *Vide* post, p. 113.

fixed the demand 2 or 3 per cent. below the full half; and where there was any doubt which of two sums should be fixed, he selected the lower. Where he found, on the other hand, that the old demand was more than 50 per cent. of the assets, he gave such relief as he deemed was necessary, never, however, making a reduction on merely arithmetical grounds. Mr. Currie remarks that the cases where allowance had to be made for special profits, arising from the industry or expenditure of the proprietors, were very rare and trifling.

"With one exception, the cesses taken by landholders from their tenants were not included in the assets on which the demand was calculated. The exception was that known locally as *kharch*, or village expenses, which is virtually a portion of the rent."

Financial results of tenth settlement.

The result of the revision carried out on these principles was an enhancement of the revenue from Rs. 9,75,273 to Rs. 11,84,425, an increase of Rs. 2,09,152, equal to 21·4 per cent. of the old assessment. The incidence of the former demand at its expiration was Re. 0-15-1 on the assessable acre, and Re. 1-5-1 on the cultivated acre. This was now raised to Re. 1-3-4 and Re. 1-9-7 respectively. The practical result, therefore, was enhancement of the demand by Re. 0-6-3 on each acre of cultivation. Taking the parganahs individually, the rate of the demand on cultivation, excluding the backward tract of Khutár, where it is necessarily low, varies from Re. 1-4-8 in Kánt to Rs. 2 in Barágaon, and the gradation of rates corresponds closely with what might have been inferred from the relative rank in regard to the elements on which the assessment is based. These elements may be conveniently exhibited in the following tabular statement,[1] from which can be readily ascertained the causes of a higher or lower assessment in each parganah :—

Parganah.	Total population per square mile of entire area.	Agricultural population per square mile of cultivation.	Percentage of assessable area cultivated.	Percentage of first class soil.	Percentage of medium class soils.	Percentage of inferior soils.	Percentage of cultivated area irrigated.	Percentage of superior crops.	Percentage of increase of cultivated area.	Percentage of increase of land-revenue without cesses.	Incidence of new revenue per acre of cultivation.
											Rs. a. p.
Sháhjahánpur ...	981	598	79	68	28	4	51	65	17	15 1	1 14 10
Jamaur ...	523	535	76	53	35	12	51	54	19	...	1 11 6
Kánt ...	504	465	83	33	42	25	36	47	18	16 2	1 4 8
Jalálabad ...	518	569	72	42	38	20	38	58	35	31·2	1 10 7
Tilhar ...	680	545	84	46	37	17	48	56	27	28·1	1 12 6
Miranpur Katra ...	767	592	71	47	40	13	50	54	37	42·5	1 10 9
Khera Bajhera ...	531	564	83	60	30	10	30	52	31	40·7	1 11 9
Jalálpur ...	599	570	80	60	29	11	38	55	15	12 2	1 14 4
Nigohi ...	504	572	73	58	30	12	35	52	23	24·5	1 11 4
Barágaon ...	599	584	80	56	40	4	48	66	34	15·4	2 0 0
Pawáyan ...	516	511	80	36	47	17	43	49	18	12 6	1 7 6
Khutár ...	260	370	53	35	35	30	24	32	309	78·1	0 15 7
Whole district ...	540	530	75	48	38	14	40	53	31	21·4	1 9 7

[1] The population here given is obviously that by the census of 1872, as the statement refers to the condition of the district at settlement.

Comparative incidences of new and old demand.

Comparing the incidence of the demand of the present settlement with that of the preceding one, it appears that in one parganah, Jamaur, the incidence is unchanged, and in the others there is an increase per cultivated acre, varying from 2 annas 11 pies in Kánt to 8 annas in Khera Bajhera.

Proportion of new demand to assets.

To arrive at what are styled in settlement phraseology the "gross potential assets," of which the Government revenue demand is theoretically one-half, the following procedure was adopted. First, the "actual assets" of the proprietors were calculated from the village rent-rolls, corrected for small omissions, and the full tenant-rate placed on the *sír* and other land under rental to relatives of the proprietors. To these were added the additional items that make up what is called the *siwái*[1] income. The "actual assets" thus calculated amounted to Rs. 21,54,635, and the new demand bore to it the proportion of 54·9 per cent. But the "gross potential assets" include, besides the above items, an assumed additional income from enhancements of rent, present and prospective. The low rents in some villages, and the extensive culturable waste, were held therefore to require the revenue demand to be fixed at about 5 per cent. beyond what the demand would have been if taken at half the actual assets. The previous demand had been only 44·6 per cent. of those assets, or about as much below, as the present demand was above, the half.

The enormous increase, 78·1 per cent., in the revenue assessed on Khutár will not have escaped notice in the tabular statement given above. The present Collector (Mr. J. S. Porter) has kindly furnished[2] the following account of the working of the settlement in this parganah:—

Working of settlement in Khutár.

"In parganah Khutár, the northernmost in the district, progressive assessments were sanctioned, partly on account of the large increase of revenue which the Settlement Officer was compelled to take, and partly on account of the depressed condition of the parganah, which had suffered severely from cattle-disease and a succession of adverse seasons. The Settlement Officer also anticipated a certain *immediate* extension of cultivation and considerable enhancement, or, as he termed it, 'levelling up' of rents. These expectations were not realised. The average cultivated area since settlement in 128 villages (which formed the subject of a report to Government last year) was 40 per cent. below the area in 1870, when the parganah was surveyed for settlement. The Settlement Officer was well aware that the latter area was abnormally large, the year 1870 having been an unusually favourable one; and for this he made allowance, but not

[1] *i. e.*, all items besides rent. [2] Letter dated 21st June, 1882.

sufficient allowance ; and the assessment was made on a cultivated area much above the actual average. He also over-estimated the capacity for enhancement of rent.

"Ill fortune attended the new settlement. It was ushered in with severe cattle plague, and the drought of 1877 just preceded the first rise in the *jama*. Farms and other coercive processes for the realization of the revenue became very numerous, and it had at last to be recognised that the settlement could not be worked.

"G. O. No. 1040, dated 4th July, 1881, sanctioned reduction of Rs. 5,675 in 128 villages. In 98 of these the progressive increment was remitted, either in whole or in part, while in 30 reductions were allowed on the initial *jama* of settlement. Temporary postponements of the maximum *jama* were also allowed in 14 others, in order to give time for enhancement of rents."

To complete this *resumé* of the operations at settlement, it remains only to add a few remarks on the survey, the cost of the settlement, certain peculiarities in the assessments, and a comparison with those of neighbouring districts.

The survey.

The measurement of the district was commenced and finished under the personal supervision of the Settlement Officer, and the agency used was that of the village-accountants (*patwáris*) or, when they had not the requisite knowledge, of native officials called *amíns*. The Settlement Officer points to the close agreement of his plane-table measurements with the areas of the scientific survey as sufficient proof of the accuracy of the work. These measurements occupied from 1867-68 to 1870-71, or about three years.

Cost of revision of settlement.

The cost of the revision amounted to Rs. 5,86,500, being an average of Rs. 339 per square mile. The seniority of the Settlement Officers employed was the main cause of the high cost. Measured by the increase of revenue, the outlay was financially a complete success, resulting in an income equal to above 35 per cent. of the capital expended. The expense of the settlement has therefore been repaid in a little less than three years. But the gain was not merely financial. "Hundreds of disputes of all kinds were settled, accurate registers of rights prepared, and good village, parganah, and district maps prepared."

Case of Rájput proprietors of Jalálabad.

The demand was fixed considerably below half the potential assets for certain estates in what is called the *bankati* circle of Jalálabad tahsíl. The proprietors of these estates were Rájpúts,

holding their estates on a *pattídárí* or *bhaiáchára* tenure, which had become sub-divided into a great number of small holdings; and these had a constant tendency to increase in number as the population increased. But while sanction was given to the proposals of the Settlement Officer for an assessment 14 per cent. less than the full demand, occasion was taken to remark that the theoretical arguments advanced to justify the reduction were wrong in principle. One of these arguments referred to the hardship of fixing the demand so high that the proprietors would have to sell their *sír* produce to pay the revenue. The case may be best stated in Mr. Currie's own words:—

"When the *iláka* is composed of a number of villages, the principal remission has been granted in those particular villages in which the resident proprietors are the most numerous, and the amount of *sír* the greatest, and consequently the amount of rent collected from *asámís* is comparatively small.

"My reasons are that, *first*, so long as there is only a slight or moderate increase, the zamíndárs do not raise any objection, or look for any abatement. They look upon revision of settlement as entailing some increase, and expect it as a matter of course. A small increase can be easily met, but a sudden rise of from 40 to 100 per cent. comes very hard even upon well-to-do proprietors, and is absolute ruin to those who have found it difficult to make both ends meet under a light assessment. *Secondly*, the larger the number of shareholders, the more mouths are there dependent on the surplus profits; and it is not a mere matter of some luxury being temporarily given up, but perhaps one meal a day given up, or a daughter left unmarried for several years for want of means. So long as the cultivating shareholder's *sír* is left untouched, and the Government revenue can be paid out of the rent actually collected from *asámís*, there is no real hardship in assessing the *jama* (if necessary) up to the full rental collected from the *asámís*. It is when a portion of the *jama* has to be distributed over the *sír* of the shareholders, and they have to sell their produce to pay the Government *kist*, that the *jama* becomes a burden; and the greater the number of shareholders, and the larger the amount of land cultivated by them, and consequently the less that is held by mere tenants, the more directly does any increase come home to each and every individual sharer."

The substance of the answer to this argument, as given in the orders of Government, is as follows:—

"As observed in reviewing the Etáwa settlement report, while unquestionably the principle of the Government order that proprietary cultivating communities should be assessed leniently is right, especially if an assessment at full rates would involve a great enhancement of the previous demand, there is a limit to the indulgence with which they should be treated. Pushed to an excess, it would imply that no assessment should be imposed when the community had multiplied to such an extent and property become so sub-divided that individual holdings no longer yield a sufficient income for bare subsistence. Apparently, if sub-division go on until holdings are too small to furnish full employment for the proprietor and his family, any leniency encouraging it, and tending to increase the burden on the land, is a mistaken policy."

Results compared with those of neighbouring districts.

The following comparison is made by Mr. Currie between the incidences of land-revenue (without cesses) per acre in Sháhjahánpur and the neighbouring districts of Bareilly and Budaun :—

District.	Percentage of increase of revenue.	*Revenue-rate or incidence of assessment per acre of the land-revenue (jama).*	
		On málguzári area.	On cultivated area.
		Rs. a. p.	Rs. a. p.
Bareilly	20·4	1 8 7	1 14 0
Budaun	10·8	0 12 9	1 3 9
Sháhjahánpur...	21·4	1 3 4	1 9 7

The incidence for Bareilly (Re. 1-14-0) per cultivated acre is higher, and that for Budaun (Re. 1-3-9) lower, than in this district. Mr. Currie thus explains this in his report :—

Comparison with Bareilly.

"There is no parganah of the Bareilly district nearly so bad as the large parganah of Khutár in the Sháhjahánpur district. Even the most unhealthy and worst portions of Chaumahla and Richha are not so backward in cultivation, nor do they pay such low rents as the greater portion of parganah Khutár, and I know both well. It must be remembered that I am not comparing Sháhjahánpur with Bareilly *plus* the Pilibhít sub-division, but Bareilly proper, assessed by Mr. Moens, without that sub-division ; else Púranpur pairs off well with Khutár. Omitting parganah Khutár, the revenue incidences, as shown in the margin, come up somewhat nearer to those of Bareilly. But still they are, as I maintain they should be, considerably lower than Bareilly. The reasons are briefly these, that in the district of Sháhjahánpur money-rents have been the rule, and payments in kind the great exception, for upwards of 50 years ; that now there is virtually no payment in kind. Also rents throughout the district are more or less low and inadequate, and have not been materially affected by the rise in prices or change in the value of silver. In the Bareilly district, on the contrary, payment in kind abounds in all parts, and in many parganahs was the rule, and money-rents were the exception, until the extensive commutations at the late revision of settlement. There, then, rents have been directly affected by prices and by the depreciation of the precious metals, and are consequently much higher than in the Sháhjahánpur district. Then, again, there are canals in Bareilly, but not in Sháhjahánpur. But, even assuming that Bareilly and

Incidence of assessment per acre of the Sháhjahánpur district, omitting parganah Khutár.

On málguzári area.	On cultivated area.
Rs. a. p.	Rs. a. p.
1 4 10	1 10 7

Sháhjahánpur (without Khutár) are equal, still, for the reasons given, the rate of assessment of Bareilly should be not less than 8 or 10 (if not, indeed, from 10 to 12) per cent. in excess of that of Sháhjahánpur. The difference between Re. 1-10-7, the rate of Sháhjahánpur, exclusive of Khutár, and Re. 1-12-9, the assumed moderate incidence, and Re. 1-14-0, the actual incidence of Bareilly, is 8 and 12¾ per cent. respectively."

Mr. Currie could not speak with the same certainty as regards Budaun, but he judged that that district was not up to the standard of Sháhjahánpur, and rents consequently were lower. With Pilibhít no comparison could be made from the great dissimilarity between two of its parganahs and the generality of Sháhjahánpur.

Revenue collections.

The following statement, compiled from the Board's yearly reports, shows the amount, collections, and balances of land-revenue since the settlement:—

Year.	Demands.	Collections.	Balances.	Particulars of balances.				Percentage of balance on demand.
				Real.			Nominal.	
				In train of liquidation.	Doubtful.	Irrecoverable.		
	Rs.	Rs.	Rs.	Rs.	Rs.		Rs.	
1873-74 ...	11,75,597	11,69,738	5,859	2,637	...	...	3,222	·22
1874-75 ...	11,76,728	11,15,879	60,849	6,942	49,232	...	4,675	4·7
1875-76 ...	11,74,933	11,64,228	10,705	4,612	...	...	6,093	·39
1876-77 ...	11,73,789	11,56,051	17,738	11,946	...	...	5,792	1·01
1877-78 ...	11,75,787	10,94,681	81,106	75,442	...	...	5,664	6·41
1878-79 ...	11,81,653	11,58,122	23,531	19,584	...	...	3,947	1·65
1879-80 ...	11,83,173	11,62,044	21,129	11,593	200	...	9,336	·98

Alienations since the settlement and price of land.

We have seen that no correct returns of transfers of land during the term of the last expired settlement could be obtained, and consequently no estimate could be formed of the price of land during that period. For the years, however, that have elapsed since the current settlement was made, the extent of private alienations of land can be shown, and this may best be done in a tabular statement.[1]

[1] Kindly furnished by Mr. J. S. Porter, Collector of Sháhjahánpur.

Statement showing private alienations and average prices of land since 1873 (i. e., since the settlement) by tahsils in the Sháhjahánpur district.

Tahsíl.	Year.	PRIVATE ALIENATIONS.										
		Revenue-paying lands.						*Revenue-free lands.*				
		Number of cases.	Area in acres.	Aggregate land-revenue in rupees.	Price realised in rupees.	Average price of land per acre.		Number of cases.	Area in acres.	Estimated land-revenue in rupees.	Price realised in rupees.	Average price of land per acre.
					Rs.	Rs. a. p.					Rs.	Rs. a. p.
Sháhjahánpur.	1873-74 ...	89	2,239	4,098	48,772	21 3 2		19	75	136	3,498	46 10 3
	1874-75 ...	71	1,471	2,703	36,848	25 0 10		1	12	22	4,087	340 9 4
	1875-76 ...	111	2,532	3,215	54,787	21 10 2		10	18	33	1,910	106 1 9
	1876-77 ...	120	2,725	6,696	96,193	35 4 10		11	15	...	2 875	191 10 8
	1877-78 ...	137	1,831	2,582	44,931	24 8 7		37	53	85	3,793	71 8 11
	1878-79 ...	150	4,037	5,052	76,708	19 0 0		37	77	301	14,247	185 0 4
	1879-80 ...	124	4,034	4,587	71,048	17 9 9		33	119	219	13,127	110 5 0
	1880-81 ...	151	5,323	6,443	1,02,272	19 3 4		43	64	126	9,372	146 6 11
Tilhar.	1873-74 ...	53	3,276	3,551	49,458	5 15 0		...	...	...	...	...
	1874-75 ...	67	4,355	4,131	48,690	11 2 10		4	18	...	265	14 11 7
	1875-76 ...	47	4,176	3 278	38,139	9 2 1		8	12	...	209	17 6 8
	1876-77 ...	64	3,434	3,333	40,349	11 11 8		6	15	15	519	34 9 7
	1877-78 ...	80	4,899	5,273	59,539	12 2 5		17	22	88	715	32 8 0
	1878-79 ...	78	9,378	3,873	37,083	3 15 3		14	11	55	1,777	161 8 9
	1879-80 ...	107	12,773	17,173	98,879	8 11 5		11	16	44	774	48 6 3
	1880-81 ...	160	12,207	8,758	82,217	6 11 9		3	14	...	272	19 6 10
Pawáyan.	1873-74 ...	105	20,578	16,883	1,68,832	8 3 3		...	...	...	...	...
	1874-75 ...	119	15,635	15,460	1,54,601	9 14 3		3	34	107	449	13 3 4
	1875-76 ...	106	14,212	16,496	1,64,961	11 9 8		8	11	35	627	57 0 0
	1876-77 ...	80	10 521	6,853	63,589	6 0 8		3	8	12	119	14 14 0
	1877-78 ...	47	10,194	5,358	15,489	1 8 4		14	15	56	522	34 12 3
	1878-79 ...	45	7,880	4,946	28,511	3 9 11		1	3	½	25	8 5 4
	1879-80 ...	70	12,695	6,409	50,932	4 0 2		6	12	15	660	55 0 0
	1880-81 ...	44	18,800	3,060	32,524	1 11 8		4	41	...	998	24 5 0
Jalálabad.	1873-74 ..	22	1,340	1,136	10,822	8 1 2		1	21	29	420	20 0 0
	1874-75 ...	38	1,129	1,340	13,762	12 3 0		1	4	6	200	50 0 0
	1875-76 ...	47	656	1,362	14,934	22 12 3		...	...	...	...	...
	1876-77 ...	22	1,462	1,585	46,076	31 8 2		...	...	...	...	...
	1877-78 ...	70	925	1,703	30,943	33 7 3		10	14	...	827	59 1 2
	1878-79 ...	88	850	1,973	33,730	39 10 11		18	29	125	1,361	46 14 11
	1879-80 ...	68	1,268	2,872	44,819	35 5 6		13	23	25	1,391	60 7 8
	1880-81 ...	108	1,311	2,891	46,444	35 6 10		3	2	...	288	143 12 0

One conclusion to be drawn from the above statement of transfers is that no average rate for the tahsíls, much less for the district at large, can be deduced which would at all represent the value of land for any length of time. The average price varied in an apparently arbitrary manner from year to year; but it must be borne in mind that the quality of the lands affected by transfer also probably varied greatly within the same tahsíl; and if we could get at the price paid for land of similar quality, the variations would possibly be fewer and less

startling.[1] The low rates for revenue-paying lands in Pawáyan, conjoined with the large extent of area and revenue alienated, seem to indicate the severity of the demand. The very low rate of Re. 1-8-4 was reached in this tahsíl in 1877-78, and again in 1880-81 : as much as 18,800 acres fetched a price which gave an average of only Re. 1-11-8. The highest average price per acre in any one year during the period was obtained in Jalalábad tahsíl in 1878-79, *viz.*, Rs. 39-10-11 ; but the area concerned was not very large,[2] and we have no information as to the situation and quality of the lands, which may have influenced the price. An inspection of the statement shows, however, that for the whole period Jalálabad had the smallest area transferred by private sales, and that the highest average prices were reached in that tahsíl. Sháhjahánpur comes second, and Tilhár third. When the revenue-free lands are considered, we find the lowest average rates prevailed in Pawáyan, the highest being reached, as might be expected, in Sháhjahánpur, where in 1874-75 as much as Rs. 340-9-4 per acre was paid for a revenue-free plot of 12 acres.

Landholders.

The following statement shows, in percentages, the proportion of separate estates held at the tenth (current) settlement by the principal landholding castes in each of the four tahsíls :—

Caste.	Sháhjahánpur.	Jalálabad.	Tilhar.	Pawáyan.	Whole district.
Rájpúts	23	44	44	42	38
Pathán	32	13	20	9½	18
Brahmáns	9	3	9½	10	8½
Káyaths	5	3	9½	4½	5½
Banias and other money-lenders ...	5	1	3	5½	4
Kurmís	½	...	3½	6	3

This accounts for 77 per cent. of the maháls in the district.[3] Most of the remainder belong to the same castes, and are owned by them in various proportions. The Rájpúts have shares in more maháls than any others ; but the

[1] A further circumstance may be noted, *viz.*, that it is no uncommon occurrence for a transfer deed to be executed for a sum which is greater or less than the actual consideration paid ; greater if a possible claim to the right of pre-emption has to be defeated, less if it is an object to avoid payment of the full stamp duties. [2] 850 acres. [3] As they stood at the time of settlement.

Banias and other money-lenders have shares in many—indeed, in far more than the number of those entirely owned by them.

The Rájput, Brahman, and Kurmí proprietors are to a great extent residents, living in some one of the villages they own; while the Patháns, Káyaths, and money-lenders are principally residents of the city of Sháhjahánpur. The proprietors of nearly 600 maháls, or rather less than 20 per cent. of the whole district, are residents of the city, and these men own numbers of shares in different villages; so that nearly one-fourth of the entire district may be said to be owned by residents of the city; and if those mortgages which can never be redeemed be included, the proportion becomes more than one-fourth. These, with the exception of most of the Patháns, are to all intents and purposes thoroughly non-resident proprietors.

Leading families.

The rája of Páwayan is the only large landed proprietor in the district, and his property is almost entirely confined to the Pawáyan tahsíl. The present rája is Jagannáth Sinh, who was born in 1814, and has adopted his nephew, Kunwar Fateh Sinh, the only son of Baldeo Sinh, his younger brother. Jagannáth Sinh was himself an adopted son of rája Raghunáth Sinh; he died in 1825, and was succeeded by his widow, who retained possession till her death in 1850. But rája Jagannáth Sinh was of the same family as his adoptive father, being descended from Bágh Ráo, brother of Udai Sinh and son of Bhopat Sinh, the founder of the town of Pawáyan.

Gaur rájas of Pawáyan.

They are Gaur Rájpúts, but their early history is mixed up with that of the Katehríás. Udai Sinh, son of Bhopat Sinh, mentioned above, a Gaur Thákur of Chandra Maholi in Oudh, was called in to aid the Katehríás in their struggles with the Patháns about the middle of the 17th century. The Katehríás had no acknowledged head, the last, Ráo Gopál Sinh, having fallen in an engagement with the Patháns, leaving two infant sons and a widow (the rání), who was of the same family (Gaur Thákurs) as Udai Sinh. It was on her appeal for assistance that Bhopat Sinh and Himmat Sinh had come with a force and re-established the Katehríás in Náhil, some of the rání's relations remaining to manage on behalf of the infant heirs of Ráo Gopál Sinh. A subsequent dispute with the Patháns had resulted in a further call for Gaur aid, which was given by Udai Sinh; but once admitted into the country of the Katehríás, Udai Singh, as already stated, decided to settle there, and the Katehríás soon found themselves almost completely supplanted by the Gaurs. The prosperity of the latter family in Pawáyan was, it is said, considerably enhanced by the favour of Háfiz Rahmat Khán, the Rohilla chief; and from about the middle

of the last century the Gaur rájas held possession of the country included in the present parganah of Pawáyan. At the cession in 1802, rája Raghunáth Sinh, the third in succession to Udai Sinh, was found in possession of the whole parganah, except a few villages still held by the Katehríá Thákurs of Náhil and Jíwan. He was recognized as zamíndár by Mr. Wellesley, the Deputy Governor.

The family estates at present lie in the parganahs of Pawáyan and Khutár and to a small extent in Oudh. The Government revenue payable upon them is as follows :—

	Rs.
Land-revenue for estates in parganahs Pawáyan and Khutár ...	83,193
Málikána for some of these estates	5,516
Land-revenue for *talukás* Wazírnagar and Gularia Sarbastnagar in Oudh	5,412
Total ...	94,121[1]

Ráo Jít Sinh, Katehríá, of Náhil.

Older than the Gaur family last mentioned—as far at least as its history in this district is concerned—is the Katehríá family of Rájpúts whose present head is Ráo Jít Sinh of Náhil. This family claims descent from Ráo Harí Sinh, who settled in Gola in the latter half of the 16th century. Harí Sinh's successors obtained possession of the whole of the old parganah of Gola, and a *farmán* of the emperor Sháhjahán, dated 1055 A. H.,[2] still in possession of the family, conferred the *zamíndárí* of it on Bikram Sinh, one of his successors. Bikram Sinh moved from Gola to Náhil, where the head of the family has since resided. How the Gaur estates (*taluka*) were carved out of the Katehríá domains some seventy years later has been told above in the brief record given of the Gaur family of Pawáyan.

The Khutár rájas.

An offshoot from the Náhil family of Katehríá Rájpúts was settled in the trans-Gúmti tract, now included in the parganah of Khutár, when the Pathán and Gaur encroachments (of which mention has just been made) began. This branch of the family—being across the Gúmti and in a part of the country only thinly inhabited and consisting chiefly of jungle and malarious forest—remained to a great extent undisturbed. The head of the family seems to have assumed the title of rája, and to have been permitted to retain the nominal possession of all the estates, providing by grants and allowances, after a fashion not uncommon among such families, for his relatives and clansmen. For the seventy years that preceded and the thirty years that followed British rule, this feudal tenure subsisted unquestioned,

[1] Manual of Titles, North-Western Provinces. [2] A.D. 1646.

until, in the year 1838, the then settlement officer (Mr. J. W. Muir) decided that the Khutár rája of the period, Khushhál Sinh, had not the sole proprietary right, but was merely the head of a clan, in all the members of which that right was vested. In the tahsíl article (see PAWÁYAN) a fuller account of the measures then taken will be given; but it may be mentioned that the result of them, and of the litigation they created, was to reduce the rája to a state of extreme destitution in 1844. Ultimately, he obtained from Government a pension for his life only of Rs. 500. This of course ceased on his death in 1855, and an application for a pension to his heirs has been refused by Government. The title of rája has not been assumed by his lineal descendant, or at least has not been recognised by Government.

Proprietary tenures.

Outof a total of 3,063 maháls at the time of settlement, 2,191 were held on a zamíndárí and 872 on a pattidárí tenure.[1] The number of separate shares in the latter was 4,441. The zamíndárí tenure preponderated very largely in all parganahs except Kánt and Jalálabad, and on the whole district the percentage of zamíndárí maháls was 70, against 30 for pattidárí maháls. The number of maháls in the present year has already been stated.[2]

Revenue-free tenures and grants.

There are no complicated revenue-free tenures in this district, but the grantees (*muáfídár*) are in every instance the proprietors (*zamíndár*) of the land. These grants are divided into three classes:—(I.) The first consists of small grants of less than 10 bíghas[3] each, which are revenue-free in perpetuity, subject to the continuance of possession in the grantees, their heirs or assignees, and also to the obervance, especially in the case of religious grants, of the object and intention expressed at the time of their creation. For the whole district the total area of these was, at the time of settlement, 4,674 acres. Of this 2,538 acres were in Sháhjahánpur parganah, of which again 2,048 acres represented separate small grants in the city itself. Before the mutiny all the city lands were held revenue-free, but a considerable part of them were confiscated after the re-occupation. (II.) The second class of *muáfí* tenures includes the larger grants (that is, exceeding 10 bíghas in area) held subject to the same conditions as the last. Most of these were scattered about in various parts of the district, and aggregated 7,937 acres. In the city the area of these larger grants was 565 acres. (III.) The third class includes grants for the lives of the grantees only, but at the time of settlement these were only five in number, with a total area of only 369 acres, representing revenue

[1] Full explanations of these tenures will be found in preceding volumes. For an excellent epitome of them, the reader may be referred to Mr. Baden-Powell's very useful *Manual of the Land Revenue Systems and Land Tenures of British India* (Calcutta, 1882). [2] *Supra*, p. 90.
[3] A bígha is generally in the North-Western Provinces 3,025 square yards, or $\frac{5}{8}$ths of an acre.

alienated to the extent of Rs. 580. The total area alienated in perpetuity amounted to 11,712 acres, or a little over one per cent. of the total area of the district, and the total revenue (including the area exempt from cesses) to Rs. 13,756.

Cultivating tenures.

The settlement report distributes cultivating tenures into the two primary classes of proprietary and non-proprietary holdings. The lands cultivated by proprietors are called *sír* or *khudkásht*.[1] The non-proprietary cultivators are either (I.) tenants with a right of occupancy, sometimes also called hereditary (*maurúsí*) tenants, although the former is the more correct term, or (II.) tenants-at-will. Under the operation of the rent-law, the latter are always on the way to acquiring the status of the former, the only qualification now needed being continuous cultivation of the same lands (provided these are not part of the *sír* lands) for 12 years otherwise than under a written lease. To be quite accurate in classification, a sub-division of occupancy-tenants, called "ex-proprietary," who derive their rights from Act XVIII. of 1873 (re-enacted in Act XII. of 1881), would have to be distinguished. At the time of settlement, however, this class did not exist.

The percentages of cultivated land held at the settlement by each of these classes were as follows: as *sír*, 13·42 per cent.; by occupancy-tenants, 61·31; and by tenants-at-will, 25·27.

Extent of *sír* cultivation.

In parganahs Khera Bajhera, Jalálabad, and Kánt the *sír* land or home cultivation of the proprietors amounted respectively to 16, 20, and 25 per cent. of the cultivated areas, these parganahs being largely in possession of peasant proprietors. The smallest proportions were in the Khutár, and Sháhjahánpur parganahs. Except in the forest circle of Khutár cultivators are sufficiently numerous, and the large proportion (61·31 per cent.) of occupancy-tenants seems to indicate that landholders had not, up to about 1870, objected so strongly as in the neighbouring districts of Bareilly and Pilibhít to the acquisition of these rights by their tenants.

Rents

One reason for this large proportion of occupancy-tenants is found by the settlement officer in the universal prevalence of money-rents all over the district, except in the worst parts of parganahs Pawáyan and Khutár. In the latter of these more than 66 per cent.

[1] The former is probably a word of Sanskrit origin (*síra* in Sanskrit meaning a plough) and the latter is its Persian synonym. Both may be fairly translated "homestead," or the land under the immediate cultivation of the proprietor, whether it be tilled by himself or his servants. *Sír* has, however, obtained a technical meaning, which will be found in the North-Western Provinces Rent Act (XII. of 1881). *Cf.* Carnegy's Kach. Tech., p. 319.

are non-occupancy tenants. Custom, rather than competition, has regulated the rates of rent in this district: so much so that the higher rates were found to be much the same as they were in 1818. By the enhancement of the lower rates, however, the general average was raised at settlement by about 6½ per cent. This fixity of the rates of rent prior to 1870 co-existed with the great rise in prices which, during at least the thirty preceding years, had taken place. Omitting from consideration the prices of the first decade, which give an abnormal average, owing to the famine of 1837-39, and taking the prices of the two decades preceding 1870, we find that, for the first of these, the average price of wheat was Re. 0-10-8 per maund of 82·3lb., and for the later period Re. 1-2-3, showing an increase of 73 per cent. The conclusion follows, therefore, that the relation between rents and the value of produce thirty years ago was much more favourable to the landholder than it was in 1870. It is not easy to assign a sufficient reason for the forbearance of the landholders in not raising their rents. The suggestion of the settlement officer, "that the variation in harvest prices had failed to attract their attention, owing to the prevalence of cash-rents," is hardly sufficient explanation. The force of custom and the large extent of culturable land available to tenants—diminishing the competition on which largely depends the possibility of enhancement—seem more probable reasons.[1] In every year since the settlement, enhancement suits have been numerous, showing that the causes, whatever they were, have declined in their effect in presence of the enhanced revenue demand at the last revision of settlement. The number of suits for enhancement of rent was as follows for each revenue year since 1872-73:—

are regulated by custom,

and varied little from 1818 to 1870,

while prices generally rose greatly.

Thus wheat rose in price 73 per cent.

Causes of the non-enhancement of rents obscure.

Perhaps owing to large area of uncultivated lands.

Enhancement since settlement.

Year.	Number of enhancement suits.	Year.	Number of enhancement suits.
1872-73	16	1877-78	146
1873-74	52	1878-79	294
1874-75	617	1879-80	123
1875-76	753	1880-81	394
1876-77	623		

The settlement report furnishes statements, for each tahsíl, intended to show the rates of rents paid by the various castes and classes of cultivators. It will suffice to note the general results[2]:—"In the matter of caste and creed, apart from the presence or

Caste rents.

[1] Government Resolution (reviewing settlement report) No. 154, dated 26th January, 1881, para. 3 [2] Regarding Sháhjahánpur tahsíl in particular.

absence of right of occupancy, there is observed the broad division between the higher and respectable castes and classes, the *sufedposh*, on the one hand, and the inferior castes or lower orders, the *langotposh*, on the other hand. The former, or *sufedposh* division, includes Brahmans, Thákurs, Patháns, Saiyids, and Ahírs; and the latter, or *langotposh*, the other Musalmáns, Kisáns, Káchhís, and miscellaneous castes. The comparison must be made for each parganah separately, and not in the totals, as in the totals the higher or lower rent following the quality of soil of the parganah has an undue weight, and the totals in reality are not fair averages. In two out of the three parganahs (of Sháhjahánpur tahsíl) the tenants-at-will pay slightly higher rates on the whole than tenants with rights of occupancy; whilst in the third (Jamaur) they pay less. This, I am satisfied, is owing to the lands held by the tenants-at-will being the poorest, and decidedly inferior to those held by the occupancy-tenants."

The result would seem to correspond with Mr. Elliott's conclusion, derived from a similar inquiry made in Farukhabad, that caste is practically not an element allowed to influence the rates of rent.[1]

Principles on which money rents assessed.

Details of the rent-rates found to exist in each tahsíl will be found in the settlement report, and it is only necessary here to indicate the broad principles on which money-rents were assessed. Although of course they vary in their rates according to the quality of the soil, they are not affected by the actual fact of irrigation, for, as a general rule, the good lands in the district are either capable of irrigation from rivers, ponds or wells, or do not require it. The settlement report divides the rates of rent into four classes—(1) soil-rates, (2) rates on tracts, (3) all-round or summary rates, and (4) crop-rates. The second are the most common and the most popular. Certain tracts (*hár*) have known local boundaries and names, such as the clay (*jhábar*) or the sandy (*bhúr*) tract, over the whole of which the same rate prevails. As a rule these are practically soil-rates. Where these well-defined tracts are absent, the third class or summary rates are usual. Crop-rates, that is, differential rates for fine and coarse crops of either harvest, are peculiar to Pawáyan and Khutár parganahs. In the case of sugarcane a special rate prevails, equal to nearly three times the ordinary rate for the same land if cropped with cereals. For this special rate, however, the cultivator has the privilege of occupying the land for two years, the period usually taken for the growth of this crop; so that the land pays for sugarcane 1¼ to 1½ times only what it pays for wheat, &c. Similarly, garden crops (*káchhiána*), including poppy, pay about half as much again as the ordinary cereal rate.

[1] Gazetteer, VII., 112.

Assumed rent-rates.

The maxima and minima of assumed rent-rates per acre were as follows :—

	Rs. a. p.		Rs. a. p.
Homestead (*gauhánt*)	8 0 0	to	3 12 0
Loam I. (*domat*)	5 0 0	„	2 4 0
Ditto II. (*domat*)	3 12 0	„	1 8 0
Clay (*matiyár*)	4 0 0	„	1 12 0
Sand (*bhúr*)	2 8 0	„	1 2 0
Hard clay (*dhánkar and khápat*)	2 8 0	„	1 2 0

The six classes of soil given above are all[1] found in each of the 24 circles marked off for assessment purposes, and in each of these circles more or less of difference in the rates was found to exist.

Conditions of the cultivating classes.

The chief agricultural castes have been mentioned in a former part of this memoir, and their general condition does not differ substantially from that of similar classes in the surrounding districts. The descriptions given in the Farukhabad notice[2] will apply almost equally well to this district, at least in normal seasons. During the last decade the district has certainly suffered severely, as already stated (in Part II.[3], where the decrease of cultivation was discussed). Two classes suffered heavily during the famine of 1877-78—the Kahárs and the Bhatyáras, but only the former belong to the cultivating classes. While, however, these were marked out as specially affected by the years of drought, all classes must have suffered grievously. Whether the cultivating classes, except the Kahárs, died to any extent of actual famine is a question on which some doubt exists. Mr. C. A. Elliott, Secretary to the Famine Commission, thought that the classes who suffered most were the field-labourers and rural artisans; after them the town artisans; while the cultivators escaped with little, and the landlords with no loss of life.[4]

Trade.

The exports of the district are its agricultural products in the raw or manufactured form. These are chiefly sugar, rum, grain of all kinds, pulses, indigo, cotton, and timber. The imports are mainly European goods, metals, and salt. The railway now naturally takes the largest share of the traffic, and the following are the statistics showing the outward and inward traffic in maunds for each railway station in the district for the year 1880:—

Name of railway station.	Outwards.	Inwards.	Total.
	Mds.	Mds.	Mds.
Míránpur Katra	20,713	15,614	36,327
Tilhar	118,888	81,128	200,016
Sháhjahánpur	582,642	400,666	983,308
Rosa junction	122,891	270,024	392,915
Kahelia	589	937	1,526

[1] Except the last (*dhánkar*), which is apparently not found in the Sháhjahánpur and Jalálabad tahsils. [2] Gazetteer, VII., 115. [3] Vide *supra*, p. 51. [4] Note on the results of the inquiries made into the mortality in the North-Western Provinces, dated 2nd May, 1879.

The above figures only show the totals of all descriptions of imports and exports; no statistics showing details are obtainable, as the district is included with the rest of Rohilkhand in a single registration "block." Returns of the traffic which enters and leaves the district by road are only available for the principal roads crossing two of the district frontiers—those separating it from (1) Oudh and (2) the Farukhabad district; and no statistics can be given of the traffic with the Budaun, Bareilly, and Pilibhít districts. From the returns of this traffic with the Oudh districts for the years 1878-79, taken at the Muhamdí, Gurí and Seramau posts, it appears that goods of all kinds, weighing in the aggregate nearly 650,000 maunds and representing a value of about 16½ lákhs of rupees, passed towards the city of Sháhjahánpur. The traffic from the city was valued at nearly half of the above sum. This traffic consisted chiefly of:—*imports*, grain, oil seeds and sugar; and *exports*, cotton, cotton-goods, metals, and salt. Unfortunately the posts were situated only a few miles outside the city of Sháhjahánpur, and the returns therefore include a good deal of traffic destined merely to supply the local consumption of the city.

The following statement shows the road traffic between the Sháhjahánpur and Farukhabad districts:—

Position of post.	Year.	Direction.	Cotton.	Cotton-goods.	Grains.	Metals.	Oil-seeds.	Provisions.	Salt.	Sugar.	Miscellaneous.	Total.	
												Maunds.	Rupees.
			Mds.	Mds.	Mds.	Mds.	Mds.	Mds.	Mds.	Mds.	Mds.		
Ganges ferry, outside Fatehgarh.	1876-77 ...	Towards Sháhjahánpur.	14	3,913	17,216	3,814	...	33,439	2,434	...	13,472	73,802	6,84,181
		From Sháhjahánpur.	124	2,167	50,934	26	9,568	413	...	1,699	22,179	87,110	4,14,658
	1877-78 ...	Towards Sháhjahánpur.	13	2,351	15,747	2,007	...	15,685	1,845	12	4,431	42,091	4,10,861
		From Sháhjahánpur.	72	1,619	42,833	67	7,894	513	510	697	8,826	63,031	2,57,614
	1878-79 ...	Towards Sháhjahánpur.	...	1,522	42	488	...	12,037	269	...	635	14,993	1,48,034
		From Sháhjahánpur.	...	387	39,231	...	695	270	...	77	2,595	43,255	1,31,714

The traffic is of no great importance. Grain is exported for the consumption of Farukhabad city, and provisions (chiefly potatoes) and salt are imported in return.

There is a little traffic down the Rámganga river, and still less on the Garra, chiefly confined in both cases to the export of bamboos and timber in rafts during the rainy season to wharves on the Ganges.

Manufactures.

The only manufactures of any importance under European supervision are those of sugar and rum and of indigo. The two former are manufactured by the firm of Messrs. Carew and Company at their extensive works at Rosa, and a brief history of the concern may here be given[1]:—

"It may be said to have commenced with the establishment of a distillery at Cawnpore by Mr. John Maxwell in 1805, which was removed in 1811 to Kolághát on the Rámganga in the Sháhjahánpur district, the rum being primarily consigned from that place to Cawnpore for colouring and invoicing to the Commissariat. After Mr. Maxwell's death the business was carried on by his son and nephew, and in 1826 they were joined by Mr. Peter Barron, a gentleman who is said to have been one of the first to bring Naini Tal into notice, and his *nom de plume* 'Pilgrim' still marks some of the earliest houses built there by him. Mr. Barron, in conjunction with Mr. John O'Brien Saunders, acquired the distillery about 1832; and its site was removed to Gunára, five miles above Kolághát, where it remained until 1834, when, after the occurrence of a destructive fire, the present position at Rosa (a corruption of the name of the adjacent village, Rausar), five miles below Sháhjahánpur, on the river Garra, was selected. The advantages of the situation were—its position in the centre of a rich sugar-producing district; the proximity of fuel in the jungles on the Garra and Khanaut rivers; and the facility of export by water, which the former of these rivers afforded during the monsoon. It must be remembered that there were no metalled or even bridged roads in those days, and of course no railway.

"In 1836 distilling was commenced at Rosa: in 1839 was made the first attempt to refine sugar: and in 1841 the firm became Saunders, Barron and Beckett, Captain Beckett having joined it. In 1847 the Calcutta agents, who had made heavy and increasing advances, specially selected and deputed to represent their interests on the spot Mr. R. Russell Carew, who had been trained in the Dhobah Sugar Company. On Mr. Barron's death and the insolvency of the Calcutta house, Mr. Carew purchased the concern at auction about 1848, and continued the head of the firm of Carew and Co. from that date till June, 1875, when the business was disposed of to a Limited Company, the former partners retaining one-half.

"From 1848, under Mr. Carew's management, the concern has been successful: the demand for rum distilled here has, with the opening of railway communication, spread to the Panjáb, Lower Bengal, and to Bombay; and the declared preference which natives have for Rosa rum, when its cost is within their reach, makes it certain that the demand would be fully up to the capability of the district to yield material were the excise laws encouraging to the European distiller in this country.

"Under pressure from English Chambers of Commerce the rate of duty on Indian spirit manufactured under European supervision has been raised to that of imported foreign spirit, whilst the spirit manufactured by native processes is taxed at a lower rate. Foreign spirits, moreover, command, it is said, facilities for sale which are denied to spirit manufactured in India by Europeans.

[1] From a note kindly supplied by Mr. E. Macalester, Manager.

"But from its commencement the Rosa concern has supplied rum to the army in Bengal, and the preference shown for it gradually obtained for the firm the exclusive patronage of that province, followed, as soon as railway communication was opened, by orders for the army in Bombay. Sugar refined at Rosa is also supplied to the army in Bengal, and is sold throughout the North-Western Provinces, Oudh, and the Panjáb, with occasional demand from other Presidencies.

"The works, which are connected with the main line of the Oudh and Rohilkhand Railway by a branch 3½ miles long, employs upwards of 1,000 men on the premises, besides the numbers indirectly employed in procuring and carting raw material, fuel, &c.; and are capable of turning out 600,000 gallons of rum per annum and about 120,000 maunds of sugar at present, and are gradually extending. The still-head duty paid to Government on rum sold to the public is close on three lakhs of rupees per annum. Sugar, which is duty-free, is generally absorbed as made. Rum also would command instant sale but for a scale of duty which prevents the native consumer from using it."

The raw material for the manufacture, stated to be purchased at a cost of over two lakhs of rupees[1] per annum, is mostly drawn from within a radius of 30 miles round the factory. Although in bad years recourse is had to more distant places, such as Fyzabad and even Gorakhpur, no attempt is made to press the cane in the factory, the pressing and first boiling being left to the cultivators. Manufacture is conducted entirely for the Indian market, and export to Calcutta (though formerly the chief object of the factory) now forms no part of its programme.[2]

Processes of sugar manufacture, European and native.

The following note on sugar manufacture has been supplied by Mr. D. C. Baillie, C.S:—The native process was briefly described in the Budaun notice, but it may be interesting here to note the differences between the native process and the European, as practised in Messrs. Carew and Co.'s work at Rosa. Messrs. Carew and Co., like the native manufacturers of this district, work upon *ráb*, that is, cane-juice boiled to such a viscidity that it crystallises on being allowed to cool. The first operation in both the European and the native process is the same: the *ráb* is tied up in coarse cotton bags and subjected to pressure, in order to drain away the treacle from the pure sugar crystals. The treacle so drained away is in Rosa re-boiled so as to make a lower quality sugar; by the native sugar manufacturers it is made into an inferior quality of *gúr* and exported. The crystals left after the treacle has been drained away are termed *putrí*. It is the raw sugar on which the English refiner works. It consists of grains of nearly pure sugar, coated on their surface with dark syrup, and generally contains some impurities, such as sand, vegetable fibre, and, in India, dried cow-dung. The last-named substance is usually employed as a cover for the vessel in which the *ráb* is kept.

[1] About £16,000. [2] Report on the trade of North-Western Provinces and Oudh for the year ending 31st March, 1879.

In the English process the raw sugar is dissolved in hot water in certain proportions. The solution so formed is first filtered through cotton bags in order to remove the solid impurities above referred to, and then several times through a deep bed of charcoal, to remove colour and such impurities as escape the bag-filters. The decolourized liquid is concentrated by boiling off its water in a vacuum pan till crystals have formed in proper quantity. Finally, in order to separate these crystals from the adhering "mother liquor," they are placed in the centrifugal machine. This consists essentially of a vertical metal drum, the curved walls of which are perforated by a great number of small holes, and which revolves with great speed round its axis. The centrifugal force produced by this revolution forces out the syrup through the pores of the drum, leaving the prepared sugar in the drum. The 'class' of the sugar depends on several matters: (1) whether it is made entirely from *putrí* or whether it contains a certain proportion of the crystals deposited after treatment (by the treacle being at first drained away); (2) on the number of times it has been passed through the charcoal beds; (3) on the amount of spinning it has undergone in the centrifugal machine.

In the native process the *putrí* is not melted, and, consequently, impurities are not removed from it. The stages are two only. The treacle left adherent to the crystals in the *putrí* is allowed to drain itself away under the force of gravitation. The *putrí* is for this purpose placed in a large tank, the bottom of which is formed by a cloth placed over a bamboo frame and kept there for several weeks. The draining away of the treacle is aided by a partial fermentation which the sugar undergoes during this process. In Sháhjahánpur a layer of a river weed (*siwár*) is laid over the top of the sugar, partly to aid fermentation, partly because the moisture from the weed, slowly filtering through the sugar, aids the draining away of the treacle. The sugar after having undergone this process is technically termed *pachani*. This *pachani* is placed on a platform in the sun, and thoroughly trodden out by the feet. The product is *shakr* or native sugar ready for the market. It is in colour rather whiter than the lowest quality of sugar turned out from the Rosa factory. Its crystals are much smaller: the great difference, however, is the presence in it of a large quantity of impurities, to which every stage of the process of manufacture—from the expression of the juice to the final treading out—has contributed its share, and towards the removal of which nothing has been done. The lower qualities of Rosa sugar, owing to the superior economy of the European process—and in spite of the expensive machinery and superintendence—can be sold cheaper than native sugar is. It does not, however, in spite of its obvious advantages,

make much progress amongst native consumers. To Hindus the employment of animal charcoal during the process is a great stumbling-block, and has led to Rosa sugar being in the Punjab formally cursed with bell and book.

Indigo.

The other manufacture under European supervision is that of indigo at Meona in tahsíl Tilhar. The Meona concern is not merely an indigo factory, but is one of the largest landed properties in the Tilhar tahsíl. Started more than 70 years ago by a Frenchman named Debois, it has frequently changed hands, and is now the property of Messrs. H. Finch and J. S. Wright, both of whom reside on the estate. The head factory is at Meona near Khudáganj in parganah Jalálpur, but it has four small branch factories, at each of which the process of manufacture is carried on.

Sugar and indigo are both manufactured by natives, but sufficient has been written already regarding the processes adopted. The workshops in connection with the mission, of which mention has been made a few pages previously, may also claim to be under European supervision, but the extent of their enterprise is at present very limited.

Sháhjahánpur *baib* matting.

Another manufacture of Sháhjahánpur, although conducted on a very small scale, deserves to be much more widely known than it is. It is that of *baib* matting. The *baib* is a grass found along the banks of the Sárda near the foot of the hills. It is dried and brought into Sháhjahánpur, and there made into matting. The fibre is not as usual twisted into string, it is simply plaited together. The matting is in point of appearance excellent, is impervious to the attacks of white-ants, and little affected by ordinary wear. Its price is very much less than that of jail hemp-matting.[1]

Cotton, cloth, &c.

Amongst the remaining manufactures of the district those of coarse cotton cloth and chintz and of brass vessels may be mentioned, as well as a kind of *koftgarí* work in the Jalálabad tahsíl, consisting of iron inlaid with gold and silver. The articles thus made are numerous, such as nut-crackers, sword-handles, &c.

Lac.

From the abundance of *dhák* (*Butea frondosa*) in the district some manufacture and trade in lac might be expected; but the Collector (Mr. J. S. Porter) states that its use is confined to the manufacture of ornaments on a small scale, and that there is no export of it to other districts.

[1] Note by Mr. D. C. Baillie, C.S.

Markets and fairs.

In each parganah are several towns and villages where markets are held from once to six times weekly. The chief fairs are given in the following list :—

Place.	Parganah.	Date.	Average (approximate) attendance.	Ostensible religious object.
Sarái Káiyán (Sháhjahánpur).	Sháhjahánpur.	The second Monday after the Holi.	5,000	To celebrate the rabi harvest. Devi is worshipped.
Ditto ...	Ditto ...	Chait Sudi Tíj, (3rd of bright half, March-April).	3,000	Annual fair of Saráogís. An idol called "Gangaur" is made and worshipped.
Ditto ...	Ditto ...	Chait Sudi 9th (9th of bright half, March-April).	8,000	To celebrate the birth of Rám.
Seráman (South) ..	Ditto ...	First Monday after full moon in Asárh (June-July).	20,000	Worship of Devi.
Pirthípur Dhái ...	Jalálabad ...	Full moon in Kártik (October-November).	200,000	Bathing in the Ganges.
Chínaur (Sháhjahánpur),	Sháhjahánpur.	2nd of Shawwál and 11th of Zi Hijja.	4,000	Muhammadan fairs held twice a year, the day after the 'Ids.
Baleli ...	Ditto ...	Once every month on Amávas (new moon).	4,000	Worship of Devi.
Máti ...	Khutár ...	Twice a year, *viz.*, in Jeth (May-June) Dasahra and Kártik (October-November) Púranmási (full moon).	15,000	There is a temple to Devi at this place. The village is revenue-free for its maintenance.
Bamiána ...	Jalálpur ...	Once every month on Amávas.	5,000	Worship of Devi, who has a temple here.
Manuá Bárí ...	Pawáyan ...	Twice a year, *viz.*, Jeth (May-June) Dasahra and Kártik (October-November) Púranmási.	12,000	Worship of Mahádeo, who has a temple here, and bathing in a sacred tank.

Wages.

In the following table will be found the average rate of hire paid during different years of the past quarter-century[1] to the commoner classes of artisans and labourers :—

	1858.	1867.	1882.
	Per diem.	Per diem.	Per mensem.
Syces and horse-keepers	...	...	Rs. 3 to 5
Masons	as. 3½ to 3¾	as. 4	Rs. 6 to 8
Carpenters	as. 3	as. 4	
Blacksmiths	...	...	
Coolies or agricultural labourers	as. 1¼ to 1½	as. 1½ to 2	Rs. 4

The above are mere averages. Female labourers are paid slightly less, and half-grown lads get two-thirds of the full rate of wage.

Prices.

From wages we pass to prices. The years selected are those which may be regarded as normal years, 1861, 1871, and 1881 :—

Articles.	*Average weight purchasable for one rupee in*		
	1861.	1871.	1881.
	M. s. c.	M. s. c.	M. s. c.
Wheat	0 35 4	0 28 2	0 21 1
Barley	1 3 0	0 35 9	0 27 10
Gram	0 32 6	0 24 10	0 21 5
Bájra millet	0 39 8	0 28 5	0 24 7
Juár ditto	1 1 0	0 28 4	0 26 9
Urd	0 27 6	0 17 7	0 18 7
Rice (best)	0 13 4	0 6 1¼	0 7 10
Ditto (worst)	0 28 8	0 19 0	0 15 11
Arhar pulse	0 32 6	0 23 0	0 18 14
Másh ditto	...	...	...
Múng ditto	0 30 2	0 19 7	0 17 3
Cotton, cleaned	0 3 4	0 2 8	0 2 9¼
Sugar, refined	0 4 2	0 3 3	0 2 14
Do., unrefined	0 6 8	0 4 0	...
Salt	0 10 4	0 8 7	0 9 6
Ghí	0 2 10	0 1 12	0 1 12
Firewood	7 20 0	5 10 0	4 2 8
Grass	5 10 0	3 37 0	3 11 10

Harvest prices.

Mr. Currie in his settlement report gives the following useful statement of the average harvest prices of the principal crops in each of three decades and in the last half of the third of these. Instead of attempting to give the averages for the decade 1868-78, for which

[1] For the years 1858 and 1867 these are taken from a return published in Mr. Plowden's *Wages and Prices*: those for the present year have been taken from the *Gazette, North-Western Provinces and Oudh*, of July 22nd, 1882.

materials are not easily available, a statement of the average harvest prices in the agricultural year 1880-81 (1288 fasli) has been added. This will sufficiently show the upward tendency of prices. It must be borne in mind, however, that the year 1880-81 followed years of famine-rates (and these again would have detracted greatly from the value of any decennial average).

Harvest prices per maund of 82·3lbs. of principal crops.

Period.	Cane-juice.	Juár.	Bájra.	Wheat.	Barley.	Gram.
	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.
1838-48...	2 2 8	0 11 5	0 12 3	0 14 8	0 10 0	0 11 5
1848-58...	1 11 9	0 7 9	0 7 10	0 10 8	0 6 7	0 8 1
1858-68...	2 5 1	0 15 5	0 15 5	1 2 3	0 11 2	0 15 7
1863-68...	3 0 0	1 0 10	1 2 3	1 4 7	0 12 11	1 0 9
Year 1880-81...	3 5 0	1 6 4	1 8 0	1 8 10	1 2 5	1 7 4

Prices were high at the commencement of the first decade, owing to the famine of 1837-39, and this has affected the average of the whole decade, which was Re. 0-14-8 per maund for wheat, as compared with Re. 0-10-8 in the second decade, and Re. 1-2-3 for the third. The price of wheat showed, therefore, an increase of 23 per cent. between the first and third decade (1838-48 and 1858-68), of 73 percent. between the second and third decade (1848-58 and 1858-68), and this becomes 95 per cent. if the last five years of the third decade (1863-68) only are taken for comparison. The further advance in the year 1881 is marked in all crops, and in wheat means an increase of about 115 per cent. since 1848-58.

Money-lending and interest.

The rates of interest are practically the same as those prevailing in Farukhabad[1] and vary from 6 to 37½ per cent.; the lowest rate is that charged by one banker to another, or in large transactions where ample security is given, and the highest is the common bázár rate for temporary loans on personal security. The latter is a rate apparently recognised throughout the North-Western Provinces and is usually spoken of by natives as "the half ána in the rupee"[2] rate. Sometimes an ána in the rupee, or 75 per cent., is enforced, but this is held even by the much-enduring Hindu peasant to be extortionate. Nothing need be added on the subject of agricultural loans to the very full account of them given in a previous volume.[3]

Agricultural loans.

Measures of weight, length, and time.

The Government *ser* of 80 *tolas* is in use in the principal towns, but a *ser* of 106⅔ *tolas* is generally used in the villages. The *ser* for *ráb* is 118 *tolas*, while a *ser* of 100 *tolas* is used for transactions in refined sugar. The local *kos* is 1⅓ miles, but the local yard

[1] Gaz., VII., 124. [2] *i.e.*, per mensem. [3] Gaz., VII., 124.

(*gaz*) is 2½ *gira* longer than the English one. A *gira* is one-sixteenth of a yard or four fingers' breadth. The measures of time are the same as those described in the Farukhabad notice. [1]

Area.

The measure in which local caprice delights most to indulge itself with endless variations is that of area, and the local *bígha* is everywhere the bugbear of the settlement officer and of the revenue officials generally. Mr. Currie remarks :—

The *kachcha* bígha.

"The bígha on which all transactions are carried on between the zamíndárs and the cultivators is the village (*gauháni*) or *kachcha* bígha. It varies much in different parts of the district, but usually bears some nominal proportion to the *pakka* or standard bígha of last settlement, and runs generally from 6 to 6¼ *kachcha* bíghas to the acre. It varies, however, in different neighbouring villages and even in different parts of the same village. The fluctuations are greatest in Tilhar tahsíl. In tahsíls Sháhjahánpur and Pawáyan the proportion is generally 3¾ *kachcha* to one *pakka* bígha, and in Jalálabad usually four.

"In enhancing rents it is necessary to work out rates on the *pakka* bígha and then distribute them on the *kachcha* bígha; and in enhancement suits I have endeavoured to fix some proportion, 3½, 3¾ or 4 *kachcha* to one *pakka* bígha, whichever was the nearest on a large area in the village concerned. It is simply impossible to force a standard *kachcha* bígha on the people so long as the Government insists on keeping up a *pakka* bígha. It was tried at last settlement and failed signally. It might have been done now if the *pakka* bígha had been dropped altogether and the measurement made in acres, and a standard *kachcha* bígha had been fixed at one-sixth of an acre. Now there is no such thing as a standard *kachcha* bígha, not even a traditional standard as in Bareilly and elsewhere."

District receipts and expenditure.

It has been usual in former notices to give some account of the district income and expenditure. The frequent changes in classification of the various heads of account render it impossible to give detailed comparative statements of any value for a series of years, but the totals for earlier years (which are, however, only approximately accurate) can be given :—

	Revenue.	*Expenditure.*[2]
	Rs.	Rs.
1858-59	10,45,113	1,73,565
1860-61	12,14,068	2,09,000
1870-71	12,02,323	3,48,411

For 1880-81 the figures can be given in detail; but only the heads which constitute the substantive accounts of Government, designated *service* heads, have been furnished by the Accountant-General and of these some, it will be observed, are blank for this district. Besides these there are what are called *debt* heads, comprising the accounts of sums repayable by or to Government, such as deposits, loans, &c., which cannot, therefore, be strictly regarded as part of the district receipts and expenditure.

[1] *Ibid.*, p. 126 *et seqq.* [2] *i.e.*, in civil administration.

Heads of receipts.	1880-81.	Heads of charges.	1880-81.
	Rs.		Rs.
1. Land revenue ...	12,15,438	1. Interest on founded and unfounded debt ...	...
2. Excise on spirits and drugs,	3,37,716	2. Interest on service funds and other accounts ...	...
3. Assessed taxes ...	26,292	3. Refunds and drawbacks ...	2,637
4. Provincial rates ...	2,13,212	4. Land-revenue ...	1,57,624
5. Stamps ...	1,24,380	5. Excise on spirits and drugs ...	2,558
6. Registration ...	14,964	6. Assessed taxes ...	85
7. Post-office ...	...	7. Provincial rates ...	...
8. Minor departments ...	90	8. Stamps ...	1,185
9. Law and justice ...	10,780	9. Registration ...	10,462
10. Police ...	6,361	10. Post-office ...	3,004
11. Education ...	877	11. Administration ...	...
12. Medical ...	10	12. Minor departments ...	292
13. Stationery and printing ...	8	13. Law and justice ...	95,998
14. Interest ...	3,079	14. Police ...	1,38,765
15. Receipts in aid of superannuation, retired, and compassionate allowances ...	...	15. Education ...	26,537
16. Miscellaneous ...	595	16. Ecclesiastical ...	10,034
17. Irrigation and navigation ...	...	17. Medical services ...	16,213
18. Other public works ...	15,452	18. Stationery and printing ...	1,350
		19. Political agencies ...	...
		20. Allowances and assignments under treaties and engagements ...	899
		21. Superannuation, retired, and compassionate allowances...	14,948
		22. Miscellaneous ...	2,620
		23. Famine relief ...	1,337
		24. Irrigation and navigation ...	...
		25. Other public works ...	1,647
Total ...	19,69,254	Total ...	4,88,195

Local rates and self-government.

With regard to the system of local self-government or decentralization lately introduced, it is only necessary to mention that a transfer has been made to district and local committees of the control of all educational and medical institutions and a considerable part of the work formerly undertaken by the Public Works Department. It is too soon yet to say anything as to the working of this important measure, but from the Government resolution dealing with the transfer of funds, it appears that many of the districts showed a deficit when the charges to be debited under the new system were compared with the receipts from the local rates. The reason of this, it may be noted, is that these are levied in the form of uniform rates upon the annual value or upon the cultivated area of the estates comprised in each district, so that "while in some instances rich and highly-assessed districts enjoy a local income which more than suffices for their needs in the way of police, education, medical charity, and the maintenance of buildings

and communications, other poorer and more lightly assessed tracts, with similar and often greater wants, cannot meet their liabilities." [1]

The position of this district is shown as follows :—The balance of local cess available (1882-83) for local expenditure, after deducting further rate and percentage for canals and railways, was Rs. 1,08,450. Of this, general establishments (district dâk, lunatic asylum, inspection of schools, training schools, district sanitation, department of agriculture and commerce) required Rs. 10,180; leaving Rs. 98,270 available for expenditure on education, medical charges, and village watchmen. As this expenditure is normally estimated at Rs. 1,03,990, a *deficit* of Rs. 5,720 is found to exist. But on public works a normal expenditure of Rs. 34,990 is annually required, so that we have a total *deficit* (or excess of charges over receipts from local cess) of Rs. 40,710. The only possible remedy for this state of affairs is that indicated in the resolution above quoted—namely, that the Local Government will step in and subsidize the district by a grant from other funds.

Municipal funds are not included in the statement of receipts and expenditure, as the taxes which provide them are levied for local purposes and do not form part of the available income for the government of the country, although, by relieving Government from certain charges that would otherwise have to be paid out of Imperial funds, they do indirectly lighten the financial burden. Details of municipal income and expenditure are given in the accounts of the two municipalities, Sháhjahánpur and Tilhar. Their aggregate income in 1880-81 was Rs. 90,697, and their aggregate expenditure Rs. 86,971. The income and outlay of the house-tax towns—five in number[2]—will be found under the separate notices of them.

Municipalities and house-tax towns.

The actual assessment of the income of the district at six pies in the rupee (calculated upon profits exceeding Rs. 500 for the purposes of the income-tax of 1870) during 1870-71 was Rs. 83,013. There were 543 incomes between Rs. 500 and 750 per annum, 246 between 750 and 1,000, 308 between 1,000 and 2,000, 309 between 2,000 and 10,000, 26 between 10,000 and 1,00,000, and 1 above 1,00,000; total persons assessed 1,433. The assessment in 1871-72 was Rs. 25,942, and the number assessed 1,005. In 1872-73 these were Rs. 24,004 and 772 respectively. The license-tax levied under Act II. of 1878 yielded in 1881-82 a gross sum of Rs. 24,860 (including Rs. 100 fines), collected from 908 persons; and, after deducting the cost of collection, the net produce of the tax, according to the official report,

Income and license taxes.

[1] Resolution No. 36 of 1882, dated 13th April.

[2] Jalálabad, Pawáyan, Khudáganj, Míránpur Katra, and Baragáon.

was Rs. 23,701-12-0. The incidence of this taxation per thousand of the total population was, in towns with a population exceeding 5,000, Rs. 126·5, and the number of persons taxed per thousand, 4; while, in smaller towns and villages, the incidence was only Rs. 18·7, and the number taxed 1 in a thousand. Judged by net collections Shábjahánpur ranked twenty-first in the North-West Provinces in 1881-82.[1] The net collections on account of the license-tax for each year since its imposition have been as follows:—1877, Rs. 13,148; 1878, Rs. 21,408; 1879, Rs. 34,912; 1880, Rs. 25,258; 1881, Rs. 23,701.

Excise.

Under the important head of excise there has been a constant improvement in gross and net receipts since 1877-78. The receipts fell slightly in that year, which, it will be remembered, was a year of drought aud scarcity. The system in force up to the year 1880-81 over the whole district, except Pawáyan, was that known as the 'modified distillery' system. In Pawáyan the 'out-still' system was introduced tentatively in 1880-81 and has been subsequently introduced into Jalálabad. Excise collections may be shown for five years as follows:—

Year.	Still-head duty.	Distillery fees.	Fees for license to sell native or English liquor.	Drugs.	*Madak* and *handu*.	*Tári*.	Opium.	Fines and miscellaneous.	Gross receipts.	Gross charges.	Net receipts.
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1876-77 ...	2,29,691	8	12,714	9,234	299	98	4,585	51	2,56,680	2,738	2,53,942
1877-78 ...	2,31,281	24	9,243	7,658	1,038	135	5,610	182	2,55,171	3,327	2,51,844
1878-79 ...	2,64,346	20	9,286	6,082	967	226	6,080	517	2,87,524	2,431	2,85,093
1879-80 ...	2,80,715	22	15,486	8,484	1,520	145	8,594	126	3,15,092	2,532	3,12,560
1880-81 ...	3,06,777	11	16,478	8,007	1,560	154	8,937	14	3,41,938	2,668	3,39,270

Stamps.

Stamp duties are collected under the Stamp Act (I. of 1879) and Court-fees Act (VII. of 1870). The following table shows for the same period as the last the revenue and charges under this head:—

Year.	Hundi and adhesive stamps.	Blue-and-black document stamps.	Court-fee stamps.	Duties, penalties, and miscellaneous.	Total receipts.	Gross charges.	Net receipts.
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1876-77 ...	2,914	19,635	98,992	210	1,21,751	1,370	1,20,381
1877-78 ...	2,665	19,941	77,459	49	1,00,114	1,239	98,875
1878-79 ...	3,144	18,616	88,780	66	1,10,606	1,259	1,09,347
1879-80 ...	2,687	22,450	90,762	101	1,16,000	1,793	1,14,207
1880-81 ...	2,541	26,156	95,437	196	1,24,330	2,324	1,22,006

[1] From Annual Report on license-tax for 1881-82.

Registration.

In 1880-81 there were 5,293 documents registered under the Registration Act (XV. of 1877), and on these fees (and fines to the amount of Rs. 8,082 were collected. The expenses of establishment and other charges amounted during the same year to Rs. 3,882. The total value of all property affected by registered documents is returned as Rs. 15,96,929, of which Rs. 12,74,120 represents immoveable and the remainder moveable property.

Judicial statistics.

Connected with the subject of judicial receipts and expenditure is the number of cases tried. These amounted in 1880 to 13,896, of which 8,353 were decided by civil, 2,906 by criminal, and 2,637 by revenue courts. The following statement shows the number of suits and appeals instituted in the civil courts of the district for four years during the past 20 years :—

	1865.	1870.	1875.	1880.
Number of suits and appeals ...	4,068	6,670	6,510	8,353

From this it would appear that the amount of ligitation has more than doubled since 1865.

Medical charges and sanitary statistics.

The medical charges are in great part incurred at one central and five branch dispensaries. The first is at Sháhjahánpur ; the others at Katra, Gularía, Jalálabad, Tilhar, and Pawáyan.[1] These branch dispensaries are all of the first class, except Pawâyan, which was first opened as a second class dispensary in 1880. Katra and Gularía dispensaries have each invested funds to the amount of Rs. 8,000. The total district expenditure on dispensaries was, in 1881, Rs. 6,733, of which 44·7 per cent. was defrayed by Government, the rest being paid from municipal funds, interest on investments, and subscriptions. The total number of patients, both in-door and out-door, in 1881, was 32,387, including 6 Europeans, 26 Eurasians, 16,874 Hindús, 14,882 Musalmáns, and 599 of other classes. The average daily attendance was 322·56, and the ratio per cent. of men 58·24, of women 17·27, and of children 24·49. At the central dispensary 172 major operations (49 on the eye) were performed. 23lb. 4oz. of cinchona febrifuge, at a cost of Rs. 407, were distributed on account of the fever epidemic during 1881. Malarious fevers and calculus in the bladder are common. The excess of the former is attributed to the proximity to the Tarái.

[1] The Lodipur Mission dispensary get only European medicines from Government.

The principal causes of mortality during the five years 1876-80 may be shown in tabular form as follows:—

Year.	Fever.	Small-pox.	Bowel complaint.	Cholera.	Other causes.	Total.	Proportion of deaths to 1,000 of population.
1876	18,919	1,237	5,270	478	3.717	29,621	34 04
1877	15,680	662	5,134	1	4,078	25,555	29 37
1878	24,690	3,620	14,711	535	6,·70	49,6·6	57·04
1879	39,592	450	2,373	326	3,878	46,619	53·59
1880	19,540	46	2,985	4,655	2,621	29,847	34 30
Average	23,684	1,203	6,094	1,199	4,075	36,258	41 67

Fever.

The excessive mortality in the years 1877-78, aggregating 96,245 deaths, of which 64,282 are attributed to fever alone, has been already referred to in connection with the history of the famine of that year. There was no head in the returns for deaths by privation, but these were all returned either as cases of fever or death from "other causes." Small-pox was severe in 1878,[1] but less so in Sháhjahánpur than in Hardoi,

Small-pox.

Sítapur and other Oudh districts. Cholera has twice visited the district severely in the last ten years—once in 1872, when 4·6 per 1,000 died of it; and again in 1880, when 6 per 1,000 were

Cholera.

carried off by the disease: the months of prevalence in 1880 were August, September, and October. Minor outbreaks occurred in 1875, 1876, 1878, and 1879.

Vaccination.

The statistics of vaccination for the year 1881-82 are as follows:—average number of vaccinators employed 13; total number of persons successfully vaccinated 18,201, at a total cost of Rs. 1,664.

Native medicine.

Some account of the treatment of diseases by native physicians and of native medicines will be found in previous volumes.[2] The description given by the late Dr. W. P. Harris, a former civil surgeon of this district, does not differ essentially from those given in

[1] Four in every 1,000 died of it. In 1873 there was a still more severe outbreak, in which five in every 1,000 died. Indeed, no year from 1870 to 1879 was free from a visitation, but in 1880 the disease was unusually absent in these provinces. [2] Gaz., IV., 403; V., 134, 341; VII., 713-15; VII., 133.

former notices. He mentions that rose-water is regarded as a specific for cholera, and that an infusion of *kerala* (*Luffa amara*) is a very popular remedy for enlarged spleen.

Cattle disease.

The most important contagious diseases to which cattle and sheep are liable are the following:—rinderpest, known under numerous names in various parts of India, but generally in these provinces as *bedan*, *bhawáni*, *chitka*, *chera*, *debí*, *gauthán*, *sítla*, *mahámai*, *maindh*, or *sír;* anthrax-fever in its various forms, one of these, known as *gutaria* (a malignant sore-throat),[1] being not uncommon in Sháhjahánpur; foot-and-mouth disease, locally known as *pakka* or *khura* and sometimes *khur-pakka*;[2] and pleuro-pneumonia,—but the last is not apparently known in this district. The foot-and-mouth disease is said rarely to kill, but to leave the animals it attacks weak and sickly. Descriptions, more or less full, of these diseases have been given in previous volumes,[3] and for more complete accounts of the various names, symptoms, and modes of treatment the reader may be referred to Dr. Hallen's *Manual of Cattle Disease in India.*

History.

All that is known of the early history of this district has been told in the accounts of the other portions of Rohilkhand.[4] The briefest recapitulation will, therefore, suffice. Probably the kings of Panchála were the earliest rulers of this part of the country. The capital of its northern division, Ahíchhatra (now Rámnagar),[5] was at no great distance. But beyond conjecture there is nothing to give us any clue to the real state of the country before the seventh century of our era, when the Chinese pilgrim, Hwen Thsang, made his memorable travels through Northern India: But what he has left on record of Ahíchhatra has already been mentioned in the Bareilly notice; and he tells us nothing specially about the tract now constituting the Sháhjahánpur district, unless it be that he gives the data on which General Cunningham concludes that the district of Ahíchhatra included "the eastern half of Rohilkhand, lying between the northern hills and the Ganges, from Pilibhít on the west to Khairábad near the Ghágra river on the east." The pilgrim's route lay outside the limits of the present Sháhjahánpur district.

The ruins of an old fort and tank at Máti, in the north of Khutár parganah, are attributed to the mythical hero, Rája Ben, of whom all that is probably ascertainable from local legends has been stated in the notice of

[1] It is doubtful whether this should be classed as a form of anthrax-fever. See Hallen's Manual of Cattle Disease (1871). [2] *Khur* is H. for hoof, and the name refers probably to a hardening of the hoof. [3] Gaz., V., 133, 341; VI., 428, 576; VII., 134. [4] See Gaz., V., 89-108, 341-356, 613-674, and under MORÁDABAD. [5] See Gaz., V., 817, for a full account of Ahíchhatra and its modern synonym Rámnagar.

Bijnor.[1] He is popularly held to have been a Chakravartti or universal emperor and is represented as a persistent opponent of Bráhman pretensions. The Ahírs of this district claim him as one of the most famous scions of their race,[2] but other clans make a like claim. His date has been supposed to be not later than the eleventh century of the Christian era.

The end of the twelfth century has been fixed for the probable commencement of the inroads of the Katehría Rájputs into Rohilkhand, and, until the end of the sixteenth century, the process of supplanting the aboriginal races, the Ahírs, Bhúinhárs, Bhíhars or Bhíls, continued, their place being taken by the various Rájput tribes whose hold on the land has continued to the present day. A writer in the *Calcutta Review*[3] points out that neither of the usual suppositions regarding Rohilkhand—that it is conterminous with the country called Katehr and that the name Katehr is derived from the Katehría Rájputs—is correct. The tract (*mulk*) known as Katehr is only a part of the present Rohilkhand and the Katehrías were so called from living in Katehr. The following extract explains more fully the writer's conception of Katehr :—

"Barni in his *Tárikh i-Firoz Sháhi* describes the severity with which Balban put down the revolt in Katehr in 665 A.H [1267 A.D.], by saying that the stench of the dead bodies reached up to the Ganges, which would be nonsense if the river were the boundary of the country. Further, although the old name has been superseded by a new one, the term Katehr is in common use still. The country around Rohilkhand is divided into different *mulks* or countries. The high land on the right bank of the Ganges is *mulk* Pahára ; the valley of the Ganges itself is *mulk* Khádar ; and to this succeeds the sandy soil on the left bank of the valley called *mulk* Bhúr. The last stretches for some distance away from the river and is succeeded by the *mulk* Katehr, while beyond the Rámganga lies *mulk* Tarái. These distinctions then depend on the character of the soil. The distinction between the *mulk* Bhúr and *mulk* Katehr is arbitrary—that is, it does not follow any river or other geographical feature of the country, but it is none the less clearly marked. The soil of *mulk* Katehr, though far more productive, is harder and more difficult to work than that of *mulk* Bhúr, and it therefore seems exceedingly probable that the word Katehr is a corruption of the Hindi word *kathor*, meaning 'hard.' Into this *mulk* Katehr (of which the capital was Lakhnor, now Sháhabad), the Muhammadans never penetrated till the reign of Sháhjahán,[4] though they early acquired the *mulks* Khádar and Bhúr."

This last assertion may seem to require some modification, as native historians recount several earlier invasions of Katehr, details of which will be found in the Bareilly and Moradabad notices. The part of Katehr, to which most of the present district of Sháhjahánpur belonged, was known at the time of the *Ain-i-Akbari* by the name Gola (still retained by a village in parganah Paváyan). Its division into tappas and villages and the subsequent distribution of these into the existing parganahs of the district have been already

[1] Gaz., V., 341. Mr. Carlleyle suggests that "Vena (or Ben) Chakravartti" may be a Hindúised form of the name of the famous so-called Indo-Scythic King "Wema Kadphises" Arch. Rep., XII., 32. See also Beale's *Fah-Hian*, pp 34, 35, 63. [2] Census report, 1865.
[3] Article on "The Ruhela Afghans," by R. S. W. [4] A. D. 1605-57.

described.[1] The following may be added to what has been there stated:— Kánt Gola, as the greater part of the tract now known as the Sháhjahánpur district was often called by the old historians, these being the names of two of Akbar's mahál or parganahs, is mentioned in the *Akbarnáma* as one of the places to which the ravages of that strange personage, Kumber Diwána, were extended until he was defeated by Rukn Khán. But Sir Henry Elliot thought that an earlier mention of it might be traced in the statement by Firishta that Hisám-ul-Mulk was, in A.D. 1377, appointed to the Government of Oudh, Sambhal and Korla, Korla being, he suggests, a mis-spelling for Gola. If proof of its existence at that time be needed, it is found in the mention of Gola made by Ziá-ud-dín Barni, a historian who lived in the reign of Alá-ud-dín Khilji (A.D. 1296 to 1316). Conjecture has even been pushed so far as to find Gola under the name of Ho-li, a place mentioned by the Chinese traveller Fah-Hian (A.D. 399).[2] But General Cunningham identifies the latter with the Nava-deva-kula of Hwen Thsang, the position of which he finds somewhere near Naubatganj, opposite Nánámau ferry (in the Cawnpore district). The forest itself no longer exists and is supposed to have been swept away by the Ganges.

Kánt-o-Gola in the *Ain-i-Akbari*.

But leaving conjecture for history, we find distinct mention of Kánt-o-Gola[3] in the *Ain-i-Akbari*, where we read that in the 13th year of Akbar's reign Husain Khán, nick-named Tukría (the patcher),[4] was transferred from the jágír of Lakhnau to that of Kánt-o-Gola, and that his exacting behaviour towards Hindús and his expeditions against their temples annoyed Akbar very much.[5] He ultimately died of wounds inflicted in a private expedition he made against Basantpur in Kumaon (1575).

Foundation of Sháhjahánpur, 1647.

The city of Sháhjahánpur was founded in 1647, in the reign of the emperor Sháhjahán, by a body of Patháns under Bahádur Khán and Diler Khán, on a site which bore the name Noner Khera. Its neighbourhood was previously, it is said, inhabited by Gújars, who defended it by a fort, erected at the junction of the Garra and Khanaut rivers by Maghi and Bhola, two of their leaders. In the reign of Sháhjahán, Diler Khán and Bahádur Khán, two soldiers of fortune who held the Kanauj and Kálpi sarkárs in jágír, having suffered a loss of five lákhs of rupees' worth of property at Kánt, while on its way from Dehli to Kanauj, received permission from the emperor to punish the plunderers. Diler Khán marched with an army, and in a fight at Chinaur, near Sháhjahánpur, defeated the Báchhal

[1] *Supra*, p. 5. [2] Suppl Gloss., II. 68. [3] The "o" is merely the Persian conjunction "and". [4] From his ordering the Hindús to wear a patch (*tukra*) near th shoulder. [5] For a further account of this jágírdár, who is called "the Bayard and the Don Quixote of Akbar's reign," see Blochmann's *Ain*, p. 372.

and Gaur Thákurs who were opposed to them. It is said that 1,100 Musalmáns fell in this action and 13,000 men, women and children of the Hindús were killed in flight or massacred by the victorious Patháns. The tombs of those who fell on that day are still visited by their descendants at the two festivals of the 'Id.

Diler Khán announced his victory to Sháhjahán, who bestowed on him 14 villages and ordered him to build a fort. This he did, and the site selected for his fort is said to have been the Noner Khera, near the junction of the Khanaut and Garra rivers, at or close by the spot where the Gújars had had theirs previously. He caused two muhallas to be built and called them Dilerganj and Bahádurganj after himself and his brother, Bahádur Khán. The latter was at this time engaged in the emperor's war with the tribes beyond the Indus, and, at the invitation of Diler Khán, came to the new settlement, bringing with him a large body of Afgháns belonging to 52 different tribes. These he settled near the fort, and they built for themselves, tribe by tribe, separate muhallas. Nineteen of them remain to this day and are still known by the names of tribes inhabiting the mountains beyond the Khaibar. The population of the city was further increased by the forcible conversion of large numbers of Hindús to the faith of Islám, who thereupon came to reside here.[1]

There is a work called the *Sháhjahánpur-náma* or *Anhár-ul-bahr* (lit. 'rivers of the sea'), written in Persian and bearing the date 1255H. (1839), which professes to give the genealogies of the principal Afghán settlers.[2] The author's name does not appear, but he tells us that his brother, Muhammad Khán, was a poet who wrote under the assumed name of Ahmad, and he has introduced some of his verses into this work. The history is divided into five chapters, fantastically called rivers (*nahr*) and each chapter into sections styled waves (*mauj*). The first chapter is devoted to an account of the Nawáb Umdat-ul-mulk Bahádur Khán, his marriages and children. Of these last he had nineteen, ten of whom were sons; and to each son and his descendants the writer allots a section. The second chapter treats similarly of the Nawáb Diler Khán; the third of the Nawáb 'Ináyat Khán; the fourth of the Nawáb Yúsuf Khán; and the fifth of the Nawáb Muhammad Khán, son of the Nawáb Darya Khán, whose place of origin was a village called Barbar, some miles to the north-east of Pesháwar, which with some other villages belonged to Darya Khán.

The writer prefaces his work by an account of Darya Khán, who belonged to the Dáudzai tribe, and was engaged in agriculture and trading in horses.

[1] Note by the late Mr. George Butt, C.S. [2] We are indebted to Mr. M. S. Howell, C.S. for the loan of a manuscript copy of this work. This copy is terribly worm-eaten and has been scored over in parts, so that much of it is illegible.

The last occupation brought him to Hindustán, where he married a daughter of Rukn-ud-dín, of Hasanpur, a village near the site of the Bahádur-katra which was afterwards founded (the writer tells us) by 'Umdat-ul-mulk Bahádur Khán, who was the eldest son of the marriage. The name of this son was originally Sarabdál Khán. When he was 11 years of age he came under the notice of Khán Jahán Lodi,[1] who was out on a shooting expedition and chanced to arrive at Darya Khán's homestead, worn out with the chase. Khán Jahán is represented as carrying back to the royal tent both Darya Khán and his young son, and presenting the former to Jahángír as a live tiger he had captured. The emperor, pleased with the conceit, bestowed an appointment upon Darya Khán, who then proceeded with his son to Hindustán. After a time Darya Khán was attached to the household of the prince Sultán Khurram, afterwards Sháh Jahán, and held the office of commander of three thousand horse and foot, which was changed during the lifetime of Jahángír to a command of four thousand. Darya Khán left five sons, three of whom were by his first wife, Paibari, a daughter of Rukn-ud-dín. The first of these was the Sarabdal Khán mentioned above, who obtained the title by which he is more generally known, 'Umdat-ul-mulk Bahádur Khán Chaghtai; the second was 'Ináyat Khán, whose descendants still live in Bahádur-katra; the third, Muhammad Khán, who was drowned during an invasion of the Dakhan and left no issue; the fourth, Jalál Khán, who in the reign of Sháh Jahán obtained the title Diler Khán and in the reign of 'Álamgír (Aurangzeb) built the fort of Sháhabad, where he took up his abode, and his descendants are still found in that town. The fifth was Díwán Yúsuf Khán, who settled at Nakra, a place to the south-east of Sháhabad, still occupied by his descendants. Both the last two, Diler Khán and Yúsuf Khán, were the sons of Darya Khán by his second wife, Raba'ah Bibí, of the Afghán tribe Gigyáni.

The writer narrates an incident in the lives of Darya Khán and Bahádur Khán which may be of sufficient interest to notice briefly, if only as a specimen of the kind of information to be derived from works like the one under notice. Darya Khán had joined Khán Jahán's rebellion and followed that prince to Bundelkhand. In one of the encounters[2] in which Bahádur Khán, Darya Khán's son, was fighting on the emperor's side, Darya Khán fell mortally wounded. Bahádur Khán happened to pass by where his father lay. The latter had sufficient

[1] For an account of this chief see Beale's Oriental Biographical Dictionary. [2] The author parenthetically gives the date of this event as 1036 H. (1626 A. D.) and quotes the *Tárikh-i-Sháhjahání* as his authority. According to the *Tárikh-i-Khán Jahán Lodi* Khán Jahán rebelled and was slain by the Imperial troops in the reign of Sháh Jahán, A.D. 1631, while the encounter referred to in the text is placed in the last year of Jahángír's reign. But consistency in dates is the last thing we can expect in these native annals, and it is possible the author is referring to a different battle from that of 1631.

strength left to implore his son to place his (Bahádur Khán's) signet-ring in his mouth, " so that when strangers sever my head from my body and send it in among the rest to the royal camp to claim the reward, you, my son, may be able to have it recognized and declare that it was you who cut off my head." Bahádur Khán placed his signet-ring in his father's mouth, and shortly afterwards some Bundelas came and cut off Darya Khán's head and carried it on a spear to the royal camp. Bahádur Khán sent in his claim, and it was at once substantiated by the finding of the signet-ring. This incident led to the adoption of a red standard by Bahádur Khán and his descendants, which Sháh Jahán was pleased to permit. Darya Khán's body was buried at Dholpur-bári.

It is scarcely worth while perhaps to occupy space with the wearisome recital of the family histories of these personages, as their exploits are not very intimately connected with the history of Sháhjahánpur. It may be mentioned, however, in this connection that there is another native work, the *Akhbár-i-Muhabbat*, which deals with them and has been honored with a brief notice, but rather an unfavourable one, in Sir H. Elliot's History (VIII., p. 366). Besides tracing the origin of the family, to which the author belonged, through Diler Khán, Darya Khán, Saul, Abraham and Noah up to Adam, this work professes to be a general history of India from the time of the Ghaznavides to the accession of Muhammad Akbar II., at the close of the year 1803.

Rohilla rule, 1720.

From the time of the founding of the city up to the acquisition of Rohilkhand by Ali Muhammad Khán, the Rohilla chieftain, Sháhjahánpur and the neighbouring territory apparently remained under the nominal rule of the Musalmán governor of Budaun. The rise of Ali Muhammad Khán to power has been sufficiently sketched in the Bareilly and Moradabad notices, and it is enough to state here that after the plunder of Dehli in 1739 by Nádir Sháh, and owing to the state of apathy into which the Imperial court had sunk, he was allowed to add to his previous acquisitions so far as to possess himself of the whole of Rohilkhand. The exact date of his taking possession of Sháhjahánpur is not known, but it was probably about 1720. Safdar Jang, the Súbadár of Oudh, coveted the rich country of Rohilkhand, which would have given him a strong frontier on the Ganges, but which, in the hands of an enterprising and capable man, was to him a standing menace. The story of the intrigues of Safdar Jang at the court of Dehli and the surrender of Ali Muhammad after a siege at Bangarh, conducted by the emperor in person—followed, however, by his speedy release and the conferment on him of a command in Sirhind—is only incidentally connected with the history of the district. After Ahmad Sháh Abdáli's first invasion (1748) Ali

Muhammad recovered his former possessions and retained them till his death in September, 1748. In the complications that followed this event Háfiz Rahmat Khán obtained as his share a large part of Sháhjahánpur, one parganah in Budaun and Bijnor, and the present territory of Rámpur.

Conquered by the Nawáb Wazír of Oudh.

The history of Rohilkhand from the death of Ali Muhammad to 1774, when it was overrun by the Nawáb Wazír of Oudh with the aid of Warren Hastings, need not be repeated here. But although during that period the district was nominally under the rule of the Rohilla chiefs, the latter never had very complete control in the Gola or Kánt parganahs which comprised the northern and eastern parts of the present district,[1] where the Gaur and Katehria Thákurs retained their independence. In the west Rohilla authority was firmly established. Sháhjahánpur, indeed, lying on the border between Oudh and Rohilkhand, formed a sort of debatable land between the two provinces, but the sympathies and connections of the Sháhjahánpur Patháns lay always, we are told, with Oudh rather than with the Rohillas.

Some account of the final scene which closed the period of Rohilla rule is necessary to supplement that given in the Bareilly notice.[2] It was at Míránpúr Katra in this district that the great battle took place in which Háfiz Rahmat Khán was killed and the country became a prey to the conquerors—the Súbadár or Nawáb Wazír and his allies the English. The writer in the *Calcutta Review*, already quoted, gives the following account of the action:—

"The attack of these formidable foes was prefaced by several warnings, but still the invasion found the Rohillas as unprepared as they were twelve months before to meet the Marhattas. Payment [of the sum claimed on the bonds given to the Marhattas to induce their retirement on a former occasion] was refused, but the Khánsáma, the paymaster, and the sons of Dúndi Khán hung back from the confederacy. At length Háfiz Rahmat marched at the head of a force consisting of 24,000 horse and foot, 4,000 rocketmen and 60 pieces of artillery, to Míránpúr Katra, where he entrenched himself in the mango orchards surrounding the village. Delay was valuable to him as his forces were daily increasing, while the lateness of the season was dangerous to the allies. The English and the Súbadár had by this time advanced to Tilhar, and determining to bring the Rohillas speedily to action, they made a feint of attacking Pilibhít, where Háfiz Rahmat's family then was. This had the desired effect, and Háfiz Rahmat marched out of his entrenchments on 23rd April, 1774, only to find the enemy drawn up in line of battle to receive him. The surprise was complete; an action could not be avoided, but there was no time to follow any regular plan in the battle. The action was a mere cannonade in which the English, with their superior guns, superior powder and superior discipline, had a decided advantage. Some charges of cavalry were attempted, but without success. At length Háfiz Rahmat was struck in the breast by a cannon-shot and fell. With the loss of their leader hope left his army, and it soon broke its ranks and fled, leaving 2,000 dead on the field."

[1] See tabular statement *supra*, p. 3. [2] Gaz., V., 668.

Cession to the British.

The rule of the Nawáb Wazírs over Rohilkhand lasted from 1774 to 1801, when it was ceded to the English by a treaty of ten articles settled through the Hon'ble H. Wellesley and Lieutenant-Colonel Scott with the Nawáb Wazír in Lucknow on the 10th November, 1801. Possession under the terms of the treaty began from the 22nd of September previously. Thenceforward no event of political significance occurred until the mutiny, and the fiscal history of the district has been already given.

The mutiny and rebellion of 1857.

The story of the mutiny in Sháhjahánpur has been often told, but by no one perhaps more fully than by Mr. G. P. Money, whose narrative[1], written shortly after the re-occupation of the district, will be mainly followed in these pages.

News of the Meerut and Delhi outbreaks received.

Intelligence of the Meerut and Delhi outbreaks reached Sháhjahánpur towards the middle of May, 1857, and just then one or two fires occurred, which clearly showed the civil and military authorities that the native troops sympathized with the mutinous acts occurring at other stations. The attention of the authorities was further keenly aroused by reports which continually reached them of the manner in which the sepoys talked of the new cartridges that had been served out. Idle stories also circulated about the flour they were using for their food, which was said to be mixed with pounded bones.

Early warnings.

On the 17th May, Mr. Ricketts, the magistrate-collector of the district, returned from leave, displacing Mr. Bramley, who had been acting for him for the previous three months. On the 25th May, the first day of the *'Id* festival, the sepoys told their officers of a rumour current that the next day, on the occasion of a large annual fair called 'Chinaur-ká-mela' held near cantonments at a village of that name close to the burial-groun d of some of the principal Patháns, the city people intended to plunder the Government treasury. The officer commanding the regiment, thinking it would show the sepoys that they still put confidence in them, ordered the several station guards to be increased and the sentries to be doubled. This order appears to have had quite a contrary effect to that intended, for the sepoys immediately caught hold of it as a grievance, and said that they were being punished for refusing to bite the cartridges. Mr. Ricketts, hearing this, went to the officer commanding and suggested that the extra sentry should be taken off; but this was not done. "It is possible," writes Mr. Money "that the sepoys, who clearly were then plotting mutiny, were annoyed at not being able

[1] "Narrative of events attending the outbreak of disturbances and the restoration of authority in the district of Sháhjahánpur in 1857-58," by G. P. Money, Esq., Magistrate and Collector of Sháhjahánpur, dated 9th September, 1858.

to get to the fair, owing to their extra duty, and vented their ill-humour in remarks about the cartridges. The report made to the officers of the intention to plunder the treasury was perhaps an exaggeration of some half-conceived design, and may have been brought to the notice of the officers by some sepoys not implicated in the intended mutiny. It was generally believed among the officers of the 28th Regiment that, in case of a mutiny, about 500 of the sepoys would remain faithful, and this confidence was strengthened from the fact that out of that number there were about 150 Sikhs." Two or three days previous to the outbreak, a circumstance had occurred which plainly showed the state of feeling among the sepoys. A bill to the amount of Rs. 2,000 was cashed, and as the money was being taken out of the treasury, the sentry was heard to say—"I will let the money go *this* time, but no more shall be taken out."

Murderous attack at the church, 31st May, 1857.

Nothing further happened until the eventful morning of Sunday, 31st May, when the regiment broke out into open mutiny, and commenced a murderous attack upon the Europeans assembled, at the time, in the church. An account of this historic tragedy is given in the narrative of Mr. Charles Jenkins, assistant magistrate, who survived it only to fall in the massacre at Muhamdi.

Mr. Jenkins' letter.

He wrote as follows (letter to Secretary to Government, North-Western Provinces, dated Muhamdi, June 2nd, 1857):—

"On the 31st ultimo (May) Mr. Ricketts [1] and myself, together with most of the officers and ladies of 28th Native Infantry, were attending divine service, when, with a yell, six or seven sepoys, armed with *talwárs*[2] and *láthis*[3] rushed in upon us. Ricketts received one *talwár* wound as he stood by my side, when he ran through the vestry door and must have been cut down by some mutineers who were waiting outside. Captain Lysaght with some other officers and myself succeeded in closing the church doors against our murderous assailants, who ran on the approach of a single man (Captain Sneyd) with a gun. About 100 sepoys rallied round us and our servants brought us guns and pistols, &c. We placed all the ladies in the turret, and for rather less than an hour held our position, and were joined by all the officers of the 28th Native Infantry, except Captain James, who was shot on the parade. Dr. Bowling was shot dead while driving up to the church to join us.[4] I found poor Ricketts' body about 35 yards from the church vestry door. I then strongly advised the whole party to escape to Pawáyan, the guns having been taken by the insurgents and all the bungalows being in a blaze. This they agreed to and started off, the ladies all in a carriage and buggy. I then, accompanied by two sawárs (whose names I will hereafter forward, for their

[1] Mr. Mordaunt Ricketts, C.S., the magistrate-collector. [2] Swords. [3] Clubs.
[4] Colonel Malleson says that "the sepoys in reply to Captain James' arguments replied that they were not after all such great traitors, inasmuch as they had served Government for twenty years. As he turned away in disgust they shot him." He also states that "the mutineers allowed Dr. Bowling to visit the hospital unmolested, but on his return, after he had taken up and placed inside his carriage his wife, his child, and his English maid, they shot him dead and wounded his wife; she managed, however, to reach the other fugitives at the church."

fidelity and courage deserve no mean reward), went down to Mr. Ricketts' house and took a horse from his stable. I then went and met some twenty of the sepoys who stood by us at the church, and told them I was going to Pawáyan, and those who were faithful could follow. I then, accompanied by two sawárs, rode down by the *char* [1] of the river, and about two miles from the station came up with the fugitives. After accompanying them some miles I rode on ahead to make arrangements with Jagannáth Sinh, the rája, for their reception. He received me but coolly, and though I think he himself is true in heart to the British Government, yet his conduct on the following day, in almost forcing us to leave his place, though he supplied us with carriage and an escort, showed me but too truly the animus of his people. His excuse to me was that he was unable to protect so large a party, and that in the event of the insurgents coming up, what could he do? He further refused to take charge of the tahsíl treasury under such circumstances, and in consequence of the flight of most of the tahsíl chaprásis, through fear of the released prisoners who were fast coming in, I could do nothing but advise our party and myself accompany them over to Muhamdi, as Mr. Thomason had, in reply to a note I sent him from Pawáyan, stated that they were still safe there, and we accordingly reached there in safety yesterday morning at 11 A.M."

Fugitives at Muhamdi.

How short-lived was this supposed security we know from the pages of Kaye and Malleson.[2] When the fugitives arrived on the 2nd June they found that Mr. Thomason, the magistrate, and Captain Orr, the assistant magistrate, were themselves preparing to move from Muhamdi to Sítápur, which was then supposed to be safe. Carriage for the party arrived from Sítápur, under an escort of the Oudh irregulars. This escort had hardly arrived when it displayed the clearest signs of mutiny. The sepoys swore to be revenged for an alleged massacre of their comrades at Lucknow and were scarcely restrained by Captain Orr from an immediate attack on the Europeans. Subsequently they swore a solemn oath to spare the lives of the latter, who started for Sítápur with the escort on the afternoon of the 4th of June. The ladies were crammed into a buggy and the rest of the party proceeded in baggage carts. Three miles of the second march had been made when the halt was sounded, and a trooper told them that they were at liberty to go where they liked. They pushed on at once towards Aurangabad, the nearest town. They had arrived within half a mile of the place when the mutineers, regardless of their oaths, set upon them and every one of the party, except Captain Orr, was slaughtered No cruelty was spared and the bodies were denuded of their clothes for the sake of plunder. Captain Orr succeeded in joining his wife and child at Kachiáni.

They are murdered.

Although this tragedy belongs more especially to the neighbouring district of Kheri in Oudh, the account of the mutiny in this district would have been incomplete without a brief reference to it. We return now to the events that more immediately concern this district, and, as Mr. Jenkins only

[1] A *char* is a sandbank or island formed by the current of a river.

[2] Kaye's Sepoy War, III., 459, and Malleson's History of the Mutiny, I., 383.

wrote hurriedly of what he had himself witnessed, an account of the circumstances that accompanied the first set of murders, given by an eyewitness, may be added here to supplement his statement.

This account is given in Mr. Money's narrative thus:—

Native account of the events of 31st May.

"The tahsíldár of Sháhjahánpur, Muhammad Amjad Ali Khán, who has remained faithful throughout the disturbances, has stated before me, that on the morning of the 31st, hearing from the city the noise of people shouting in the direction of cantonments, he at once rode off to the house of Mr. Ricketts, but hearing he had gone to church, he went there, and saw about 9 or 10 Europeans assembled outside the church. Some of them had guns, and their servants were bringing others. He also observed several sepoys taking the part of the Europeans. It will be observed in Mr. Jenkins' letter, that only six or seven sepoys formed the attacking party on the community assembled in the church. This fact, coupled with the speedy arrival of a body of sepoys (about 100), apparently with the intention of preventing the shedding innocent blood, renders it probable that the idea of murdering the Europeans was not with the unanimous consent of the whole regiment. The tahsíldár learnt from Mr. Jenkins what had happened, and he then saw the lifeless body of Mr. Ricketts lying near the church, with a severe sword wound almost severing his head from the body. Mr. Jenkins desired him to fetch the sawárs, saying that, with the assistance of the sepoys who were faithful, he hoped to quell the disturbance; but if he could not succeed, he and the rest of the party would start for Pawáyan. Out of the four sawárs on duty at the magistrate's house, two remained with Mr. Jenkins and, as stated in his letter, accompanied the party the whole way to Muhamdi. One of these men afterwards joined the rebels; but the other steadily refused to accept any service with them, and has received a reward from Government of Rs. 300 and been promoted by me to the rank of dafadár.

"Whilst the party were outside the church, the mutinous sepoys kept firing at them from some distance, but did not make any advance upon the small number of Europeans assembled, their chief object after the first outbreak apparently being the plunder of the Government treasury, in which direction they were seen hastening in separate parties. As soon as the bungalows were set on fire, and there was no longer any hope of successful opposition, Mr. Jenkins told the tahsíldár that he purposed proceeding to Pawáyan with the rest of the party. He desired him to go to the city and make the best arrangement he could for restoring order, and told him that when the regiment had marched from the station, he was to let him know. With the exception of the tahsíldár, no other Government official or any person of influence in the city proceeded to the assistance of the authorities.

"About this time, the sepoys went to the jail and let the prisoners loose. The Government property is said to have been chiefly plundered by the jail guard and barkandázes.

"It appears that Mr. Arthur Smith, the assistant magistrate, was not one of the party in church, as he was ill with fever and in his bungalow at the time the mutiny broke out. His idea seems to have been to avoid contonments and make for the city, and, it is said, he attempted to get admittance into the house of Hámid Hasan Khán, deputy collector; but not succeeding, and being told by the servants that Hámid Hasan had gone to the house of Abdur-raúf Khán, he went direct to the tahsíli and kotwáli, from which place, it appears, he was taken by Mazhar Karím (faujdári sarrishtadár) to the house of Muhammad Husain Khán (bakhshi of chaukídárs), who left him there by himself. It is stated that this person would not, however, allow Mr. Smith to remain, and sent his nephew to turn him out. Mr. Smith, being thus forcibly ejected, again proceeded to the kotwáli, and concealed himself in a small hut, where a Hindu chaprási,

belonging to the munsif's office, joined him and remained with him to the last. His hiding-place was shortly after discovered by the sepoys who had by this time entered the city. They killed him and his faithful and voluntary attendant. I have been credibly informed that after he was shot by the sepoys his body was hacked with swords by some of the city people.

"After this, the sepoys proceeded to the house of the treasurer for the sake of plunder. It so happened that this morning about Rs. 6,000 had been sent in by the tahsíldár of Tilhar, and the chaprásis in charge, hearing of the outbreak as they were entering the station, conveyed the money straight to the treasurer's house. After the sepoys entered the city, they proclaimed Nizám Ali, formerly *kotwál*[1] and then a pensioner of Government, to be *kotwál* of the city. His favourite son-in-law (Hídáyat Husain) had this day been released with the other prisoners from the jail. Among the city people who joined the sepoys in the work of plunder the most conspicuous were Mougal Kháu and Azmat-ulla Khán, both noted bad characters, the latter of whom had been imprisoned several times. The sepoys then set up Kádir Ali Khán and Ghulám Husain Khán to be nawábs of the city. That same evening the sepoys went in procession towards the cantonments to pay their respects to the súbadár of the regiment; amongst them Ghansám Sinh appeared to take the leading part.

Plunder of Rosa factory.

"Whilst the bungalows in cantonments were being plundered, the people of the villages in the neighbourhood of Rosa factory, together with the bad characters from the city, were actively employed in plundering the valuable works connected with the sugar refinery and rum factory of Messrs. Carew and Co., and the two dwelling-houses adjoining. The factory was afterwards set fire to, and no less than 70,000 gallons of rum, together with a large quantity of loaf sugar and other produce, were destroyed. The two persons in charge of the factory—Mr. G. P. Carew and Mr. Brand—managed to escape with their lives from the place, but both subsequently perished. The former is said to have been one of the party with Sir M. Jackson, who were sent on to Lucknow by the rája of Mithauli, and there cruelly murdered;[2] the latter, after having undergone all kinds of privations in the Oudh jungles, at last fell a victim to fever on 6th January, 1858."

The sepoys marched off in a body towards Bareilly on the evening of the day on which the mutiny broke out, and were accompanied by a maulavi, named Sarfaráz Ali, a resident of Gorakhpur. It appears that this man had arrived at the station about 20 days before the mutiny, and, it is thought, was chiefly instrumental in exciting the sepoys to revolt. He had been in the habit of coming to Sháhjahánpur, where he had several disciples in the city. He afterwards went to Delhi with the Bareilly brigade, and was there appointed chief of the Gházís.

European victims.

On the day of the mutiny, as we have seen, seven Europeans were massacred at the station. These were Mr. Ricketts (magistrate-collector), Mr. Arthur Smith (assistant to magistrate and collector), Captain James (commanding 28th Regiment), Dr. Bowling (surgeon, 28th Regiment), Revd. J. MacCallum (of the Additional Clergy Society), Mr. Lemaistre (clerk in the magistrate's office), and Mr. Smith (head-clerk in

[1] Head police officer in charge of the city police-station. [2] The tablet to his memory in the church at Sháhjahánpur states that "having escaped from Rosa after the outbreak at Sháhjahánpur, he was captured by the rebels and massacred at Lucknow in September, 1858."

the collector's office). Of this number, Mr. Ricketts and Mr. Lemaistre were killed by the sepoys in their first attack upon the party assembled at church. Dr. Bowling was shot by the sepoys as he was driving up to the church in his carriage. Captain James was killed on the parade-ground, in attempting to reason with his men. Mr. Arthur Smith was killed in the city by the sepoys. The Revd. Mr. MacCallum, after making his escape from the church, was murdered by some villagers in a melon-field within a mile of the station, and Mr. Smith (clerk) was killed near Mr. Ricketts' house by some of the city people. "It is a satisfaction to add," writes Mr. Money, "that with reference to the last two victims, the principal murderers have been seized and convicted. In the case of Mr. MacCallum seven persons have been hanged and four transported for life, and two out of the three murderers of Mr. Smith have been apprehended and capitally sentenced." On the day following these murders two or three natives, amongst whom the names of Násir Khán and Amír Ali are most prominent, caused the dead bodies of our fellow-countrymen to be collected and interred in one spot near the church, but in separate graves. A plain masonry slab covers the whole, on the surface of which parallel lines indicate each separate grave.[1]

Events during the interregnum.

The events that followed must be briefly summarized. On the day after the outbreak (1st June) 'the nawáb' Kádir Ali Khán and Nizám Ali, kotwál, began to make their own arrangements for nominating the subordinate officers. They first appointed as many of the former servants of Government as they found willing to take service. In these arrangements they were assisted by Hámid Hasan Khán, deputy collector, and Nizám Ali Khán, a former tahsíldár. These two men took possession of Rs. 4,900, which was part of a sum that had arrived the day of the mutiny from the tahsíli of Jalálabad, and divided it amongst several Government servants as their pay for the past month. The money was paid away in public at the kotwáli, and the *sawárs* and *barkandázes* who were willing were kept in their former situations.

Attack on the city.

As soon as the news of the mutiny at Bareilly reached this place, Kádir Ali Khán headed a procession through the town, proclaiming the overthrow of the British rule, and proclamations were put forth by order of Nizám Ali, kotwál, stating that for the future the name of the English should not be mentioned, and any one disobeying should

[1] A monument near the church now records the fact that Messrs. MacCallum, Mordaunt Ricketts, Arthur Chester Smith, Henry Hawkins Bowling, John Robert Lemaistre, and Captain Marshall James were buried at the spot where the monument is erected by two poor natives, residents of Sháhjahánpur.

lose his life. About 22 days later some turbulent villagers in the neighbourhood assembled and threatened an attack on the city. One of the foremost of the villages in this matter was Bhatela, about 10 or 12 miles distant, the inhabitants of which were chiefly Rájputs. To prevent this, and in order to make an example of the leaders, Nizám Ali Khán sent out some armed retainers, attacked Bhatela, killed some of the inhabitants and brought back three of their heads, which were exposed in the city. The inhabitants of Atbara, Serámau, Khánpur, Banthara, Sháhganj, Sirtauli and Amora were conspicuous at this time for plundering and all kinds of violent crime; they became a terror to the inhabitants of the city and neighbouring villages.

Kádir Ali Khán's oppression.

Kádir Ali Khán, during the short time he held the office of názim, is stated to have committed great oppression; among other instances, he is said to have caused the death of a sunár who refused to give up the jewels which Kádir Ali had pledged with him. On being superseded by Ghulám Kádir Khán, which event, as we shall see, happened about the 16th of June, he proceeded to Bareilly to lay his case before Khán Bahádur Khán, and remained there for about two months.

He is superseded by Ghulám Kadir Khán.

Arrival of 41st regiment (native).

About the 8th June, the mutinous 41st Regiment from Sítápur passed through the station, on its way to Fatehgarh, and encamped at Azízganj. The sepoys attempted to extort money from Hámid Hasan Khán, and a party of them surrounded his house, demanding the sum of Rs. 5,000. The request was refused and Hámid Hasan Khán managed to muster on his side a large force of both Musalmáns and Hindús, and going down, along with some men of the town, to the Garra river, on the other side of which the 41st were encamped, he prepared to prevent their entrance into the city. The sepoys, finding the whole of the townspeople against them, started for Fatehgarh and made no further attempt on the city.

Arrival of Ghulám Ali Khán.

On the first breaking out of the mutiny, Ghulám Kádir Khán was absent in Oudh, at a place called Bansi, but he was speedily informed of what had occurred and invited to assume charge of the district. He arrived at Sháhjahánpur about the 15th of June, and on the following day proceeded to Bareilly in company with many of the townspeople, including several late Government employés.

Deputation to Khán Bahádur Khán.

They presented themselves before Khán Bahádur Khán and petitioned that Ghulám Kádir Khán might be appointed názim of the district of Sháhjáhánpur. Their request was granted and the following other appointments made:— Nizám Ali Khán (of Sháhbáz-

nagar), naib názim; Khán Ali Khán (tahsíldár of Bísalpur in Bareilly district, who had taken the treasure from the Sháhi tahsíli[1] and presented it as a *nazarána*), also appointed naib názim; and Hámid Hasan Khán (formerly deputy collector), a third naib názim. The salary of each was fixed at Rs. 500 per month. Abdur-raúf Khán was made commander of the forces, on a salary of Rs. 400, and Sítal Sinh, díwán, on Rs. 200.

Ghulám Kádir Khán's arrangements.

The party returned to Sháhjahánpur on 23rd June and commenced to make arrangements for carrying on the government. Several regiments of cavalry and infantry were raised. Ghulám Kádir Khán next turned his attention to casting guns and made eight brass pieces. There were also four others constructed by Nizám Ali Khán (naib názim), who had a manufactory at his house for the purpose. The gun factory was entrusted to Nawáb Hashmat Khán, who had also charge of one of the *risálahs* (cavalry regiments). He had formerly been in Government employ, and was in receipt of a pension in one of the irregular cavalry regiments. Abdur-raúf Khán is said to have held the post of 'commander of the forces' for about two months and to have resigned on hearing of the fate of Rám Sahái, deputy-collector of Cawnpore, who had been hanged on the arrival of the force under General Havelock. On the resignation of Abdur-raúf Khán, Wájid Ali (formerly názir of the munsif's office) was appointed to the chief military command, which he continued to hold until the arrival of the British forces.

Other rebel officials: Abdur-raúf Khán,

Wájid Ali,

Hámid Hasan Khán,

Hámid Hasan Khán held his post as one of the three naib názims for about six weeks, but during that time is said to have seldom attended the kutcherry and to have done as little duty as he could help. On the arrival of his brother, Muhammad Hasan Khán, principal sadr amín of Agra, who had been allowed to return to his home, and who himself would take no part with the rebels, he was easily persuaded to relinquish his duties altogether. On his resignation orders were received from Khán Bahádur Khán to appoint Najíb Khán in his stead. This man had some years previously held the situation of naib chakládár under the Oudh Government, and was now residing at his house in Jalálabad. Soon after his accession to office he was appointed to collect the revenue from the villages in the direction of Kánt, which up to that time had not attended to the demands made upon them by the officials of the rebel government. One village (Ládhpur), inhabited by Thákurs, steadily resisted payment, but was compelled to submit by a force sent against it under

Najíb Khán.

[1] The name of a former tahsíli in Bareilly district now absorbed in tahsíl Mírganj.

Najíb Khán, not, however, until several of the villagers had been killed. Another village (Serámau) was also attacked by the rebel forces under Nizám Ali Khán, but its resistance was such as to require assistance from Bareilly. A force under the immediate command of Mardán Ali Khán (commander-in-chief to Khán Bahádur Khán) came and overpowered the Thákurs, several of whom were killed. Their heads were cut off and exposed over the gateway of the fort. This village was afterwards plundered, along with several others, when a large quantity of property belonging to the Rosa factory was found in Serámau and carried off to the fort to the nawáb.

Certain villages resist his demand.

A summary (condensed from the official report) of the events that occurred in each of the outlying tahsíls, Tilhar, Katra, Jalálabad, and Pawáyan, may be conveniently given here once for all.

Events in the various tahsíls.

The news of the mutiny at Sháhjáhánpur reached Tilhar towards the evening of the 31st May and Ghulám Muhammad Khán, a principal resident, at once went to the tahsíldár with the intimation that he had better quit the place. He then caused the gang of prisoners employed in building the Government school to be released. His next proceeding was to turn out the thánadár and the police and destroy the records. The following morning (1st June) the mutinous sepoys arrived on their way to Bareilly and were entertained by Ghulám Muhammad Khán. They made an active but fruitless search for the tahsíldár, who was concealed in the house of one of the Pathán. This Ghulám Muhammad Khán was at once appointed názim of that part of the district by Khán Bahádur Khán, an appointment he obtained through his friendship with Saifulla Khán, formerly jailor at Bareilly, who had great influence with the Nawáb. He was further directed to raise troops of horse and foot. He made the following appointments: Abdul Ghafúr Khán naib názim and ulashdár[1], Ghulám Rasúl Khán, resident of Bareilly, ulashdár, and Nasar-ulla Khán commander of the forces. He continued in power for about six months, when Kifáyat-ulla Khán and Hidáyat-ulla, who had been appointed tahsíldárs under him, proceeded to Bareilly, owing to some disagreement, and made an offer of a farming lease of the Tilhar parganah to the nawáb (Khán Bahádur Khán). This offer was accepted and Ghulám Muhammad Khán superseded. He still continued, however, to hold the office of 'local commander,' and as such took a most active part. He accompanied the troops on their expedition to Haldwáni at the foot of the hills, and was with Fazl Haqq on the occasion of the fight with the British troops. He also headed his troops at the battle of Bichpuria. Kifáyat-ulla and Hidáyat-ulla continued to hold the lease of the parganah until the re-occupation of the district, when they made their escape, but were arrested shortly afterwards, transported, and their property confiscated.

Tilhar.

Ghulám Muhammad Khán.

Superseded by Kifáyat-ulla Khan and Hidáyat-ulla Khán.

Their fate.

At Katra the chief persons who joined in the rebellion were Faiz Muhammad Khán and Ghulámi Khán, both of whom commanded regiments of infantry; the former was assisted by his son Muhammad Hasan Khán, who, before the mutiny, held the office of itlák-navís in tahsíl Jalálabad. In this parganah several of

Míránpur Katra

[1] *i.e.*, wing officer.

the Thákurs in the neighbourhood of Khera Bajhera showed their loyalty to the British Government by protecting Captain Gowan, of the late 18th Regiment, Native Infantry, and several other fugitives from Bareilly. The following persons received suitable rewards from Government for their faithful conduct: Bhikhu Sinh, Bhúre Sinh, Harku Sinh and Sheoghulám (sons of Bhúre Sinh), Ganga Rám Misr and Chandan Parshád. The story of the final escape of this party in October, 1857, after a concealment lasting from June of the same year, has been graphically told by the late Sir John Wilson in his narrative Captain Gowan had contrived to make known to the magistrate of Aligarh (Mr. Bramley) the desperate condition of the fugtives Official assistance was limited to authorizing the offer of a reward of Rs. 10,000 to any native who would escort them to Aligarh. This was communicated to Captain Gowan, but the envelope containing it fortunately contained also a letter from Mr. Wilson promising more substantial aid. Mr. Wilson was as good as his word and, after hair-breadth escapes, the whole party was safely rescued on 31st October 1857.

Captain Gowan and his fellow fugitives.

When the news of the mutiny reached Jaláiabad the prisoners were released by order of Ahmadyár Khán, tahsíldár, but no further open demonstration of rebellion then took place. This was probably owing to the fact of the mutiny not having spread to Fatehgarh, from which Jalálabad is only 24 miles distance. As soon as Ghulám Kádir Khán arrived from Bareilly, after being appointed názim, Ahmadyár Khán came to Sháhjahánpur to pay his respects, and requested to be allowed to remain as tahsíldár of Jalálabad. This being granted, he returned to his post, and about a month after forwarded a *nazarána* to the nawáb Khán Bahádur Khán, and petitioned to be made názim of the parganah. He obtained a sanad of appointment, which was afterwards found among the papers in the tahsíli of Jalálabad on the arrival of the British force towards the end of April.

Jalálabad.

Ahmadyár Khán was most attentive in collecting the revenue from the zamíndárs, and committed several acts of oppression and tyranny. These were chiefly shown in the treatment of the Thákurs of Khandar. Not being able to bring them into submission with the force at his command, he got the assistance of some rebel troops from Bareilly under the command of Ismaíl Khán, plundered and destroyed their villages, and killed several of the inhabitants.

Oppression of Ahmadyár Khán.

As soon as the advance of the British troops upon Fatehgarh was known at Sháhjahánpur, Nizám Ali Khán proceeded at once with a force of cavalry and infantry, said to amount to about 2,500 and four guns, to Bichpuria on the river Rámganga, and there threw up some earthen defences. He was joined from Bareilly by a force of 2,000 men and two guns and Ismaíl Khán. Here the rebel force remained until their defeat at Alláhganj by the British troops under General Walpole on 22nd April, in which engagement Nizám Ali Khán, their leader, was killed.

The rebel Ahmadyár Khán, on the arrival of the Rohilkhand force at Jalálabad on 28th April, finding the game was up, presented himself. He was at once placed upon his trial for aggravated rebellion, and, having been found guilty on the fullest proof, was sentenced to be hanged. The execution was carried out on the spot.

Execution of Ahmadyár Khán.

The Thákurs of Khandar and Bángáon in this parganah are said to have shown themselves loyal throughout the disturbances, and being a powerful and numerous tribe, were able to hold out against the continued oppression of the Musalmáns. After the defeat of the rebels at Bángáon in

Loyalty of Thákurs of Khandar and Bángáon.

the latter end of January, the Thákurs of that part attacked them as they were retreating and cut up many of them.

Pawáyan.

Mr. Jenkins, in the letter written from Muhamdi on 2nd June, mentioned that, on his arrival at Pawáyan with the other fugitives from Sháhjahánpur, rája Jagánnáth Sinh received them but coldly and rather showed a wish to get them away as soon as he could than to give them a lengthened asylum. Mr. Money attributes this conduct to fear lest he should be unable to protect them and also lest his own life might be sacrified in the attempt. After the outbreak the rája proceeded to make his own arrangements for the management of the parganah. He commenced raising a large force of horse and foot, cast some ten guns, and set about strengthening his fort at Pawáyan by digging a broad deep ditch the whole way round the boundary of the town. He collected the rents of the several villages in the parganah on his own account. After he had thus acted for a few months, Khán Bahádur Khán sent a force from Bareilly to demand the revenue from the rája, upon which his brother Baldeo Sinh moved out with his men to oppose the troops. But no engagement came off, a compromise being effected by which the rája agreed to give on the spot a *nazarána* of 30,000 rupees, and afterwards to pay that sum annually and one lákh of rupees, besides the revenue collections of parganahs Pawáyan, Púranpur and Khutár.

Rája Jagannáth Sinh.

Lakhan Ráo.

Lakhan Ráo (son of rája Khushhál Sinh,[1] formerly a large talukdár), hearing of the arrangement, proceeded to Bareilly and is said, by means of a bribe given to Sobhárám, to have managed to get the parganahs of Púranpur and Khutár transferred to him. Mr. Money states that Lakhan Ráo is believed to have shown himself anything but a loyal and faithful subject, and he is of opinion that he sent troops to assist Khán Bahádur Khán. Specific charges were brought against him, but it does not appear that he was ever tried. The family of rája Khushhál Sinh, as already stated, has sunk into destitution and obscurity, although at one time it owned the entire parganah of Khutár.

Later events at Sháhjahánpur.

We must return now to the capital town of the district and see what the course of events was there. When the report of the fall of Delhi reached Sháhjahánpur, considerable consternation naturally arose amongst the principal rebels. To allay this feeling Kázi Sarfaráz Ali, who held the office of munsif, attempted to hoist the Musalmán flag, but he could not find sufficient supporters. This plan failing, he, together with the mufti (Mazhar Karím), proceeded to the 'Idgáh, and for three successive days prayers were offered up that the British rule might not be restored. Some days after this the noted súbadár, Bakht Khán, arrived from Delhi on his way to Lucknow. His force consisted of about 400 sawárs (chiefly 8th irregulars), 1,500 sepoys and four guns; he had also 30 elephants and 75 stud colts from Hápar, and with his camp are said to have been no less than 1,200 women from Delhi. He remained only a day or two and was entertained by the nawáb. When our troops got possession of Fatehgarh, the nawáb of Farukhabad, together with Fíroz Sháh and Ismail Khán, came to Sháhjahánpur with a small force, remained with Ghulám Kádir Khán for a

[1] For some account of this man's family see above, p. 120.

few days, and then proceeded to Bareilly. About the time of the capture of Lucknow the rebel Nána Ráo Dundi Pant arrived, and had with him a force of about 500 cavalry and some infantry. He remained some ten days encamped in the mango grove near the church. He was accompanied by Ashraf Ali (brother of Muhammad Ishák, formerly a thánadár in the Cawnpore district who joined Tantia Topi), and also by Bába Bhat, his chief personal attendant. From this place the Nána went to Bareilly and joined Khán Bahádur Khán.

During the period of the rebel power many servants lately in Government employ in this district were in the habit of occasionally sending information to Mr. Alexander, the Commissioner of the division, residing at Naini Tál. Of those Umráo Sinh (kánúngo of Jalálabad) is the only one who is proved to have taken service with the rebels.

At the end of January a messenger, carrying letters from Hámid Hasan Khán and his brother, Muhammad Hasan Khán, to the English authorities at Agra and elsewhere, was seized by some of Ghulám Kádir Khán's people, and this led to the treacherous murder of Hamid Hasan Khán. He and his brother were enticed to an interview on the most solemn assurances of their safety and were then attacked. The latter escaped severely wounded, but died a few days later; the former, Hámid Hasan Khán, was cut down and killed on the spot, and one of his attendants shared the same fate.

The re-conquest of Rohilkhand. Plan of the campaign.

Although Mr. Money, writing in September, 1858, dismisses in a few paragraphs the events attending the re-occupation of the district in the preceding April and May, we have a very full record of them in Colonel Malleson's "History of the Indian Mutiny."[1] These events are inseparable from the general history of Sir Colin Campbell's plans for the re-conquest of Rohilkhand, and require a brief account of the latter to make the course of events intelligible.

Three converging columns start.

It had been determined by the Governor-General that the re-conquest of Rohilkhand should follow the re-capture of Lucknow. Accordingly, after that event three columns were converged upon the doomed province, starting from different points. One was to cross the Ganges at Nadáoli and march on Míránpur Katra. There it would join General Walpole's division, which was ordered to advance thither from Lucknow; whilst Brigadier-General Jones, starting with another division from Roorkee and making for Moradabad, would penetrate into the province from the north-west. Connected to a certain extent with these operations was the force stationed at Fatehgarh under Brigadier Seaton, guarding

[1] Vol. II., 531.

there the south-eastern entrance into Rohilkhand on the one side, and the districts between the Ganges and the Jumna on the other.

Seaton defeats the rebels at Kankar.

The dispositions made by Brigadier Seaton for clearing the grand trunk road (from Fatehgarh through the west of the Sháhjahánpur district to Bareilly) of the large rebel force that had collected on the borders of the Farukhabad and Sháhjahánpur districts have a certain interest in an account of this district, as it was at Kankar, a small village south of Bángáon in the Jalálabad tahsíl, that he inflicted a signal defeat upon the rebels. Seaton had ascertained that the rebels occupied three strong positions: one at Alláhganj, 13 miles from Fatehgarh and the first halting-place for troops on the grand trunk road, but on the further bank of the Rámganga river; a second at Bángáon, three miles from a ferry on the Ganges, and 24 miles from Fatehgarh; and a third at Kankar, two miles south of Bángáon. Seaton's object in attacking Kankar was, to use his own expression, 'to knock out the middle post, so that the upper one might collapse on the lower.' So indeed it proved. We read in Malleson:—[1]

"Leaving Fatehgarh with his small force (one thousand infantry, three hundred cavalry, and five guns) at 11 o'clock on the night of the 6th April, Seaton reached Kankar by daylight, drove back the enemy's cavalry, and then stormed the villages occupied by the infantry, inflicting upon them a loss of two hundred and fifty killed and wounded and taking three guns. In this action Lieutenant DeKantzow greatly distinguished himself. Seaton had only five men killed and seventeen wounded. The immediate effect was still more important. The invasion of the Doáb was renounced, and so terrified were the rebels at Alláhganj that they broke down the bridge across the Rámganga."

The column under command of Colonel Jones (since the death of General Penny) joined the Commander-in-Chief at Míránpur Katra on 3rd May. Walpole's division, starting from Lucknow on the 7th April, had already joined the Commander-in-Chief on the 27th April, and the combined force had marched unopposed through the city of Sháhjahánpur (which the enemy had evacuated) to make the junction with the troops under Colonel Jones just mentioned. This last division must be distinguished from that under Brigadier-General Jones, which, starting from Roorkee, was to march down through Moradabad. General Jones—nicknamed at the time, from his habit of denouncing vengeance against the rebels, 'The Avenger'—joined the force early in April. On the 17th of that month he opened the campaign by crossing, unopposed, the Ganges at Hardwár.

The incidents of his march, deeply interesting though they are, do not concern this district. It is sufficient to remind the reader that he reached Bareilly just as Sir Colin Campbell was preparing to storm that city, a fate

[1] Malleson's History of the Mutiny, II., p. 501.

from which its timely evacuation by the enemy saved it. Both here and at Sháhjahánpur the bulk of the rebel army had escaped by out-manœuvring the British commander. We are now concerned only with events in the latter place, where the Maulavi, Ahmad-ulla Sháh, accompanied, it was said, by the Nána Sáhib, had evacuated the city, on the 29th April, on the approach of the Commander-in-Chief. Before doing so Nána Sáhib is said to have caused all the official buildings to be destroyed, in order that the Europeans, on their arrival, might find no shelter. The British troops encamped at Azízganj, about a mile from the city, and two companies of the 79th Highlanders were sent to occupy the fort which commanded the approaches to the city. On the 2nd May, the Commander-in-Chief (Sir Colin Campbell) proceeded towards Bareilly, leaving a wing of the 82nd Regiment and some artillery under the command of Lieutenant-Colonel Hale, C.B., to garrison Sháhjahánpur. The day after his departure the rebels, under the leadership of the Maulavi, made an attack and obliged the small garrison to retire within the jail. This was invested by the rebels for nine days, until the garrison was relieved by the force under Brigadier-General Jones.[1]

The Commander-in-Chief had just become master of Bareilly on the 7th May, when the news reached him of the Maulavi's proceedings. "The news," writes Colonel Malleson, "was like a message from Heaven. Fortune gave him a chance to repair the error by which the Maulavi had been allowed to escape him on his march, and this time he was determined that there should be no mistake."

A brigade was at once despatched under Brigadier John Jones, which arrived on the 11th May at a point close to Sháhjahánpur, where the road branches out to the city and cantonments. The brigade consisted of the 60th Rifles, the 79th Highlanders, a wing of the 82nd, the 22nd Panjáb Infantry, two squadrons of carabineers, the Multáni Horse, and some horse artillery. Although General Jones effected a junction with Lieutenant-Colonel Hare, the enemy were too strongly placed to be dislodged. From the 11th to the 15th the Maulavi waited for reinforcements, and was joined by (among others) the Begam of Oudh, the Prince Firoz Sháh, and some followers of Nána Sáhib. On the 15th he struck his great blow, but he failed to drive the British from their position. Meanwhile Sir Colin Campbell was marching from Bareilly to Fatehpur, and at Faridpur, on the 16th, got the message sent by General Jones. On the 18th Sir Colin reached Sháhjahánpur and effected a junction with the force there. An action was precipitated by a skirmish

[1] The above details of the Maulaví's attack are taken from the official narrative.

between Sir Colin's cavalry and the enemy, and, although the latter were repulsed, the Maulavi again had recourse to his former tactics and by dispersion prevented the immediate slaughter of his followers.

The one result of the campaign was the expulsion of the rebels from Rohilkhand. The city (according to Mr. Money) was given up to plunder as a punishment, but, as it was nearly deserted, there was very small loss of life. The Sháhjahánpur district may now be said to have been reduced to obedience; but incursions of rebels on the eastern (Oudh) boundary, especially in the northern parganahs, for some time continued to give anxiety to the local authorities. The Rohilkhand auxiliary levy, raised and organized by Lieutenant (now Lieutenant-Colonel) C. A. DeKantzow, was employed for some time in the north of Sháhjahánpur district and across the Sárda, where the rebels were expelled from the fort and town of Pallia, and pursued into Oudh.

It remains to tell the fate of the Maulavi, who is described by Sir Thomas Seaton as "a man of great abilities, of undaunted courage, of stern determination, and by far the best soldier among the rebels." In April, 1857, he had been tried for treason and condemned to death, but, before the sentence could be carried out, Oudh broke into revolt and, as Colonel Malleson puts it (in rather inflated language perhaps) "like many a political criminal in Europe, he stepped at once from the floor of a dungeon to the footsteps of a throne." He was admitted to the counsels of the Begam of Lucknow and became a trusted leader of the rebels. His death he owed to his recent allies. He set out on 5th June for Pawáyan, in order to induce the rája, Jagannáth Sinh, to join in a new league against the British. He arrived, but failed to obtain access to the fort; and on attempting to force his way through the gate on an elephant, he was shot dead by the rája's brother. This trophy the rája and his brother carried at once to the magistrate's house at Sháhjahánpur, and the head was rolled on the floor where that official and his friends were at dinner. The Maulaví's head was exposed to view in a conspicuous part of the town and a reward of £5,000 was granted by Government to the rája.

The lists prepared by Mr. Money show that 33 Government servants took service with the rebels. One of these, Ahmadyár Khán, was executed as already stated, another fled to the rebel camp and was killed as a spy, but the rest appear to have escaped punishment under the royal proclamation. Abdul Háe, court inspector of Sháhjahánpur, gives (1882) the following list of proclaimed mutineers who are not included under the terms of the procla-

mation:—Two are accounted leaders—Ghulám Kádir Khán,[1] said to have died shortly after the re-occupation, but no evidence of his death is forthcoming, and his name is still retained on the register; and Fazl Haqq, a resident of this city, who held the appointment of tahsíldár in Aonla (Bareilly district) before the mutiny, but accepted the post of názim of Pilibhít under the rebels and joined in the expedition against Naini Tál.[2] He did not again visit this district, and is supposed to have died after the suppression of the rebellion. The remaining four are retained on the register on the ground that they committed or were accessory to murders of Europeans, and they are Bhíka, a juláha (weaver), who is supposed to have joined in the murder of the Revd. Mr. MacCallum; Sháh Walí Khán, *alías* Ghúra Khán, Ináyat-ulla, a bricklayer, and Karím-ulla, juláha, three men who are supposed to have killed Mr. Smith, the head-clerk of the collector's office.

With the restoration of peace and authority after the mutiny we may conclude the brief history of Sháhjahánpur.

[1]From a note furnished by a native resident of Sháhjahánpur the following account is taken:—"After the re-establishment of the British Government the entire property of this rebel was confiscated. He left a son, Muhammad Khán, who lived till 1878, leaving a son, Manzúr Ahmad Khán, now (1882) about 12 years of age, who is being educated by his maternal uncle (Ahmad Husain Khán) at Sháhabad in Hardoi. Some collateral relatives of Ghulám Kádir Khán still live in Sháhjahánpur. All the nawábs of Sháhjahánpur claim as their ancestor Bahádur Khán, who had 20 sons. His eldest son, Azíz Khan, was a *haft hazári* (commander of 7,000) and súbadár of Balkh and Badakhshán in the reign of Alámgír (Aurangzeb) and aided in the conquest of the Dakhan. Another son, Dilbar Khán, was also a *haft hazári*."

[2]See Gaz., V., 690.

GAZETTEER

OF THE

NORTH-WESTERN PROVINCES

SHÁHJAHÁNPUR DISTRICT.

PART IV.

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Serámau (north)	*ib.*
Serámau (south)	*ib.*
Sháhbáznagar	*ib.*
Sháhjahánpur tahsíl	*ib.*
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Sháhjahánpur city, civil station and cantonments	*ib.*
Tilhar tahsíl	197
Tilhar parganah	188
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Yakri Khera	202
Zarínpur	*ib.*

NOTE.—The population of all places, except where otherwise stated, is that given by the returns of the Census of 17th February, 1881. The latitudes and longitudes have been taken off the atlas sheets of the Survey of India; places for which they are not given are not shown on those sheets. The small map prefixed to this notice was reduced from the atlas sheets: but the roads have been drawn too straight in many instances, and the railway south-east of Rosa Junction should have been nearly due south.

Banda.—Agricultural village in parganah and tahsíl Paváyan; on the road from Paváyan to Púranpur in the Pilibhít district, 12 miles from Paváyan and 29 from Sháhjahánpur. Population 1,813. It has a first-class police-station and a post-office. A bi-weekly market is held here.

Bángaon.—Small village in the south-east of parganah and tahsíl Jalálabad; near the Jalálabad and Dháighát road, 9 miles from the former place. Latitude 27° 37′ 20″; longitude 79° 36′ 25″. Population 1,168. It gave its name to the old parganah of Bángaon, which has been absorbed in the Jalálabad parganah since 1842.

Barágaon.—Southern parganah of Paváyan tahsíl; is bounded on the north and west by parganah Paváyan, on the east by Kheri district (of Oudh), and on the south by Sháhjahánpur parganah. The total area in 1881-82 was 82·8 square miles, of which 55·4 were cultivated, 18· cultivable, and 9·4 barren. The area paying Government revenue or quit-rent was 81·8 square miles (54·6 cultivated, 17·8 cultivable, 9·4 barren). The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water advantage, but not water-rates) was Rs. 72,824; or, with local rates and cesses, Rs. 81,596. The amount of rent, including local cesses, paid by cultivators, was Rs. 1,40,111. Population 45,989 (21,406 females). For further details see PAWÁYAN tahsíl.

Boundaries.

Area, revenue, rent, and population.

Barágaon.—Principal village of the parganah of the same name, in the Paváyan tahsíl; is situated on the metalled road from Sháhjahánpur to Paváyan, 14 miles from the former and three from the latter. Latitude 28° 3′ 30″; longitude 80° 6′ 27″. Population 2,188. Barágaon is an important sugar market. The prices of *rábi*, cereals, pulses, and oil-seeds, as annually fixed here, ordinarily govern the transactions between cultivators and money-lenders in the greater part of the Sháhjahánpur, and in parts of the Bareilly, Sítápur and Hardoi districts. The trade of Barágaon is almost exclusively in sugar. A market is held here twice a week. The watch and ward of the town is provided for by taxation under Act XX. of 1856.

During 1880-81 the house-tax thereby imposed, together with a balance of Rs. 219 from preceding year, gave a total income of Rs. 846. The expenditure, which was chiefly on police (Rs. 337) and conservancy (Rs. 149), amounted to Rs. 698. The returns showed 526 houses, of which 224 were assessed with the tax: the incidence being Rs. 2-12-9 per house assessed and Re. 0-4-1 per head of population.

Dhakiya Hamídnagar.—Village in parganah Barágaon and tahsíl Paváyan; about half-way between Sháhjahánpur and Paváyan (8 miles from each place). Population 168. It has a third-class police-station and a post-office.

Garhia Rangi.—Agricultural village of parganah Khera Bajhera and tahsíl Tilhar. Population 2,009. It is distant 28 miles from Sháhjahánpur, and 17 from Tilhar. A market is held here twice a week.

Gola Raipur.—Village in the Pawáyan parganah and tahsíl; on the right bank of the river Khanaut, about ten miles from Sháhjahánpur. Latitude 28° 1′ 50″; longitude 80° 0′ 22″. Population 814. It is a village of no present importance, but is of some interest, as formerly it was the head-quarters of the old parganah of Gola. There are now two inhabited sites: Gola, the principal village, and a small hamlet, Raipur, to the north, both situated on the rise from the valley of the Khanaut. South of the present village of Gola is the site of the old town, a very large and high *khera* or mound, extending along the rise for a considerable distance. The *khera* only remains; no examination of it has ever been made, but old coins are said to be occasionally found there. A small mud fort on the edge of the present village is of much later date. The area occupied by the site of the old town, and the very high mounds that remain, prove that Gola must have once been a place of considerable importance. There is a remarkable dearth of local tradition, but the stories still current point to Gola as the first settlement of the Náhil branch of the Katehría Rájputs. They appear to have remained here for some generations, and to have then moved to Náhil. The village is still held by Ráo Jít Sinh of Náhil, or rather by the Court of Wards on his behalf.

Gularia.—A large village of Jalálabad parganah and tahsíl. Population 2,162. It lies north-east of, and adjoining, Jalalábad; the population given is the aggregate of ten separate sites scattered over a very large area. A market is held here twice a week. [Not shown on the map prefixed to this notice; there is a small village of the same name in parganah Pawáyan.]

Jaitpur.—Agricultural village in parganah Khera Bajhera and tahsíl Tilhar; on the road from Tilhar to Budaun, 11 miles from Tilhar. Latitude 27° 59′ 45″; longitude 79° 36′ 30″. Population 483. Has a second-class police-station and a post-office.

Jalálabad.—Southernmost tahsíl and parganah of the district; bounded

Boundaries.

on the north by tahsíls Sháhjahánpur and Tilhar, on the east by the Hardoi and Farukhabad districts, on the south by Farukhabad, and on the west by Budaun.

The total area in 1881-82 was 329·1 square miles, of which 183·6 were

Area, revenue and rent.

cultivated, 100· cultivable, and 45·5 barren. The area paying Government revenue or quit-rent was 326·7 square miles (182· cultivated, 99·4 cultivable, 45·3 barren). The amount of payment

to Government, whether land revenue or quit-rent (including, where such exists, water-advantage, but not water-rates) was Rs. 2,11,329; or, with local rates and cesses, Rs. 2,36,883. The amount of rent, including local cesses, paid by cultivators was Rs. 4,71,580.

Population.

According to the census of 1881, the tahsíl contained 356 inhabited villages, of which 148 had less than 200 inhabitants; 120 had between 200 and 500; 63 had between 500 and 1,000; 16 had between 1,000 and 2,000; 6 had between 2,000 and 3,000; and 2 had between 3,000 and 5,000. The only town containing more than 5,000 inhabitants was Jalálabad (8,025). The total population was 145,915 (65,925 females), giving a density of 442 to the square mile. Classified according to religion, there were 133,435 Hindus (59,873 females,; 12,477 Musalmáns (6,051 females); and 3 others (1 female).

Physical aspects.

The tahsíl consists of a single parganah which bears the same name, but is also (though seldom) still called Mihrabad, the name by which it was generally known prior to the recent revision of settlement. The south-eastern portion was, until 1842, a separate parganah under the name Bángaon, and belonged to the Farukhabad district; in that year it was transferred to Sháhjahánpur and amalgamated with parganah Mihrabad, at the same time losing its distinctive designation. Both originally formed part of the Shamsabad parganah of sarkár Kanauj.

Soils.

The tahsíl includes three distinct tracts of soil, described in the settlement nomenclature as the *Bhúr*, *Tarái*, and *Bankatí* circles. Some of the features of these tracts have already been noted (*supra* p. 19). They generally follow the direction of the rivers, or from north-west to south-east.

The easternmost, the *Bhúr*, is, as its name imports, a high sandy tract, and is a continuation of similar land in parganahs Tilhar and Kánt. It extends into Oudh, but in the north of this tahsíl is merely a narrow strip, widening out, however, to a breadth of about five miles below the town of Jalálabad and towards the Oudh border. Next to this, down the centre of the tahsíl, comes the *Tarái* circle, which includes the valleys of the Rámgangá and Bahgul. These streams unite about midway across the tahsíl, and, from the point of entrance of the two rivers into the tahsíl, where they flow about five miles apart, their valleys merge into one. The third tract, the *Bankatí*, extends from the valley of the Rámgangá to the Ganges, and is all low-lying and hard clay soil, which has never been cut away by the first of these rivers. It also contains a large extent of unreclaimed *dhák* jungle and grass-land, intersected by numerous

nálas, or flood drains, all leading into the Sot river, which, after flowing for some distance parallel with, eventually falls into, the Ganges.

Of the *Bhúr* circle, which is the smallest (with an area of about 40 square miles), and by far the poorest of the three, 42·25 per cent. of the cultivated area is downright sand, and 33 per cent. is very sandy loam. *Bájra* in the autumn, and wheat in the spring, are the chief crops; but the outturn is small, owing to the weakness and lightness of the soil. The *Tarái*, on the other hand, is for cultivation in every way the best. Forming, as it has done at some not distant period, the bed of the Rámgangá, the entire area, varying in breadth from 5 to 6½ miles and extending fully 20 miles in length, consists of a fine alluvial deposit. The area of this circle, as given by Mr. Currie, is 128 square miles, of which 109 represent the area assessed to revenue. The natural humidity of the soil, from its proximity to the Rámgangá and its low level, renders irrigation unnecessary, and, except where the river has left merely a thin layer of alluvial deposit over a deep bed of sand, the soil is of uniform quality. This tract produces, without irrigation and with little expenditure of labour, wheat crops equal, if not superior, to the best grown, with infinite toil and cost for water, on the neighbouring *Bankatí* lands. The proportions of loam of the first and second classes, and of sand, found in this tract, were, roughly, 49, 30 and 5 per cent. respectively. The last (*bhúr*) is chiefly the unformed soil or incomplete deposit in the actual flood-valley or bed of the river. The *Bankatí* resembles the *Bhúr* circle in this, that it has never been cut away by the Rámgangá. It lies to the south of the Rámgangá valley and is the largest of the three circles, having an area of nearly 140 square miles. Although it is scarcely raised above the level of its neighbour-tract, the *Tarái*, it has so large an admixture of hard clay in its soil (36·5 per cent. of the whole cultivated area being actual clay), as to render frequent and copious irrigation necessary, to prevent it from hardening and cracking into wide fissures. When properly cared for, however, it produces very good wheat and *juár* (large millet). *Kachcha* wells cannot be made in this circle, as they can in the two others; because, at or just above the water-level, is a substratum of quicksand, or rather of quickclay (*lelwa*), which comes up like very moist mortar, and speedily hardening in the air to very heavy bluish clay, effectually prevents a *kachcha* well being sunk through it. Most of the irrigation is, consequently, from rivers or ponds.

Water-level.

Except during the regular rains and in the low-lands in the actual flood-beds of the Ganges and Rámgangá, the distance of the water-level from the surface of the ground varies from 10 to 18 feet in different parts of the parganah and at different seasons. It is

usually between 12 and 15 feet in the *Bhúr* and *Bankatí* circles, and from 10 to 13 feet in the *Tarái* circle, during the irrigating season from October to March.

Produce of the soil.

The principal crops grown in this tahsíl are: in the *rabí* or spring harvest, wheat and gram; and in the *kharíf* or autumn, *bájra* and rice. Sugarcane is but little grown, the chief reason being, apparently, the prejudice against growing it entertained by the Chandel Rájputs of the Khandar *iláqa*, who have a tradition that some ancestor forbade its cultivation, and believe that some misfortune invariably happens to any Chandel who transgresses the injunction.

Roads.

The metalled roads are the Grand Trunk road between Bareilly and Fatehgarh, which traverses the eastern side of the tahsíl, and the road to Sháhjahánpur from the Grand Trunk road to the edge of the tahsíl. There are two unmetalled roads. One, leading to Dhái Ghát on the Ganges, is a continuation of the road from Sháhjahánpur, and carries a great deal of traffic, as there are large Hindú *melas* held at Dhái Ghát several times a year. Except during the rains, this road is in fair condition and practicable for country carts and pedestrians. The other unmetalled road is called the Budaun road, but the culverts and bridges are only made as far as the Babgul at Khandar, a distance of under five miles from Jalálabad, beyond which there is little or no through traffic on it. The *Bhúr* and *Tarái* circles are, therefore, fairly well provided with roads, all the foregoing traversing them; the Dhái Ghát road alone approaches the *Bankatí* circle, and that only at its extreme south-eastern end. The ordinary cross-country cart-roads in the *Bhúr* and *Tarái* circles are also good, much better than those of the *Bankatí* tract, which are difficult to get along, even during the cold weather. They are utterly impracticable during the rains, owing to the numerous watercourses and flood channels. In fact, the whole of the tahsíl across the Rámgangá is effectually cut off from the town of Jalálabad and all the Government offices throughout the rains, as there are several old channels of the Rámgangá which become streams in the rains, while the floods of the Ganges and Sot unite and keep all the tributary *nálas* full for months together. So bad is the communication even for pedestrians in the rains, that a process-server attached to the tahsíl is said to be of no use unless he be an expert swimmer.

River communication.

This tahsíl is better off than any of the others for river communication. It is the only one bordering on the Ganges, which is much used for carrying grain, thatching-grass, long reed grass (*sarkanda*), and twigs of tamarisk (*jháu*) for wicker-work downstream to Fatehgarh. The Rámgangá is also navigable for large boats, and the traffic on

it is considerable, chiefly in grain of sorts downstream, the boats often returning empty, or with light loads of iron or cloth.

The Ganges.

The Ganges flows along the south-western edge of the tahsíl, but now the actual stream of the river is the boundary (for 3½ to 4 miles) only in the extreme west, at the triple junction of the districts of Budaun, Fatehgarh, and Sháhjahánpur. The river itself and most of its alluvial bed, or *khádar*, are in the Farukhabad district. Within living memory, however, the bed of the river has been within this district, and there is still a *Sot*, or small *Búrh Gangá*, which marks the northernmost channel of the Ganges, within the existing boundary of the district. Mr. Currie thought it very probable that the stream might work its way over again within the next 30 years. The alluvial deposit in the Ganges valley is usually poor, the layer of soil being thin and the admixture of sand very excessive. Tall reed grass (*sarkanda*), thatching-grass, and *jháu* grow abundantly in the uncultivated parts, and make up in a great measure for the deficiencies of the cultivated area of the *khádar*. Where the land is liable to considerable alteration from fluvial action, even though not actually touching the stream of the Ganges, either the whole village, or a separate mahál of it, has been assessed for a short period of five years, liable to periodical revision under the rules in force for estates subject to alluvion and diluvion.

The Rámgangá.

The Rámgangá enters the tahsíl at its north-western corner, having been, for a short distance above, the boundary between the Budaun district and parganah Kherá Bajhera of tahsíl Tilhar. It flows in a south-easterly direction through the middle of the tahsíl for a distance of seventeen miles, measured in a direct line, and on reaching the Fatehgarh district, turns south towards the Ganges. The stream, thenceforward, is partly in this and partly in that district, but fortunately is not the boundary between them, except for about a couple of miles just before it turns south. It receives the Bahgul in about the middle of its course through the tahsíl. About 25 years ago, the confluence was nearly three miles higher up the stream of the Bahgul than at present. The Rámgangá has no defined valley or trough, like the Ganges, but it has, nevertheless, a very broad valley of its own, between the high lands of the *Bhúr* circle on the north and north-east, and the old uncut, but low-lying, hard clay of the *Bankatí* tract on the south. Within this valley, which contains by far the best land in the tahsíl and the greatest density of population, the stream wanders about in the most arbitrary manner. The breadth of the valley varies from four to six miles, and is all alluvial deposit, having all been cut away and reproduced by the Rámgangá

at least once within the last 150 to 200 years, while by far the greater part of it has been removed and renewed by the stream several times within the last 80 or 90 years. Throughout the Rámgangá valley there is not a single high mound or *khera* marking the old ruined site of a village or fort, although such abound in the *Bankatí* circle.

The Sot or Yár-i-Wafadár.

The Sot, or Yár-i-Wafadár, enters this tahsíl from the Budaun district on the west. Here it runs nearly parallel with the Ganges for about 18 miles, and, under the name 'Bukrakhar,' joins that river in the Farukhabad district. It is dammed for irrigation at three places in this tahsíl, the entire stream being stopped and diverted into the irrigation channels; the surplus water finds its way eventually into the bed of the river by different channels. The two principal dams are named after the villages Pilua and Lachhmanpur. A third is at Badhora, at the junction of the Mahai *nála*. There are two principal *nálas* or natural flood drains, the Aril and the Andhavi, which wind about the north-west part of the *Bankatí* tract and receive other small *nálas*, mostly natural, but partly artificial. The Aril itself falls into the Andhavi. The Lachhmanpur dam is just below the junction of the latter stream with the Sot, and holds up not only all the natural drainage of the country through these *nálas*, but also all the water turned into them by the Pilua dam, seven or eight miles higher up the stream. The Badhora dams on the Sot and Mahai *nála* are at the tail, and hold up all the natural drainage and water that flows into the Ahlia and Mahai *nálas* and their tributaries which occupy the south-eastern portion of this circle. By this means the greater part of the *Bankatí* tract is supplied with irrigation, the gentle slope of the country to the south-east allowing a complete network of irrigating channels to keep full and running throughout the cold season. This system of irrigation is the mainstay and backbone of the spring harvest of this part of the tahsíl; but it, doubtless, is the chief cause also of the spread of *reh*, and of the unhealthiness that prevails.

Rules regarding dams on the Sot and its tributaries.

The innumerable conflicting rights that arise out of the system of irrigating by dams, received considerable attention at the recent settlement. As far as possible, they were classified and recorded in the village records-of-rights (*wájib-ul-'arz*). No water-rate or irrigation-due of any kind is paid in any of the villages to the zamíndár of that or any other village. The only charge on the village is its share in the expenses of making the dam on which its irrigation depends, and even where this is in money, it is not recovered by a water-rate separate from the rent of the land, in which capability of irrigation has been included.

The fiscal and general history of the tahsíl have been sufficiently dealt with in the district notice.

Jalálabad.—Headquarters of the tahsíl just described; lies on the Rohilkhand Trunk Road, at its junction with the road from Sháhjahánpur to Farukhabad, in latitude 27° 43′ 23″ and longitude 79° 42′ 11″, at a distance of 18 miles from Sháhjahánpur. The town is just above the valley of the Rámganga and some two miles distant from that river, Kolaghát being the nearest point. By the census of 1881 the area was 117 acres, with a total population of 8,025[1] (3,933 females), giving a density of 72 to the acre. The Hindus numbered 4,077 (1,849 females); Musalmáns 3,945 (2,033 females); and those of other religions 3 (1 female). The number of inhabited houses was 1,154. The vernacular returns show the inhabitants distributed into three main classes:—39 landholders, 493 cultivators, and 7,493 non-agriculturists, a statement quite consistent with the descriptions given in the settlement report. The Jalálabad Patháns never had much position or influence in the district; and, with the exception of one or two who have made money by service under the Nizám's government, none is now well off. The villages held by them are all close to the town. The parganah is a Thákur tract, but no Thákurs live in the town, and it is popularly believed that no Thákur can live in Jalálabad.

Jalálabad, said to have been founded in the reign of the Emperor Jalál-ud-dín[2] and to have been named after him, has a miserable tumble-down appearance, and gives the impression of being in anything but a flourishing condition. There are ten *muhallas* and four market-places. The market days are Monday and Thursday. The trade of the place has departed, owing to the opening of the Oudh and Rohilkhand Railway and the consequent diversion of traffic. The names of the *muhallas* are Warakzai, Yúsafzai, Ghausganj, Sa'dulláhganj, Naushera kadím, Naushera jadíd, Rámganj, Brahmans' quarter, Káyaths' quarter, and Mahájans' quarter. The houses are nearly all mud-built, some with remarkably high fort-like walls, which contrast oddly with the narrow lanes. The bázár is small, the shops few, and the roadway unmetalled. There are some good masonry wells in the town. The Government offices are on the site of an old mud-fort, said to have been erected by Háfiz Rahmat Khán, but very probably of older date, situated on high ground commanding the trunk road and town. The *tahsíli*, police-station, post-office, and school are all within the walls of the fort, which were fully 25 feet high, but are now in a ruined state. Besides the school-house just mentioned there is another outside the fort facing the distillery. The dispensary, built by subscription in 1870, is on

[1] 7,214 in 1872. [2] Settlement report, p. 27. It is not clear whether Akbar is meant or Firoz Sháh Khilji: both bore the surname 'Jalál-ud-dín.'

the Grand Trunk road near the new market. There are several mosques and temples, but none of any special interest. The watch and ward of the town is provided for by taxation under Act XX. of 1856.

During 1880-81 the house-tax thereby imposed, together with miscellaneous receipts, including Rs. 825, the rents of the ganj, and a balance of Rs. 795 from the preceding year, gave a total income of Rs. 3,718. The expenditure, which was chiefly on police (Rs 1,312), conservancy (Rs. 301), and local improvements and public works (Rs. 993), amounted to Rs. 2,776. The returns showed 2,159 houses, of which 882 were assessed with the tax: the incidence being Rs. 2-5-10 per house assessed and Re. 0-3-8 per head of population.

The history of the town presents nothing of interest until the mutiny, and the incidents of that period have been given in the district notice.

Jalálpur.—North-western parganah of tahsíl Tilhar; bounded on the north by Bisalpur and on the west by Faridpur parganahs of Bareilly district; on the east by Nigohi and Tilhar, and on the south by Katra,—all three parganahs of the same tahsíl (Tilhar). The total area in 1881-82 was 75·1 square miles, of which 53·4 were cultivated, 12·5 cultivable, and 9·2 barren. The area paying Government revenue or quit-rent was 74·7 square miles (53· cultivated, 12 5 cultivable, 9·2 barren). The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water-advantage, but not water-rates), was Rs. 63,619; or, with local rates and cesses, Rs. 71,278. The amount of rent, including local cesses, paid by cultivators was Rs. 1,30,263. Population 43,592 (19,912 females).

Boundaries.

Area, revenue, rent, and population.

The river Garra or Deoha flows through the length of the parganah, and the soil in the valley is of excellent quality. On the west or Faridpur border, the Bahgul and its tributary, the Gaunaiya, form the boundary for a considerable distance; the low land near these rivers is of indifferent quality. A ridge of light soil runs between the valleys of the Garra and Bahgul; and to the east, beyond the influence of the river Garra, there is a tract of hard clay soil, near the river Katna on the Nigohi border. A good part of the parganah is thus of second-rate quality, but on the whole it is one of the richest in the district. Khudáganj, conveniently situated on the Garra, in the centre of the parganah, is the only town. The former landowners were generally Katehria Thákurs; but the changes in the proprietary classes, during the last forty years, have been great. (See further under TILHAR).

Physical features, &c.

Jalálpur.—*Village* in parganah Jalálpur and tahsíl Tilhar. Population 1,976. It lies close to the town of *Khudáganj*, distant 12 miles from Tilhar and 24 from Sháhjahánpur. *Jalálpur* gave its name to the parganah, but it is now

only a large agricultural village, and Khudáganj has, for the last century, been the chief place in the parganah.

Jamaur.—Middle parganah of tahsíl Sháhjahánpur, bounded on the north-west by tahsíl Tilhar, on the south-east by the Hardoi district of Oudh, and on the north and south by Sháhjahánpur and Kant parganahs, from which it is separated by the Garra river and Garai *nála*. The Bhaksi *nála* traverses the south-west portion of the parganah. The only roads in the parganah are the metalled ones from Sháhjahánpur to Bareilly and Jalálabad. The total area in 1881-82 was 101·3 square miles, of which 57·9 were cultivated, 32·1 cultivable, and 11·3 barren. The area paying Government revenue or quit-rent was 100·6 square miles (57·2 cultivated, 32·1 cultivable, 11·3 barren). The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water-advantage, but not water-rates), was Rs. 74,610; or, with local rates and cesses, Rs. 83,614. The amount of rent, including local cesses, paid by cultivators was Rs. 1,57,601. Population 43,851 (20,045 females). The bankers and traders of Sháhjahánpur city hold many villages, but the resident proprietors are chiefly Báchhal or Pomar Rájputs. Further details are given in the tahsíl (SHÁHJAHÁNPUR) notice.

Boundaries, &c.

Area, revenue, rent, and population.

Jamaur.—Agricultural village in the parganah of the same name in tahsíl Sháhjahánpur; on the metalled road from Sháhjahánpur to Jalálabad, four miles from the former place. Latitude 27° 51′ 5″; longitude 79° 53′ 6″. Population 637. Is a parganah capital, but of no other importance.

Jewán or Jíwán.—A large village with a population of 2,553, in the Paváyan parganah and tahsíl; is distant 20 miles from Sháhjahánpur and three miles east from Paváyan. Latitude 28° 4′ 20″; longitude 80° 11″ 33″. It is a purely agricultural village, chiefly the property of Katehria Thákurs, a younger branch of the Náhil family. A bi-weekly market is held here.

Kahelia.—Village and railway station (on the Oudh and Rohilkhand Railway) in parganah and tahsíl Sháhjahánpur; 10 miles from the city of Sháhjahánpur. Latitude 27° 45′ 55″; longitude 80° 0′ 11″. Population 664.

Kakra Kánkar Kund.—Agricultural village in parganah and tahsíl Sháhjahánpur, distant one mile west from Sháhjahánpur; is situated on the left bank of the river Garra. Population 2,308 (1,179 females).

Kalán.—Village in parganah and tahsíl Jalálabad, south of the Rámgangá; 14 miles from the town of Jalálabad and 36 miles from Sháhjahánpur. Population 838. Has a third-class police-station and a post-office.

Kánt.—The southern parganah of the Sháhjahánpur tahsíl; bounded on the north-west by Tilhar tahsíl, on the south by Jalálabad and the Hardoi district of Oudh, on the east by the Hardoi district, and on the north-east by Jamaur parganah (the Garai *nála* forming the boundary). Metalled roads from Sháhjahánpur and Míránpur Katra pass through the parganah, converging to their point of junction below Jalálabad, outside the southern boundary. From the valley of the Garai, a considerable rise takes place, and the parganah is a high tract of light sandy soil, forming part of the *bhúr* ridge which crosses the district from Bareilly to Oudh.

Boundaries, &c.

The total area in 1881-82 was 144·2 square miles, of which 95·2 were cultivated, 40·9 cultivable, and 8·1 barren. The area paying Government revenue or quit-rent was 143·2 square miles (94·5 cultivated, 40·8 cultivable, 7·9 barren). The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water-advantage, but not water-rates), was Rs. 91,793; or, with local rates and cesses, Rs. 1,02,818. The amount of rent, including local cesses paid by cultivators, was Rs. 1,94,445. Population 62,068 (28,448 females).

Area, revenue, rent, and population.

Near the old town of Kánt several villages are held by the Brahman and Káyath families of Kánt, and scattered villages throughout the parganah have been purchased by the trading classes. But, generally, the old village proprietors have remained, as the city Patháns never acquired property in Kánt, and recent changes have been comparatively slight. Close to the road from Sháhjahánpur to Jalálábad, several villages are held by resident Muhammadan proprietors whose ancestors were converted Hindus. West of this line the proprietors are generally Báchhal Thákurs, while to the east Pomar Thákurs prevail. Further details are given in the tahsíl (SHÁHJAHÁNPUR) article.

Landholders.

Kánt.—A town in the parganah of the same name, in the Sháhjahánpur tahsíl; is situated on high land over the Garai *nála*, and is nine miles distant from Sháhjahánpur, on the main road to Jalálabad and Farukhabad. Latitude 27° 48′ 20″; longitude 79° 50′ 0″. Population 4,689 (2,197 females). It contains a police-station, a post-office, a *sarái* and two encamping-grounds, Kánt being one of the halting-places on the route from Fatehgarh to

Sháhjahánpur. There are many old masonry houses, which attest its former importance. It gave its name to the old parganah of Kánt, and was the chief town in this tract of country before the rise of the city of Sháhjahánpur. A market is held here on Sundays and Thursdays. A *khera* (mound) close to the village is said to have been the site of the old fort and offices.

Katra (or **Míránpur Katra**).—Parganah of tahsíl Tilhar; bounded on all sides (except at its north-western corner) by parganahs of the same tahsíl: north by Jalálpur, east round by south by Tilhar, and west by Khera Bajhera.

Boundaries.

The total area in 1881-82 was 13·1 square miles, of which 7·5 were cultivated, 4· cultivable, and 1·6 barren; the entire area paying Government revenue or quit-rent. The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water-advantage, but not water-rates), was Rs. 8,494; or, with local rates and cesses, Rs. 9,514. The amount of rent, including local cesses, paid by cultivators, was Rs. 17,407. Population 8,988 (4,102 females).

Area, revenue, rent, and population.

Katra, although now a very small parganah, was formerly of larger size; it has been reduced by transfers of villages to adjoining parganahs. The Bahgul stream is the boundary on the west, and the tract comprises partly high land above the valley and partly the low valley of the river. The Rohilkhand Trunk road and the Oudh and Rohilkhand Railway pass through the parganah. (See further under TILHAR.)

General appearance.

Katra (or **Míránpur Katra**).—Town in the parganah of the same name in tahsíl Tilhar; on the metalled road from Sháhjahánpur to Bareilly, at the point where this road joins the Rohilkhand Trunk Road from Farukhabad to Bareilly. Latitude 28° 1′ 30″; longitude 79° 43′ 30″. It is eighteen miles distant from Sháhjahánpur and six from Tilhar. The road from Pilibhít, *viâ* Bísalpur and Khudáganj, also joins the trunk road at Katra, and it is a station on the Oudh and Rohilkhand Railway. By the census of 1881 the area was 105 acres, with a total population of 5,949[1] (2,726 females), giving a density of 56 to the acre. The Hindus numbered 3,478 (1,560 females) and Musalmáns 2,471 (1,166 females). The number of inhabited houses was 998. The returns show the inhabitants distributed thus:—14 landholders, 593 cultivators, and 5,342 non-agriculturists.

There are two mud-built *saráis*, a post-office and a first-class police-station. There is also an indigo factory close to the village, a branch of the large factory

[1] 6,529 in 1872.

at Meona, near Khudáganj. The houses in the village itself are mud-built, poor looking places separated by the usual unmetalled roads. The centre roadway or bázár has, however, some tolerable shops. There is also a good dispensary in a fair-sized building. A rough idea of the extent of trade may be derived from the record of traffic, outwards and inwards, at the railway station. This, during 1880, aggregated 36,327 maunds, of which 20,713 maunds represented the exports. The market days are Sunday and Thursday. The watch and ward of the town is provided for by taxation under Act XX. of 1856.

During 1880-81 the house-tax thereby imposed, together with a balance of Rs. 139 from the preceding year, gave a total income of Rs. 1,412. The expenditure, which was chiefly on police (Rs. 641), conservancy (Rs. 295), and local improvements and public works (Rs. 144), amounted to Rs. 1,217. The returns showed 1,197 houses, of which 604 were assessed with the tax: the incidence being Rs. 2-1-1 per house assessed and Re. 0-3-0 per head of population.

Khandar.—Large village in parganah and tahsíl Jalálabad, five miles from Jalálabad, on the road to Budaun. Population 2,394. It is the head village of the large property known as the 'Khandar *iláka*' and held by an immense brotherhood of Chandel Thákurs. Khandar is on the Bahgul, not far from its junction with the Rámgangá. It a purely agricultural village, with a market twice a week.

Khera Bajhera.—Parganah in the south-west of tahsíl Tilhar; comprises the tract between the Rámgangá and Bahgul, from the Faridpur parganah of Bareilly on the north to Jalálabad on the south, the Rámgangá separating the parganah from the Budaun district on the west, and the Bahgul from parganahs Katra and Tilhar on the east. The total area in 1881-82 was 89·1 square miles, of which 56·6 were cultivated, 21·7 cultivable, and 10·8 barren; the whole, except ·1 square mile of cultivable land, paying Government revenue or quit-rent. The amount of payment to Government, whether land revenue or quit-rent (including, where such exists, water-advantage, but not water-rates), was Rs. 71,659; or, with local rates and cesses, Rs. 80,264. The amount of rent, including local cesses, paid by cultivators was Rs. 1,33,113. Population 39,959 (17,967 females).

Area, revenue, rent, and population.

The parganah takes its name from two large villages, Khera Rath and Bajhera Bhagwánpur, commonly known as Khera Bajhera. To the north, near Faridpur, the parganah consists in part of the great sandy ridge above the Rámgangá, but the greater part of it lies low. In the latter we find two tracts of very different character. The soil for several miles back from the Rámgangá is rich alluvium soil, and this tract is the largest as well as the most fertile in the parganah. Further back, beyond the influence of the Rámganga, the low tract near the Bahgul has a hard

Physical features, &c.

stiff soil, which requires copious irrigation for spring crops, while the Rámgangá soil hardly requires any. The Bahgul is dammed each year, and the greater part of this hard tract is irrigated by channels from the river; where this is difficult, some *dhák* jungle still remains. But in this part of the parganah, as in the similar *Bankatí* tract in Jalálabad, cultivation has made enormous strides, the increase since the settlement under Regulation IX. of 1833 having here been at the rate of 50 per cent., while the increase for the entire parganah was only at the rate of 31 per cent. The parganah is a purely agricultural one, the population almost exclusively Hindu, and the proprietors generally Janghára Thákurs, chiefly *Tarái* Janghára.

Khera Bajhera.—Village in the north of the parganah of the same name, in tahsíl Tilhar; distant 13 miles from Tilhar and 25 from Sháhjahánpur. Latitude 28° 1′ 40″; longitude 79° 35′ 11″. Population 802. The zamíndárs in the mutiny sheltered Captain Gowan, Sergeant-Major Belcham, both of the 18th Native Infantry, Mrs. Belcham and four children, the youngest born three months after their flight, on the 31st May, 1857, from Bareilly. The story of their escape in the following October, for which they were indebted to Mr. (afterwards Sir) John Cracroft Wilson, has been told in the district notice. The present village is made up of two inhabited sites called respectively Khera and Bajhera, the former inhabited by Brahmans and the latter by Thákurs of the Purír tribe and Banias. About 300 feet to the west of Bajhera is a large bare mound (*khera*), 760 feet from north to south and 800 feet from east to west. Mr. Carleylle, of the Archæological Survey, visited this mound and made excavations in 1874-75, the results of which are given in the twelfth volume of the Archæological Survey Reports. They seem to have been of no special importance or interest.

Khimaria.—Village in parganah Kherá Bajherá of the Tilhar tahsíl; 15 miles from Tilhar and 27 from Sháhjahánpur. Khimaria is one of the largest villages in the district, but a purely agricultural one, with a population of 3,260 (1,477 females). The proprietors are Janghára Thákurs living in the village and owning several neighbouring villages as well.

Khudáganj.—Town on the right bank of the river Garra, in parganah Jalálpur of the Tilhar tahsíl, at a distance of 12 miles from Tilhar and of 24 from Sháhjahánpur. Latitude 28° 8′ 20″; longitude 79° 45′ 31″. By the census of 1881 the area was 96 acres, with a total population of 6,925[1] (3,307 females), giving a density of 72 to the acre. The Hindus numbered 5,753 (2,768 females) and Musalmáns 1,172 (539 females). The number of inhabited houses was 935. The returns show the inhabitants

[1] 6,194 in 1872.

distributed as follows:—11 land-holders, 375 cultivators, and 6,539 non-agriculturists.

A market is said to have been first established here by a revenue collector, Khwája Latáfat 'Ali, about the middle of the last century. The property passed into the hands of Anand Rái, a Káyath, whose descendants are still residents and zamíndars of Khudáganj, and hold several villages in the neighbourhood. There are many wealthy Banias in the town, which has a considerable trade and a well-attended market twice a week. It can boast of a separate tahsíldári, one street, closely lined with shops. Jalálpur, Marauri and Katra once formed a separate tahsíldárí with its head-quarters at Khudáganj; but in 1850, Jalálpur and Katrá were attached to the Tilhar tahsíl and Marauri was transferred to the Bareilly district. A second-class police-station, a post-office, a sarái, one mosque and three temples are the only buildings of importance. The watch and ward of the town is provided for by taxation under Act XX. of 1865.

During 1880-81 the house-tax thereby imposed, together with a balance of Rs. 314 from the preceding year, gave a total income of Rs. 1,900. The expenditure, which was chiefly on police (Rs. 804), conservancy (Rs. 445), and public works (Rs. 280), amounted to Rs. 1,677. The returns showed 1,273 houses, of which 618 were assessed with the tax; the incidence being Rs. 2-8-2 per house assessed and Re. 0-4-0 per head of population.

Khutár.—Northernmost parganah in tahsíl Pawáyan; bounded on the east and north-east by the Oudh district of Kherí, on the north and north-west by the Pilibhít district, and on the south-west by Pawáyan parganah, from which it is separated by the river Gúmtí. The total area in 1881-82 was 202·6 square miles, of which 95·4 were cultivated, 95·9 cultivable, and 11·3 barren. The area paying Government revenue or quit-rent was 200·4 square miles (93·9 cultivated, 95·5 cultivable, 11· barren). The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water-advantage, but not water-rates), was Rs. 55,813; or, with local rates and cesses, Rs. 62,601. The amount of rent, including local cesses, paid by cultivators was Rs. 1,11,592. Population 57,092 (26,471 females). The physical aspects and history of the parganah have been sufficiently dealt with in the article on PAWÁYAN tahsíl.

Boundaries.

Area, revenue, rent, and population.

Khutár.—Chief village in the parganah of the same name and tahsíl Pawáyan; on the unmetalled road from Pawáyan to Serámau North, 13 miles from Pawáyan. Latitude 28° 12′ 25″; longitude 80° 18′ 41″. The population is returned at 3,059, being the aggregate of the three villages of Khutár (1,115), Narainpur (1,258), and Kharagpur (686), the inhabited sites of which

adjoin and form the large village known generally as Khutár. Katehria Thákurs and Brahmans are the chief residents. A market is held twice a week. Has a second-class police-station and post-office. Up to 1871 there was a separate revenue establishment for the parganah under a *peshkár*, who was stationed here.

Kúndaria.—Village of parganah and tahsíl Jalálabad; on the road from Jalálabad to Budaun, close to the Budaun border, on the Rámgangá; distant 13 miles from Jalálabad. Population 3,322 (females 1,500). It is a purely agricultural village, but a market is held twice a week: it has a third-class police-station.

Kuria.—Large village in parganah Kánt of the Sháhjahánpur tahsíl; on the border of the Oudh district of Hardoí, 15 miles from Sháhjahánpur and 9 from Kánt. Latitude 27° 41′ 30″; longitude 79° 50′ 40″. Population 2,438. The village is an agricultural one, and the proprietors are a community of Pomar Thákurs. A market is held here twice a week.

Madnapur.—A halting-place on the Rohilkhand Trunk Road, where there is a police-station and a travellers' bungalow. Latitude 27° 51′ 40″; longitude 79° 42′ 30″. Population 566. It is 15 miles from Sháhjahánpur, 10 from Jalálabad, and 11 from Katra. It has recently been connected with Kánt by a cross road, made as a famine-work in 1878.

Majhla.—A village of parganah Jalálpur and tahsíl Tilhar. Population 2,097. Majhla lies close to the river Katna, on the road from Paváyan and Nigohi to Khudáganj; is 12 miles from Tilhar and 22 from Sháhjahánpur. It is an agricultural village; the proprietors are a large community of Katehriá Thákurs. A market is held here twice a week.

Máti.—The deserted site of an old town of the Báchhal tribe of Rájputs; in the north of parganah Khutár of tahsíl Paváyan. Its foundation is attributed to the mythical Rája Ben. Máti gave its name to one of the tappas of the ancient fiscal division of Gola. Its former importance is attested by the existence of a jungle-clad, ruined fort, where a number of masonry wells are evidence of the skill and honesty of the masons of those days. A large masonry tank also remains; it is now overgrown with reeds and bushes, and forms the source of a small river (the Katna). Ancient coins have been found in the neighbourhood, but inquiries have failed to elicit any information as to their disposal, except that one is said to be in the Allahabad museum.[1]

[1] In a private letter by the late Mr. G. Butt, C.S., mention is made of this circumstance. The coin said to have been sent to the Allahabad museum in 1870 or 1871) was thought to be a Kanauj coin, like some shown in plate XXII (or XXIII) of Prinsep's *Indian Antiquities*. Rája Siva Prasád is said to have held it to be "older than Vikramáditya, but not older than Alexander the Great." Mr. Butt mentions that a copper-plate grant (*sanad*) was found in this district, and a rubbing sent in 1871 to Dr. Rajendra Lál Mitr for examination. It is not known what has become of this *sanad* or whether it was ever deciphered.

Mehrabad or **Mihrabad.**—See JALÁLABAD TAHSÍL.

Míránpur Katra.—See KATRA.

Mirzapur.—Village of parganah and tahsíl Jalálabad. Population 3,483 (females 1,600). Latitude 27° 40′ 25″; longitude 79° 36′ 8″. It is distant 7 miles south-west from Jalálabad, and has a second-class police-station and a post-office. A market is held here twice a week.

Náhil.—A large village in the Paváyan parganah and tahsíl; 20 miles from Sháhjahánpur and 5 north-west from Paváyan. Latitude 28° 7′ 20″; longitude 80° 4′ 41″. Population 2,940. The zamíndár of Náhil is a Katehria Thákur who has the title of 'Ráo.' His ancestors, prior to the encroachments of the Gaur Thákurs, held the greater part of Paváyan, but now the Náhil property is small and heavily mortgaged. The ráo of Náhil is the head of the branch of the Katehriá tribe to which all the Sháhjahánpur and many of the Bareilly Katehriá families belong, the Khutár, Jewán, Jatpura, Bamrauli and Jalálpur families being all offshoots from Náhil. Náhil is situated on the road—a fair, metalled one—from Paváyan to Bísalpur, and has a bi-weekly market.

Nigohi.—Parganah in the north-east of the Tilhar tahsíl; is bounded on the north by the Bareilly parganah of Bísalpur, on the west and south-west by the Jalálpur and Tilhar parganahs of tahsíl Tilhar, on the south by parganah Sháhjahánpur, and on the east by Paváyan.

Boundaries.

The total area in 1881-82 was 112·9 square miles, of which 67· were cultivated, 34·6 cultivable, and 11·3 barren. The area paying Government revenue or quit-rent was 111· square miles (65·4 cultivated, 34·4 cultivable, 11·2 barren.) The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water-advantage, but not water-rates), was Rs. 77,444; or, with local rates and cesses, Rs. 86,882. The amount of rent, including local cesses, paid by cultivators was Rs. 1,73,105. Population 54,461 (25,164 females).

Area, revenue, rent, and population.

The parganah is an agricultural one, containing no town or village with a population of 2,000 or upwards. Population is thus thin, and there is much jungle remaining. The rivers and nálas flowing through it are the Garra, Katna, and Khaimúa. Formerly held by Báchhal, Kásib and Katehriá Rájputs, it has now largely come into the hands of Musalmáns. The largest proprietors are city bankers and money-lenders, many whole villages belonging to this class.

General aspects.

Nigohi.—Village in parganah Nigohi and tahsíl Tilhar. Population 1,590. Latitude 28° 6′ 30″; longitude 79° 54′ 21″. It is situated on the main road from Sháhjahánpur to Pilibhít, 15 miles from the former place, at the point

where the road from Pawáyan to Khudáganj crosses it. Has a third-class police-station and a post-office. A market is held here twice a week.

Pandaria-Dalelpur.—Large agricultural village in parganah and tahsíl Pawáyan; lies between the Pawáyan-Púranpur road and the Gúmti river; 26 miles from Sháhjahánpur, 10 from Pawáyan, and 2 south-east from Bánda. The rája of Pawáyan is the proprietor. Population 2,672. A bi-weekly market is held here.

Paraur.—Agricultural village in the north-west of parganah and tahsíl Jalálabad, distant 28 miles south-west from Sháhjahánpur, is situated on the south of the unmetalled road from Budaun to Jalálabad. Latitude 27° 48′ 20″; longitude 79° 32′ 10″. Population 2,066 (940 females).

Pawáyan.—The northernmost tahsíl in the district, extending up to the commencement of the Ul river and forest grants in Oudh and Pilibhít, and to within three and a half and four miles of the river Sárda. It is bounded on the north-east and east by the Kherí district of Oudh, on the north and north-west by parganah Púranpur of Pilibhít, on the west by parganah Bísalpur of Bareilly, and on the south-west and south by parganahs Nigohí and Sháhjahánpur of this district. The total area in 1881-82 was 598·1 square miles, of which 363·7 were cultivated, 190·1 cultivable, and 44·3 barren. The area paying Government revenue or quit-rent was 593·8 square miles (360·7 cultivated, 189·2 cultivable, 43·9 barren). The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water-advantage but not water-rates), was Rs. 3,45,181; or, with local-rates and cesses, Rs. 3,86,735. The amount of rent, including local cesses, paid by cultivators was Rs. 6,04,928.

Boundaries.

Area, revenue, and rent.

According to the census of 1881, the tahsíl contained 654 inhabited villages: of which 258 had less than 200 inhabitants; 250 had between 200 and 500; 108 had between 500 and 1,000; 33 had between 1,000 and 2,000; and 4 had between 2,000 and 3,000. The only town containing more than 5,000 inhabitants was Pawáyan (5,478). The total population was 245,454, (114,233 females), giving a density of 410 to the square mile. Classified according to religion, there were 223,408 Hindus (103,984 females); 22,028 Musalmáns (10,241 females); 10 Christians (3 females); and 8 others (5 females).

Population.

The physical features of the tahsíl may be conveniently described here, once for all. Taking the three parganahs in their order from south to north, the first is Barágáon. The Sukheta

Physical aspects.

nála commences in its northern end in a series of only partially connected ponds and hollows. About the centre of the parganah it assumes the form of a shallow natural drain, and only becomes a well-defined stream on reaching the edge of the parganah, from which point it becomes the natural boundary between parganah Sháhjahánpur and Oudh. The soil in the north-eastern and eastern part of the parganah, near the Sukheta and to the east of it, is mostly a firm clayey loam, with stiff clay in the depressions; while the north-western, western, and southern parts of the parganah, on the high ground between the Sukheta and the Khanaut river, are composed of a light sandy loam. But there is no wide belt of bad, sandy soil above the high bank of the Khanaut. The tract of fourteen villages on the south of the Khanaut is similar to that in the *dúmat* circle of Nigohi and in parganah Sháhjahánpur, of which it forms a continuation. The water-level throughout the parganah is generally from fourteen to fifteen feet below the surface, except in the tract south of the Khanaut, where it is from twenty to twenty-three feet.

Parganah Barágaon.

The middle parganah of the tahsíl, Pawáyan, formed part of the old parganah of Gola, which consisted of ten *tappas* (*vide supra*, p. 5). The boundary of the modern parganah was not fixed with regard to the old sub-divisions, but was marked so as to include the country held by the Gaur rájas of Pawáyan, and contains all the villages found in their possession at the cession. The main portion of the parganah is a compact tract of country extending from parganah Barágáon and the Oudh border on the south, to the parganah of Púranpur of Pilibhít on the north, and separated from Khutár on the east by the river Gúmtí, and from Bísalpur on the west by the river Khanaut. In the central part of the parganah the soil improves in quality from north to south, and the southern part, near parganah Barágáon, is a well-cultivated and densely populated tract; the soil is usually a firm and fertile loam, with occasional small patches of low and hard clay near the larger tanks or marshes (*jhábars*). Near the river Gúmtí it deteriorates from north to south. At the northern extremity of the parganah the Gúmtí is a small stream, and the rise from the valley is slight; but twelve miles lower down it receives on the right, or Khutár bank, a considerable tributary, the Jhúkná; and eight miles lower the Bhainsí falls into the Gúmtí. Below the junction of the Gúmtí and Jhúkná the valley is much wider, the rise from the low-land great, and above the rise for some distance back is the very poorest sandy soil.

Parganah Pawáyan.

The southern portion.

The Gúmtí ridge.

Near the Khanaut, on the contrary, the sandy ridge is more marked along the first part of the river's course. The Khanaut changes less in character than the Gúmtí. It receives no important tributary, and the volume of water is nearly as great, and the rise as marked, when the river first touches the parganah, as when it leaves it. Along the upper part of the Khanaut, the soil above the valley is, in fact, a ridge between the Khanaut and the Bhainsí, and hence of a light sandy nature; while lower down, where the rise from the valley ends, the quality improves and it becomes of the normal character. In the northern part of the parganah, near Púranpur, the soil is generally of a somewhat sandy character, but there are numerous dips or depressions, and in these it is a good *matíyár*. These depressions wind about, and a few, those nearest the Khanaut, unite and form the Bhainsí nála, and the others the Tareona nála. The villages of the Khanaut and Gúmtí are liable to excessive floods. The former produce sugarcane and good spring crops, the latter rice, which is, however, a precarious crop.

The Khanaut ridge.

The northern portion.

There is, finally, a detached tract, lying between the Khanaut and parganah Nigohi. The Khanaut bounds this piece north-east and south, and three of its tributaries flow through it, joining that river on the Barágaon border. One of these, the Sakaria nála, is the most important tributary received by the Khanaut, and flows in a well-defined valley with sandy ridges on each side. There is very little poor soil, but the Khanaut and the *nálas* leave no space for any tract of good soil; it is of only second class quality, and on the Nigohi border are tracts of hard clay, where a little *dhák* jungle remains.

Detached tract south of Khanaut.

The northernmost part of the tahsíl is the Khutár parganah, the length of which from north to south is 25 miles, and the average breadth (omitting the portion at the south-east end, where it narrows to a point) 10 miles.

Parganah Khutár.

The Ul river, here a mere open glade and broad shallow drainage line through the forest, forms its north-eastern boundary. The Ul on the north-east, and the Gúmtí on the south-west, are natural boundaries, but on the west and east it has no continuous ones. The parganah is divided into two almost equal parts by a broad belt of forest of from one and a half to two miles in width. This extends across from the Katna on the east, just where it becomes the parganah boundary, to the Jhúknú on the west, nearly reaching the forest that surrounds the entire north of this boundary. Widest and densest at the northern end, and along the Ul—where it has an average breadth of from two to

two and a half miles for a distance of twelve miles—it is narrowest on the west, where it is only from a quarter to half a mile in width. It extends southwards, along the Katna, for a distance of nearly 10 miles, and usually from half to three quarters of a mile in breadth. The total forest area is about 45 square miles, and consists chiefly of small *sál*, here called *koroh*, which does not grow to sufficient size to be of any use as large timber, or for logs. It abounds with herds of deer and pigs, which swarm out during the night to feed, and render constant night-watching necessary, in order to save the crops anywhere within half a mile of the forest. In some parts the monkeys are very numerous, and do an immense amount of damage.

The sandy tracts near the Jhúkná and Gúmtí, and the blocks of light loam that intervene between them, make up the rest of the parganah. The unhealthy character of the northern part of the parganah has kept down the population. So deadly is the Jhúkná esteemed, that it is asserted by the people that no one can live within a mile of it. This is so far borne out by facts, that all attempts to found villages within that distance have hitherto failed.

Fiscal history:

The fiscal history of the tahsíl is very fully treated in the settlement report, but space will permit only of a very brief summary here. Pawáyan parganah has a history of its own, which begins with its occupation by the Katehria Rájputs. The account of their expulsion from Pawáyan by the Gaurs about the middle of the 17th century has been told in the district notice (*supra*, p. 119).

Parganah Pawáyan.

A descendant of the Gaur family that supplanted the Katehrías (except in a very few villages)—Rája Raghunáth Sinh—was found in possession at the cession, in 1802, and was then recognized as zamíndár. At the first and second settlements the rája engaged for payment of the revenue assessed, but refused to do so at the third settlement (1809-10) on the ground of its severity. The settlement was therefore made with farmers, but after seven years, in 1817, the rája was admitted to engage for 284 villages, the rest, 253 in number, remaining with the farmers. So matters remained until the settlement under Regulation IX. of 1833, when it was ruled that the last preceding settlement (under Regulation VII. of 1822) had been founded on a wrong system. "It was made with the *talukdárs*, whereas it ought to have been made with the *mukaddams* or village proprietors."[1] The result was, that out of 247 villages still held by the ráni (widow of Rája Raghunáth Sinh, who had died in 1825), the rights of inferior proprietors were recognized in 121, and village settlements made with them, a *talukdári* allowance being fixed, to be collected with the revenue, and paid from

[1] Settlement report, p. 109.

the treasury to the *talukdár*. The remaining 126 villages were settled with the ráni, without recognition of inferior proprietors. It is unnecessary here to follow the history of the villages that remained to the ráni and her successor, Jagannath Sinh, except to mention that the talukdári allowance was, in 1873, cut down to 10 per cent. on the revenue of each *mauza* and *mahál*.

Parganah Khutár.

Parganah Khutár has a similar history, bound up with the family history of the rájas of Khutár, which has already been given in the district notice (*supra*, p. 120). From the cession (1802) to the revision of settlement by Mr. J. W. Muir in 1838-39, Rája Khushhál Sinh had been in possession of the entire parganah, and four settlements, extending over 35 years, had been concluded with him. As in the case of many other families, the younger offshoots and relatives of the Khutár family never asserted any title to a share in the property, and the rája for the time being remained sole lord, providing for his relatives and clansmen. This state of things continued down to close upon the time of Mr. Muir's settlement, for quite 30 years from the commencement of the British rule, besides the seventy years or so before it. Under that settlement the status of the rája as proprietor was not recognized, but it was held that the settlements had been made with him in a lump, only as farmer and as the head of the Katehria clan of Rájputs, but that the proprietary rights vested in the whole body.

The result was that orders came for a settlement to be made, village by village, with the resident proprietors of the cultivated villages, and the waste ones were declared to be the property of Government and were settled with farmers. A *panchâyat* of the Katehria clan was appointed to apportion the villages and shares to the brotherhood, and five entire villages and portions of two others were alone allotted to the rája. Subsequently, the farmers of the waste villages were recognized as proprietors. In 1846, Rája Khushhál Sinh instituted a suit in the civil court for some of the villages and obtained a decree, but it was reversed in appeal. Another suit for the entire parganah was brought and lost. In 1844 a pension of Rs. 500 for his life was granted to the rája and ceased on his death in 1855.

The discussion of Mr. Muir's reductions and their alleged inadequacy is too technical and detailed to be reproduced here, but it may be noted that, during the first twenty years of his settlement, 43 per cent. of the cultivated area in Barágaon parganah, representing nearly 40 per cent. of the Government revenue, had been transferred from the original proprietors. In parganah Pawáyan 70 per cent. of the *talukdári* villages had passed from the village zamíndárs (the inferior proprietors), while of those remaining many

were heavily mortgaged. In the *khálsa* villages (*i. e.*, those in which the rája is neither *talukdár* nor *zamíndár*) the changes were nearly as great. In parganah Khutár, Mr. Muir had generally made a progressive assessment, the revenue increasing to a maximum after 15 years, from Rs. 21,859 to Rs. 35,110 for the whole parganah. So light was this assessment that, for the last 15 years of the settlement, the Government revenue of more than half the parganah was less than one-third of the rental: but it is just to Mr. Muir to add that he made his calculations for a 20 years' settlement only, the extension to 30 years having been made after his death. Comparing the *jama* of the penultimate settlement with the one recently confirmed, we find a considerable increase, chiefly in parganah Khutár. The figures have been given in the district notice, where a further account of the fiscal history of the tahsíl, and of the revision of settlement in Khutár, will be found.

The rent-rates deduced at settlement from selected areas differ for each parganah, and to give a detailed explanation of them here would transcend the limits of this work. They will be found at length in the settlement report.

Pawáyan.—The middle parganah of Pawáyan tahsíl; is bounded on the north by Púranpur parganah of Pilibhít, on the east by Khutár parganah and the Kherí district, on the south by Barágaon and Nigohí parganahs, and on the west by Bísalpur and Nigohí. The total area in 1881-82 was 312·7 square miles, of which 212·9 were cultivated, 76·2 cultivable, and 23·6 barren. The area paying Government revenue or quit-rent was 311·6 square miles (212·2 cultivated, 75·9 cultivable, 23·5 barren). The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water-advantage, but not water-rates), was Rs. 2,16,544; or, with local rates and cesses, Rs. 2,42,538. The amount of rent, including local cesses, paid by cultivators was Rs. 3,53,225. Population 142,373 (66,356 females). For further details see tahsíl PAWÁYAN.

Boundaries.

Area, revenue, rent and population.

Pawáyan.—Head-quarters of the tahsíl of the same name; lies 17 miles north-east of Sháhjahánpur. Latitude 28° 4′ 2″; longitude 80° 8′ 10″. It is connected with Sháhjahánpur by a metalled road, and there are also good unmetalled roads, north to Púranpur, north-east to Khutár, north-west to Bísalpur, and west to Nigohí. By the census of 1881 the area was 114 acres, with a total population of 5,478[1] (2,698 females), giving a density of 48 to the acre. The Hindus numbered 4,038 (1,959 females); Musalmáns 1,423 (731 females); Christians 9 (3 females); and those of other religions 8 (5 females). The number of

[1] 6,202 in 1865 and 6,091 in 1872.

inhabited houses was 955. The returns show the inhabitants in three classes, *viz.*, 20 landholders, 285 cultivators, and 5,173 non-agriculturists.

The town is a comparatively modern one, having been founded by the Gaur rája, Udai Sinh, at the end of the 17th or beginning of the 18th century. The proportion of the Muhammadan to the Hindu population is smaller here than in any of the towns in the district. Mr. R. G. Currie writes:—"Pawáyan is hardly worthy of the name of a *kasba* or country town, and would not be one but for the *munsifi*, tahsíl and police offices being here, and in the absence of any other country town anywhere within the limits of the tahsíl. One reason of its not having grown into a larger and more flourishing country town is probably because it is the residence of the rája of Pawáyan, who has all along exercised very considerable proprietary functions in it, treating it as a mere village, and the land occupied by houses as his especial private property, and has been in the habit of taking very heavy dues, of doubtful legality, from any resident who builds a house, enlarges, alters, or sells one. All this has doubtless tended to keep the place from spreading and growing, as no one can sell or buy a house or premises without paying the rája one-fourth of the price." Mr. Currie, as settlement officer, refused to enter any detailed mention of these claims in the settlement records, as none of them were taken into account in assessment.

There are no good rows of conveniently situated and well-built shops, nor is there anything worthy of the name of a *bázár;* but markets are held here twice a week, just like those in ordinary villages. The Collector writes that the bázár has been much improved since the rája's estate was brought under the management of the Court of Wards in 1880. There is little trade except in coarse sugar and in brass vessels. The brass vessels made here are commonly used in the neighbourhood; considerable quantities are sold in the Kherí district, and some of the smaller vessels are taken to more distant marts. The revenue and police offices are outside, and to the west of, the town, at the point of junction of the main roads. The tahsíli was formerly in the town, but the present buildings were erected, after the mutiny, inside a square enclosure, with high walls loopholed for musketry. A dispensary has been built near the tahsíl buildings. Pawáyan has a first-class police-station and a post-office. The watch and ward of the town is provided for by taxation under Act XX. of 1856.

During 1880-81 the house-tax thereby imposed, together with a balance of Rs. 713 from the preceding year, gave a total income of Rs. 2,671. The expenditure, which was chiefly on police (Rs. 854), conservancy (Rs. 446), and local improvements and public works (Rs. 701), amounted to Rs. 2,145. The returns showed 1,420 houses, of which 619 were assessed with the tax: the incidence being Rs. 3-2-7 per house assessed and Re. 0-5-1 per head of population.

Pirthípur Dhái.—Large agricultural village in south-east of parganah and tahsíl Jalálabad, near the Ganges. Population 2,333. There are two separate inhabited sites, Pirthípur and Dhái, both large villages. Near the latter is a masonry temple. The proprietors are Raghubánsi Thákurs. An annual fair is held at Dháighát in October.

Rosa (corrupted from **Rausar**).—Village in parganah and tahsíl Sháhjahánpur; two miles south-east of the city of Sháhjahánpur, near the river Garra. Latitude 27° 49′ 40″; longitude 79° 57′10″. Population 252. The head-quarters of the Rosa factory (Messrs. Carew and Co.) are at this place.

Serámau (North).—Village in parganah Khutár and tahsíl Paváyan in the extreme north of the district; 24 miles from Paváyan and 41 from Sháhjahánpur. Latitude 28° 20′0″; longitude 80° 22′1″. Population 874. Has a third-class police-station and post-office.

Serámau (South).—Village in parganah and tahsíl Sháhjahánpur; 10 miles east from Sháhjahánpur on the Hardoí road. Latitude 27° 44′ 45″; longitude 79° 59′ 31″. Population 1,571. Has a third class police-station and post-office. A market is held here twice a week.

Sháhbáznagar.—Large village three miles from Sháhjahánpur, in the Sháhjahánpur parganah; on the river Garra and near the road from Sháhjahánpur to Pilibhít. Latitude 27°36′ 5″; longitude 79° 55′ 6″. Population 3,259 1653 females). It is said to have been named after one Sháhbáz Khán, who settled here, and erected a fort, about the time Sháhjahánpur was founded. His descendants remained in possession up to the Mutiny, when the village was confiscated and conferred on Shaikh Khair-ud-dín, a deputy collector at Bareilly. Sháhbáznagar is almost a suburb of Sháhjahánpur; the residents are chiefly agriculturists.

Sháhjahánpur.—South-eastern tahsíl of the district, to which it gives its name. It is bounded on the east by the Kherí district of Oudh, the Sukheta nála forming the boundary; and, from where the Sukheta leaves the boundary, by the Hardoí district of Oudh on the south-east and south. The Garra forms the boundary for some eight miles only, the greater part of the boundary between Hardoí and Sháhjahánpur being arbitrary, and without any natural division. It is surrounded from south-west round by west, up to north-east, by various parganahs of the other three tahsíls of this district.

Boundaries.

The total area in 1881-82 was 401·5 square miles, of which 247·2 were cultivated, 110·7 cultivable, and 43·6 barren. The area paying Government revenue or quit-rent was 393·2 square miles (242·4 cultivated, 108·3 cultivable, 42·5 barren). The amount of payment

Area, revenue and rent.

to Government, whether land-revenue or quit-rent (including, where such exists, water-advantage, but not water-rates), was Rs. 2,90,622 ; or, with local rates and cesses, Rs. 3,26,025. The amount of rent, including local cesses, paid by cultivators was Rs. 6,12,620.

Population.

According to the census of 1881, the tahsíl contained 467 inhabited villages: of which 183 had less than 200 inhabitants ; 176 had between 200 and 500 ; 80 had between 500 and 1,000 ; 23 had between 1,000 and 2,000 ; 2 had between 2,000 and 3,000 ; and 2 had between 3,000 and 5,000. The only town containing more than 5,000 inhabitants was Sháhjahánpur (74,830). The total population was 252,028 (118,822 females), giving a density of 628 to the square mile. Classified according to religion, there were 192,487 Hindus (88,669 females) ; 58,113 Musalmáns (29,924 females) ; 1,362 Christians (214 females) ; and 66 others (15 females).

Previous to the cession, the portion of the Sháhjahánpur district which now forms the Sháhjahánpur *tahsíl*, was included in parganahs Kánt and Gola Raipur. It was first formed into a separate parganah in 1803 A. D., shortly after the cession, and then belonged to the Bareilly district. The tahsíli was established in the small fort inside the city of Sháhjahánpur. In 1813 A.D., the district of Sháhjahánpur was first formed, and Sháhjahánpur fixed upon as the head-quarters ; from that time till 1869 the tahsíl and parganah boundaries were unaltered. At the last revision of settlement, in 1869, the tahsíl was divided into the three separate parganahs of Sháhjahánpur, Jamaur, and Kánt. The river Garrá forms the boundary between parganah Sháhjahánpur and parganah Jamaur, parganah Jamaur itself lying between the river Garrá and the Garai nála, which last separates it from parganah Kánt.

Physical features.

As the tahsíl is now the unit for administrative purposes, the physical and agricultural aspects of its sub-divisions may conveniently be described here once for all. The general features and qualities of soil of each are quite distinct. Throughout the Sháhjahánpur parganah, the surface of the country is flat and level, except where it is broken by the Khanaut river, and the soil is a good loam, called *dúmat*. First class *dúmat* alone exceeded 65 per cent. of the entire cultivated area, and *bhúr*, which is the only really poor soil, was little over two per cent. Irrigation is, of course, needed in ordinary years, but the soil retains moisture well and does not harden or crack, and usually one watering is sufficient for wheat. The sub-soil is moderately firm, and *kachcha* wells can, as a rule, be made almost anywhere, the water-level being from 15 to 17 feet below the surface.

Parganah Sháhjahánpur, the *dúmat* circle.

Parganah Jamaur, the *matiyár* circle.

Parganah Jamaur, with the exception of a line, varying in width from half to three-quarters of a mile, along the right bank of the Garrá, in which the soil is similar to that of parganah Sháhjahánpur, lies low, and is composed of hard clay. The defect in this soil is its extreme hardness, so that it requires constant irrigation for the spring crops. This parganah was the *matiyár* or clay soil circle of the settlement. Although the water-level (11 feet) is nearer the surface than in either parganahs Sháhjahánpur or Kánt, irrigation from wells is restricted, more difficult, and less certain. The principal source of irrigation is from ponds and tanks and from two natural flood drains, the Bhaksi and Garai *nálas*. These are dammed, at intervals, to retain the rain-water and natural drainage. In a very rainy season a great part of this parganah is flooded, to the depth of several feet, for days together, the rice and other rain harvest crops being thereby much injured; and the land does not dry soon enough to allow of its being ploughed and sown with spring crops. In dry seasons there is a great want of irrigation, as the ponds and drainage lines afford a short supply of water, and the wells are bad. The *dhenkli* is more common than any other kind of well in this parganah.

Parganah Kánt, the *bhúr* circle.

Parganah Kánt is the *bhúr* circle of the settlement, and, with the exception of the valley of the Garai, is all composed of light, sandy soil. Wheel and lever wells are the kinds most used in this parganah, as the soil is too sandy and friable to allow of *puls* being generally made. The average depth of the water from the surface on the *bhúr*, omitting the valley of the Garai, is 14 feet, or anything from 13 to 18 feet, according to the surface level. These *kachcha* wells can be made almost anywhere, even in the worst *bhúr*, excepting *bhúr* with a hard foundation like sandstone, off which the sand blows. This sandy soil, though not equal in productive quality to the *dúmat* of parganah Sháhjahánpur, nevertheless retains moisture well, and produces very fair crops in ordinary years without the necessity of general or extensive irrigation.

Fiscal history.

The thirty years' settlement that expired in 1869 is declared to have been a prosperous one. The revenue demand was enhanced at the tenth (current) settlement, except in Jamaur parganah, where it remained unchanged (see 'Fiscal history' in district notice *supra*, p. 111). The rent-rates at which the settlement officer arrived, as those usually prevailing, varied from Rs. 8 for best *gauháni* in Sháhjahánpur parganah to Rs. 2 for *bhúr* in Kánt. The all-round rate was Rs. 3-8-0 in Sháhjahánpur, Rs. 3-4-0 in Jamaur, and Rs. 2-10-0 in Kánt. The chief tenure is the *zamíndári*, but there is not a single large landed proprietor in the whole tahsíl. Rájputs,

Brahmans, Káyaths and Musalmáns are the chief proprietors, but the first of these are in a large majority. There are no entire *muáfi* estates in the rural parts of the tahsíl, but the greater part of the city of Sháhjahánpur is held revenue-free.

Boundaries, &c.

Sháhjahánpur.—The northern parganah of the tahsíl so named; bounded on the north and north-west by tahsils Pawáyan and Tilhar, on the south by Jamaur parganah, and on the east by Oudh, the Sukheta nála forming the boundary with the Kheri district. The Garrá river forms the southern boundary, and its tributary, the Khanaut, flows south from its entrance into the parganah to its junction with the Garrá near Rosa. The parganah lies round the city and cantonments of Sháhjahánpur in a semi-circle. The total area in 1881-82 was 156 square miles, of which 94·1 were cultivated, 37·7 cultivable, and 24·2 barren. The area paying Government revenue or quit-rent was 149·4 square miles (90·7 cultivated, 35·4 cultivable, 23·3 barren). The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water-advantage, but not water-rates), was Rs. 1,24,219; or, with local rates and cesses, Rs. 1,39,593. The amount of rent, including local cesses paid by cultivators, was Rs. 2,60,574. Population 146,109 (70,329 females).

Area, revenue, rent, and population.

Population.

Sháhjahánpur.—The capital of the district, lies in latitude 27° 53′ 41″ and longitude 79° 57′ 30″. In 1813 the population was roughly estimated at 50,000, and it was then esteemed more wealthy and nearly as populous as Bareilly.[1] The population was, in 1853, returned as 62,785, and in 1865 as 71,719. Part of this increase since 1853 was due to some suburbs, formerly excluded, having been included as part of the city. In 1872 the population was returned as 72,140. By the Census of 1881 the area was 2,046 acres, with a total population of 77,936 (38,643 females), giving a density of 38 to the acre. The Hindus numbered 37,811 (17,582 females), Musalmáns 39,080 (20,898 females), Christians 979 (148 females), and those of other religions 66 (15 females). The number of inhabited houses was 13,776.

Occupations.

The returns show the inhabitants distributed into three main classes thus—549 landholders, 2,333 cultivators, and 75,054 non-agriculturists. The following is a statement of the occupations followed in the municipality by more than 40 males[2]:—

(I) Persons employed by Government or Municipality, 959; (II) persons connected with the army, 41; (III) ministers of the Hindu religion, 236; (VIII) musicians, 98; singers and dancers, 56; (IX) school-teachers (not specified as Government), 126; (XII) domestic

[1] Thornton's Gazetteer, IV., 447. [2] Roman numerals indicate the classes in the Census returns.

servants, 937 ; (XIII) money-lenders and bankers, 58 ; money-changers, 92 ; brokers, 137; small ware dealers (*bisáti*), 57 ; (XIV) carriers on railways, 44 ; (XV) carters, 416 ; palanquin-keepers and bearers, 314 ; (XVII) weighmen, 295 ; porters, 190 ; (XVIII) landholders, 478 ; landholder's establishment, 383 ; cultivators and tenants, 2,456 ; gardeners, 155 ; agricultural labourers, 478 ; (XIX) cattle dealers, 47 ; horse-keepers and elephant-drivers, 465 ; fishermen, 78; (XXVII) carpenters, 299 ; brick-layers and masons, 289 ; (XXIX) weavers and sellers of blankets, 44 ; cotton merchants, 64 ; cotton carders, 90 ; weavers, 1,432 ; calico printers and dyers, 46 ; cloth-merchants (*bazáz*), 162 ; braid and fringe makers, 49 ; tailors, 449 ; makers and sellers of shoes, 307 ; bangle-sellers, 97 ; washermen, 432 ; barbers, 477 ; rope and string makers and sellers, 56 ; makers and sellers of sacks and bags, 143 ; (XXX) milk-sellers, 186 ; butchers, 317 ; corn and flour dealers, 964 ; confectioners (*halwái*), 209 ; greengrocers and fruiterers, 290 ; grain-parchers, 174 ; persons employed in the manufacture of sugar, 360 ; tobacconists, 93 ; *bhang, charas* and *gánja* sellers, 49 ; betel leaf and nut sellers, 94 ; condiment dealers (*pansári*), 116 ; (XXXI) hide dealers, 60 ; (XXXII) manufacturers and sellers of oil, 346 ; timber, wood, bamboo and thatching grass sellers, 157 ; grass cutters and sellers, 141 ; mat makers and sellers, 80 ; (XXXIII) sweepers and scavengers, 347 ; earthenware manufacturers, 194 ; salt dealers, 97 ; water-carriers, 70 ; gold and silversmiths, 262 ; braziers and copper smiths, 55 ; blacksmiths, 120 ; (XXXIV) general labourers, 3,399 ; persons in (undefined) service (*naukari*), 691 ; pensioners, 113 ; (XXXV) beggars, 593.

The following are the principal occupations followed by more than 40 females :—

Grain-parchers, 95 ; beggars, 393; water-carriers, 69 ; corn-grinders, 1,381; green grocers, 329 ; oil sellers, 255 ; *tát* makers, 164 ; servants (domestic), 752 ; sweepers, 225 ; midwives, 126; milk sellers, 174 ; cooks, 101 ; landowners, 100 ; thread sellers, 812; cotton cleaners, 791 ; tailors, 208 ; washerwomen, 323 ; cultivators, 54 ; prostitutes, 62 ; dancing girls, 44 ; and labourers, 315.

Approaches, &c.

Sháhjahánpur is a station on the Oudh and Rohilkhand Railway, and metalled roads connect it with Lucknow through Sítapur on the east, Bareilly on the west, and Farukhabad on the south. The road to the north is also metalled as far as Pawáyan. Unmetalled roads lead to Pilibhít on the north-west, to Muhamdi on the north-east, and to Hardoi on the south-east. From the southern cross-road, near the site of the old fort, the main street runs north for a distance of about a mile and three-quarters, through the heart of the city, to the Bahádurganj market, near its northern limits. From Bahádurganj the city extends outside the cantonments, and skirts the descent to the valley of the Garrá on the north-east for fully a mile, crossing the imperial road to Bareilly, and stretching out along the Pilibhít road, on each side of which lie the *muhallas* or quarters of Jalálnagar. In the opposite direction, to the south-east, the city extends across the Khanaut, near Hakím Mahndi's bridge, and the Gáripura, Tarín, Mahmúd, and other muhallas are on the left bank of the Khanaut. From the north of Jalálnagar to the southern point of the trans-Khanaut part of the city, the extreme length is more than four miles, while the width is seldom more than one mile, and generally less.

The city stands on the high ground between the rivers Garrá and Khanaut, shortly before their confluence, the old fort being at the extremity of the high ground above the united valleys of the two rivers. The Khanaut winds through a comparatively narrow valley, on each side of which there is a considerable rise to the tableland above. The Garrá flows through a wide valley of alluvial soil, extending for some distance back from the river. The high land thus follows most closely the course of the Khanaut. As the rivers approach each other, the high land becomes a narrow ridge, finally ending about a mile from the junction. On the extreme point of this ridge of high land was situated the fort of the Sháhjahánpur nawábs, and from the fort to the north along the ridge extends the city of Sháhjahánpur. It may be said, therefore, to have a river on each side of it and presents the appearance of one central roadway, on each side of which the houses cluster for a length of about two miles. The population is only in some parts of the city very dense, and patches of cultivated land and gardens of fruit-trees are found everywhere. The number of trees is remarkable ; from the tower of the cantonment church, though a clear view over and beyond the city is obtained, not a single house can be seen, two tombs and a temple alone being visible ; the appearance is rather that of a dense forest than of a city of 78,000 inhabitants.

In 1878, extensive improvements were effected by opening out a new roadway round the city, and some of its overcrowded portions were partially cleared and rendered accessible. Trees were planted along this road, and one portion of it effectually prevents the Khanaut river from overflowing its bank and inundating the adjacent houses and lanes. A wide roadway was also made in the same year, through a region of mud-built hovels, to connect the railway station with the business centre of the city. In 1879-80, further improvements in the communications of the city were made, the most important being the Bijlípura bridge and roadway, which completed the circular embanked road round the east of the city.

Muhallas.

The city is divided into 80 *muhallas* or quarters, each distinguished by some name that, as a rule, gives an indication of the circumstances under which it was founded. As mentioned in the account of the first founding of Sháhjahánpur, a very large proportion of the *muhallas* bear the names of Afghán tribes, the members of which were among the earliest settlers. Some of the names, such as Rangmahla (named after a reception-hall of Bahádur Khán's), Bahádurganj (named after that worthy himself), Maghaítola (named after one of his wives), Diláwarganj, refer to the leaders of the colony. Others, such as Abdulláhganj, Fathpur, are

probably relics of Rohilla rule. A complete list of all the names, with their real or supposed derivation, would occupy more space than the interest attaching to them warrants. Changes also are by no means uncommon, two or more muhallas being occasionally united.

Water-supply.

The two rivers that join their waters below the city do not minister much to the wants of the people for drinking or bathing purposes. For both purposes wells are used and the water is generally good. There is one bathing ghát on the Khanaut, but none on the Garrá. The water of the Khanaut was analysed by Dr. Whitwell, in May, 1869, from a specimen taken about a mile above the city of Sháhjahánpur. The physical properties of the water were found to be good with an alkaline reaction. The other waters of this station were analysed in May and June, 1869, with the same result. There were no traces of ammonia, phosphoric acid or nitrous acid. The amount of lime in the water is sometimes very large, varying from 6 to 20 grains in the gallon, with an average of 11 grains. Goitre is said to be very rare, but calculus diseases are common.[1]

Health and disease.

Intimately connected with drainage and the water-supply is the condition of the city as regards health and disease. Except in times of general epidemics, the health of the people may be considered good, but recently, and for two years in succession (1879 and 1880), the city has suffered from severe outbreaks of disease. In 1879, the malarial fever which prevailed generally in these provinces, raged here from September to the end of the year. Cholera broke out in July, 1880 and remained till October, the reported deaths numbering, in July, 4 ; in August, 1,045 ; and in September, 34. The ratio of deaths per 1,000 in the municipality is given as 18·55 in the Sanitary Commissioner's Annual Report for 1881, but the population there given for the municipality is 4,268 in excess of that returned at the last census for the municipality, cantonment and civil station combined. The same report states the town ratio at 21·33 (in a population of 67,318).

Manufactures.

Sháhjahánpur, taking its population into consideration, is a city of comparatively little mercantile importance. The only manufacture of the city is sugar, and sufficient has been said on that subject in the district notice. The Rosa sugar factory is situated on the river Garrá, some two miles from the city, and rather more than a mile below the junction of the Khanaut and Garrá.

Markets.

There are three principal markets in the city : Bahádurganj, near the cantonments and civil station ; Carewganj, at the other or south-

[1] Sixth Report of Analyses of Potable Waters, 1870, p. 2.

ern end; and the Sabzímandi, or vegetable market, in the centre of the town, near the Kotwáli. The last was built in 1878-79 by the municipality, at a cost of Rs. 36,000. Several smaller markets have been abandoned, and trade is now in great part confined to the three markets mentioned. Carewganj is still the most important of these; but Bahádurganj has been improved and opened out, new lines of shops on a uniform plan have been built, and it promises soon to surpass its rival. The new ganj also does a large business.

Trade.

Some idea of the extent of the sugar trade may be gathered from the municipal committee's annual reports. It appears that, in 1880-81, 1,08,081 maunds of sugar passed the octroi barriers on through passes. This quantity is less, however, than the Rosa sugar factory alone is declared capable of producing. The quantity of ráb and other kinds of unrefined sugar imported into the city, to be refined there and then exported, was 2,02,229 maunds. Other imports shown in the official statement, with the quantity or value imported in 1880-81, are as follow:—grain of all kinds (5,12,670 maunds), *ghí* (4,370 maunds), other articles of food (Rs. 48,984), animals for slaughter (38,060 heads), oil (1,305 maunds), oil-seeds (23,466 maunds), building materials (Rs. 82,402), drugs and spices (Rs. 1,39,754), tobacco (2,831 maunds), European cloth (Rs. 3,61,869), native cloth (Rs. 40,997), metals (Rs. 69,730, exclusive of 5,853 maunds of country iron).

Municipality.

The municipal committee of Sháhjahánpur consists of 22 members, of whom five are official and the remainder non-official, the former sitting by virtue of their offices and the latter being appointed after election by the townspeople. The income by which the expenses of administering the local affairs of the city are defrayed, is derived from the usual sources, the principal being the octroi tax on imports, falling in 1881-82 at the rate of Re. 0-9-11 on net receipts[1] per head of population.

The total income in 1881-82 was Rs. 87,653 (including a balance from the previous year of Rs. 15,475). The expenditure was in the same year Rs. 76,479, of which Rs. 13,473 was on police, a charge that under the new scheme will no longer fall on municipalities. The remaining items of expenditure include public works (Rs. 23,075), conservancy (Rs. 8,107), and the other usual heads. The increase in municipal income since 1870-71, when it was Rs. 55,556, has been Rs. 32,097, or more than half the net income of the former year, a rate of increase that evidences the prosperity of the city. The incidence of taxation is, however, not higher than that of other large municipalities in these provinces, and is less than that of Meerut, Agra, and Allahabad.

[1] *i. e.*, receipts after deducting the amount paid as refunds.

Antiquities.

Sháhjahánpur is singularly devoid of all objects of historical or architectural interest. Bishop Heber describes[1] it as "a large place with some stately old mosques and a castle." These, even in his time, were mostly in ruins, and the fort or castle was completely destroyed after the Mutiny. The principal mosque, built soon after the founding of the city, is a plain substantial erection, and the only other objects that can claim notice are a few tombs, that of Bahádur Khán (one of the founders of the city) being the most noteworthy.

Public building.

The *tahsíli*, the chief city police-station, and the dispensary are in the middle of the city in the main central street. The police lines, the jail and the high school are on the edge of the city, overlooking the valley of the Khanaut. Further north in the same line are the civil, criminal and revenue courts and offices. A Gothic church, built in 1848, is used by Christians of the Anglican persuasion, and the (American) Methodist Episcopal Church Mission has three churches in Sháhjahánpur, besides three parsonages, one large and several small schools for boys and girls, an orphanage and a dispensary. In addition to the high school, there is a Government tahsíli school, and a municipal free-school in the city.

History.

The city, as already mentioned in the district notice, was founded in 1647 A.D., in the reign of the Emperor Sháhjahán, whose name it bears, by a body of Patháns under Bahádur Khán and Diler Khán. There is nothing of any special note in the history of the city during the 210 years that intervened from its foundation until 1857. A full account of the incidents of the Mutiny has been already given.

Civil station.

The civil lines now consist of a small piece of land, bounded on three sides by cantonments and on the fourth by the city, and include six bungalows, situated close to the court-houses. The house accommodation is insufficient for the requirements of the civil residents, and there are no sites remaining. Before the Mutiny native troops alone were

Cantonments.

stationed at Sháhjahánpur, but on the re-occupation of the district the greater part of the old civil lines and a large tract of country to the north of the former cantonments and civil lines, were included in cantonments. It was then intended that Sháhjahánpur should be made a large military station, but this intention was never carried out, and a large tract of cultivated land, never used for any military purpose, is included in cantonments, the grazing fund in consequence being one of the wealthiest in these Provinces. The military force at Sháhjahánpur now consists of a

[1] Journal in India, I., 426.

wing of a European and a wing of a native infantry regiment. The barracks, built after the Mutiny, are comfortable and well-constructed buildings. The Oudh and Rohilkhand Railway passes through the civil station and a small part of cantonments; but as it is in cuttings for the greater part of the distance, it has not spoilt the appearance of the station.

Tilhar.—Tahsíl in the west of the district; bounded north by Bísalpur, and north-west by Faríd pur, tahsíls of the Bareilly district; south-west by Salímpur of Budaun; on other sides by parganahs of this district—on the south by Jalálabad and Kánt, and on the east by Kánt, Jamaur, Sháhjahánpur, and Pawáyan. The total area in 1881-82 was 416·6 square miles, of which 268·1 were cultivated, 105· cultivable, and 43·5 barren. The area paying Government revenue or quit-rent was 412·6 square miles (265·1 cultivated, 104·1 cultivable, 43·4 barren). The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water-advantage, but not water-rates), was Rs. 3,30,309; or, with local rates and cesses, Rs. 3,70,282. The amount of rent, including local cesses, paid by cultivators, was Rs. 6,71,788.

Boundaries.

Area, revenue, and rent.

According to the census of 1881, the tahsíl contained 549 inhabited villages: of which 240 had less than 200 inhabitants; 208 had between 200 and 500; 71 had between 500 and 1,000; 25 had between 1,000 and 2,000; 1 had between 2,000 and 3,000; and 1 had between 3,000 and 5,000. The towns containing more than 5,000 inhabitants were Tilhar (15,559), Khudáganj (6,925) and Katra or Miránpur Katra (5,949). The total population was 213,549 (97,902 females), giving a density of 513 to the square mile. Classified according to religion, there were 185,914 Hindus (84,853 females); 27,596 Musalmáns (13,033 females); 36 Christians (16 females); and 3 others (all males).

Population.

The tahsíl averages about 30 miles in length with an average width of 14 miles. The great bulk of it lies between the Garrá and Rámgangá, but parganah Nigohi, and parts of Tilhar and Jalálpur, lie on the left bank of the Garrá, in the *doáb* between the Garrá and Khanaut. The tract between the Khaimúa and Khatná, southwards from Nigohi, lies very low, and the prevailing soil is a hard inferior clay, on which *dhák* jungle subsists to a considerable extent. The valley of the Garrá on its first entrance into the tahsíl is narrow, the high sandy tracts extending almost to the river. Lower down, the valley widens; the soil improves in quality and supports luxuriant crops of sugarcane. The soil is alluvial, but its formation by river action must date back many centuries. South and west of the

Physical aspects.

valley of the Garrá is a high sandy ridge separating it from the valley of the Rámgangá. Lastly, there is the lowland between the Bahgul and Rámgangá, consisting of two well-defined dissimilar tracts, one of hard and the other of rich alluvial soil, the former demanding copious irrigation, the latter none. As a compensation the better soil is liable to heavy floods. The Garrá and Rámgangá are the only rivers in the tahsíl that change their course. The latter, in recent times, suddenly made for itself a new channel, and the old channel, the Andhavi, is still well-defined. Difficult questions regarding boundaries have arisen. The custom of *dhár dhura*, or mid-stream boundary, prevails only along the upper course of the river, where it has not changed its course; elsewhere, that of *mend dhura* (*i.e.*, the boundary of the village is not affected by the wandering of the stream) prevails. Wheat and sugarcane are the principal crops: cotton and rice are also cultivated. This is the only tahsíl in which indigo is grown. Besides the railway, the tahsíl is supplied with two metalled and numerous other roads, the direction of which will be best seen from the map prefixed to this notice. From Khera Bajhera there is considerable export of grain down the Rámgangá.

Crops.

Communications.

The tahsíl as now existing was constituted in 1850, when the three former tahsíl divisions were amalgamated. One of them, Marauri, went to the Bareilly district. The early assessments appear to have been heavy. Mr. Muir at the ninth settlement made great reductions (18 per cent.), but it was found possible at the tenth settlement to enhance his assessment by 26·05 per cent. The rent-rates varied from Rs. 7 to Re. 1-12, the total number of circles being 10, in each of which six rates were found. The tenure most prevalent is that known as the *zamíndári*. Rájputs, Musalmáns, Brahmans, Káyaths were, at settlement, the principal classes of proprietors, in the order given.

Fiscal history.

Tilhar.—Parganah in the tahsíl of the same name; bounded on the north by parganahs Nigohi and Jalálpur, on the west by Katra and Khera Bajhera, all of the same tahsíl, on the south by the Jalálabad parganah and tahsíl, and on the east by Kánt and Jamaur of the Sháhjahánpur tahsíl. The total area in 1881-82 was 126·4 square miles, of which 83·6 were cultivated 32·2 cultivable, and 10·6 barren. The area paying Government revenue or quit-rent was 124·8 square miles (82·6 cultivated, 31·6 cultivable, 10·6 barren). The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water-advantage, but not water-rates), was Rs. 1,09,093;

Boundaries.

Area, revenue, rent, and population.

or, with local rates and cesses, Rs. 1,22,344. The amount of rent, including local cesses, paid by cultivators, was Rs. 2,17,900. Population 66,549 (30,757 females). The physical and other features of the parganah have been described above (see TILHAR tahsíl).

Tilhar.—The chief town in the parganah and tahsíl of the same name, and the second town in the Sháhjahánpur district; is a station on the Oudh and Rohilkhand Railway, and is traversed by the metalled road from Sháhjahánpur to Bareilly. It lies in latitude 27° 37′ 50″ and longitude 79° 46′ 31″, and is 12 miles distant from Sháhjahánpur. In the returns of the census of 1865 the town of Tilhar was said to contain 5,380 inhabitants. The town is an aggregation of several villages and the census returns were made up separately for each village, so that the total population was nowhere shown. By the census of 1872 the population of the town was 18,900, the details being as follows :—Kasba Tilhar, 5,317; Umrpur, 2,694; Banwáripur, 407; Hindu Patti, 6,009; Nazrpur, 466; Mansúrpur, 75; Moazimpur, 3,119; Baháripur, 423; Shergarh, 390. The boundaries of the municipality were contracted in 1880 and Shergarh excluded. By the census of 1881 the area was 293 acres, with a total population of 15,559 (7,466 females), giving a density of 53 to the acre. The Hindus numbered 7,966 (3,700 females); Musalmáns 7,582 (3,763 females); Christians 8 (3 females); and those of other religions 3 (all males). The number of inhabited houses was 2,687. The returns show 130 landholders, 965 cultivators, and 14,464 non-agriculturists. The following is a statement of the occupations followed by more than 40 males [1]:—

Population.

(I) Persons employed by Government or municipality, 204; (XII) domestic servants, 88; (XIII) merchants, 44; money-lender's establishment, 64; (XV) carters, 51; palanquin keepers and bearers, 46; (XVII) weighmen, 66; porters, 46; (XVIII) landholders, 130; landholder's establishment, 60; cultivators and tenants, 813; gardeners, 80; waternut growers, 48; agricultural labourers, 167; (XXVII) carpenters, 55; brick-layers and masons, 59; (XXIX) cotton carders, 68; weavers, 384; cloth merchants (*bazáz*), 72; tailors, 78; makers and sellers of shoes, 40; washermen, 56; barbers, 122; (XXX) butchers, 86; corn and flour dealers, 237; confectioners (*halwái*), 58; grain parchers, 58; persons employed in the manufacture of sugar, 63; condiment dealers (*pansári*), 43; (XXXII) timber, wood, bamboo and thatching grass sellers, 50; (XXXIII) sweepers and scavengers, 49; gold and silver smiths, 121; (XXXIV) general labourers, 437; persons in (undefined) service (*naukari*), 105; (XXXV) beggars, 99.

The following is a statement of the principal occupations followed by more than 40 females :—

Sweepers, 51; servants (domestic), 69; thread sellers and cotton spinners, 320; cultivators, 43; and weavers, 117.

[1] Roman numerals indicate the classes in the census returns.

Approaches, &c.

Besides the railway and the metalled road from Sháhjahánpur to Bareilly, the Budaun road, which is partly raised but unbridged, runs from Tilhar, across the Tilhar and Khera Bajhera parganahs, to the Rámgangá river and the Budaun border. There are also roads, which, although little more than village tracks, formerly had considerable traffic, and still are used, from Tilhar to Khudáganj, Nigohi and Madnapur, the last on the trunk road. The town is by no means a compact one, but the *muhallas* (of which there are 26 in Tilhar itself) are all close enough together to be fairly considered one town. *Kasba* Tilhar is the most detached of all, and in passing along the metalled Bareilly road, is left well to the south. A tahsíli, a first class police-station, a post-office and a tahsíli school are the only public buildings.

Markets.

The business parts of the town are in Moazimpur, which includes the three bázárs of Dátáganj, Nizámganj and Biriáganj. The Dátáganj bázár is the most important. It is surrounded by a high, battlemented, brick wall (now ruinous), and entered properly by two gateways, one on the east and one on the west. The gateway to the west is small and of little importance, but that to the east is a handsome structure of considerable size. The chief market lies between these two gateways, and consists of a long street, with brick roadway and brick-built houses on each side, running nearly parallel to the Bareilly road. There are one or two streets lined with shops in *kasba* Tilhar, but comparatively little business is there carried on. There are many large masonry houses in all parts of the town, especially in the Muhammadan part. The Tilhar Patháns have lost position since the Mutiny as a large proportion of their villages were confiscated for rebellion; now but few well-to-do Muhammadans remain, and the old houses seem generally in very bad repair.

A new grain market was built in 1879-80 at a cost of about Rs. 2,000 only to the municipality—the shops, 105 in number, being built by the traders themselves—and has already become a centre of business. The enclosure is a fine roomy one and capable of accommodating a very large trade. A well, costing Rs. 794, has been provided, and an upper room, built over the gateway, for the committee to meet in. Much progress has been made of late years in paving the streets of the town. The market days are Monday, Wednesday, and Friday.

Trade.

While the city of Sháhjahánpur is the principal market for white loaf sugar (*khand*), Tilhar is the principal mart for the coarse unrefined article (*gur*), which is largely made in the neighbourhood of the latter town: indeed, it is the only important trade of which it

can boast. No returns of the export of sugar are available. The imports shown in the official statement, with the quantity or value imported in 1881-82, were as follows :—grain (184,153 maunds), *ghi* (419 maunds), other articles of food (Rs. 1,189), animals for slaughter (4,831 heads), oil (77 maunds), oilseeds (3,426 maunds), building materials (Rs. 7,889), drugs and spices (Rs. 17,200), tobacco (1,931 maunds), cloth, European and native (Rs. 1,09,206), metals (Rs. 8,436, exclusive of 810 maunds of country iron). No duty is levied on sugar.

Drainage.

The Tilhar site drains to 'Pírghaib,' the name of a large excavation in its midst, which overflows to the Siro, a branch of the Garra river. The principal portions of the municipality stand round the Pírghaib: Dátáganj to the north, Tilhar and Hindu Patti to the south, Biriáganj, Kuarganj, Chodeganj and the Gur mandi to the west. Great improvements have been effected of late years, and a project for turning the Pírghaib into a shapely tank and planting trees round it, is under the consideration of the municipal committee. The water-supply is entirely from wells, but is said to be ample and good. The health of the town is usually good, but in two recent years (1879-80) the malarial fever prevalent elsewhere, visited the town and produced a heavy mortality, chiefly in October, 1879. The ratio of deaths per thousand is given for 1881 as 28·34.

Water-supply and health.

Municipality.

The municipal committee of Tilhar consists of 12 members, of whom three are official and the remainder non-official, the former sitting by virtue of their offices and the latter being appointed after election by the townspeople. The income by which the expenses of administering the affairs of the town are defrayed is derived from the usual sources, the principal being the octroi tax on imports, falling in 1881-82 at the rate of Re. 0-8-7 on net receipts per head of population. The income in 1880-81 was Rs. 14,839 (including a balance of Rs. 4,214 from the previous year), and the expenditure Rs. 12,716.

History.

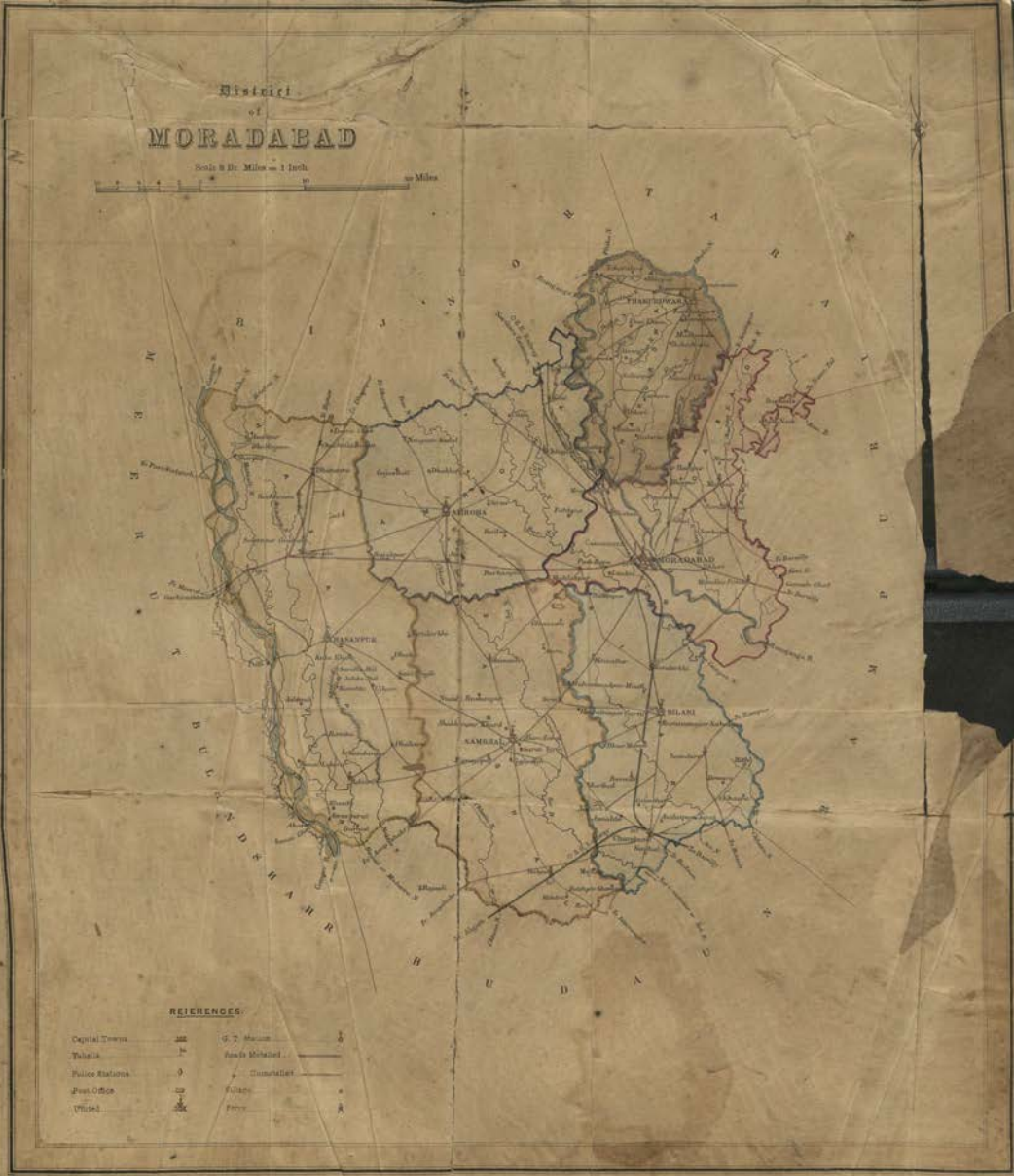
The town of Tilhar is said to have been founded, about the time of Akbar, by Rája Tilokchand, a Báchhal Thákur. The town was, and still is, commonly known as *Kamán ká shahr* (the 'city of the bow') and was famed for the bows and arrows made by its kamángars (bow-makers). The kamángars still remain, but now make pálkís, varnished boxes and similar articles, their work being much prized. Umrpur was founded by Muhammad Umr Khán, a Yúsafzai Pathán, who settled here: his son, Mangal Khán, was názim under Háfiz Rahmat Khán, and was killed in flight after the engagement with Shujá-ud-daula and the English troops.

Mangal Khán built a large fort and residence outside the town, close to the present Bareilly road. The buildings and enclosing walls cover a very large space of ground. This remained in the possession of Mangal Khán's descendants up to the Mutiny, when, with their other property, it was confiscated for rebellion. The Government offices before the Mutiny were in the town, in another old fort in muhalla Khatrián, but, after the Mutiny, the materials of the old buildings were sold, and the Government offices were moved to Mangal Khán's fort, where all are now situated. The Dátáganj bázár dates from the time of Khwája Áin-ud-dín, who was názim some 135 years ago. From his descendants it passed into the family of Nizám Ali Khán, one of the principal Patháns of Tilhar, and was confiscated for his rebellion.

The share taken by Tilhar and its inhabitants in the events of 1857-58 has already been told. Its recent history contains no greater event than its elevation to the rank of a municipality in 1872-73, and the income derived from the taxation then sanctioned has enabled it to somewhat redeem its character for bad sanitation.

Yakri Khera.—Agricultural village in parganah and tahsíl Jaláiabad, 10 miles from Jaláiabad. Latitude 27° 44′ 17″; longitude 79° 31′ 30″. Population 627.

Zarínpur.—Agricultural village in parganah and tahsíl Jaláiabad; six miles from Jaláiabad, on the road to Dháighát on the Ganges. Population 2,241. The proprietors are Raghubansi Thákurs. A market is held here twice a week.


District
of
MORADABAD
Scale 8 Br. Miles = 1 Inch.
Miles
REFERENCES.
Capital Towns
Tahsils
Police Stations
Post Office
Ufsted
G. T. Station
Roads Metalled
Unmetalled
Village
Ferry
THAKURDWARA
AMROHA
MORADABAD
SAMBHAL
BILARI
LITHOGRAPHED AT THE SURVEYOR GENERAL'S OFFICE, CALCUTTA, DECEMBER 1881.
From an original supplied by S. H. Fisher Esq., in charge of N. W. P. Sheetmen

STATISTICAL,

DESCRIPTIVE, AND HISTORICAL ACCOUNT

OF THE

NORTH-WESTERN PROVINCES OF INDIA.

VOL. IX.

PART II.—MORADABAD.

By F. H. FISHER, B.A., Lond.,

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ALLAHABAD:

NORTH-WESTERN PROVINCES AND OUDH GOVERNMENT PRESS.

1883.

PREFACE TO MORADABAD.

THE delay that took place in commencing the compilation of this district notice was due to the progress of a revision of settlement, and it was deemed desirable to await and incorporate the results. The settlement was completed in 1881, and every effort has been made, consistently with space, to give the latest facts and figures regarding the district in these pages. Besides the final Settlement Report by Mr. E. B. Alexander, C.S., and the various Rent-rate Reports, assistance has been derived from local inquiries made from time to time through the district officers. Mr. L. M. Thornton, C.S., compiled considerable portions of the town notices and gave invaluable assistance in every part of the work. Mr. E. B. Alexander, C.S., the late Settlement Officer, besides furnishing valuable notes supplementary to his Settlement Report, kindly revised the whole work in proof.

NAINI TAL:
The 7th August, 1883.

F. H. F.

ERRATA TO MORADABAD.

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STATISTICAL, DESCRIPTIVE, AND HISTORICAL ACCOUNT

OF THE

NORTH-WESTERN PROVINCES.

MORADABAD DISTRICT.

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Gazetteer of the District, pages 167—221.

PART I.

GEOGRAPHICAL AND DESCRIPTIVE.

Boundaries, area, &c.

MORADABAD,[1] the second in order from north to south-east of the six districts[2] in the Rohilkhand division, lies wholly to the east of the Ganges and on the extreme north-east is conterminous with the Tarái. Extending from 28°20′ to 29°16′ north latitude and 78°7′ to 79°2′ east longitude,[3] it marches north with the districts of Bijnor and the Tarái. On the east the territory of the Nawáb of Rámpur, on the south the Budaun district, and on the west the districts of Bulandshahr and Meerut—the Ganges flowing between—form the remaining boundaries of the district. The adjoining sub-divisions of surrounding British districts are, in Bijnor, the parganahs Báshta, Chándpur and Búrhpur[4] of tahsíl Chándpur, Seohára of tahsíl Dhámpur and Afzalgarh of tahsíl Nagína; in the Tarái, Káshipur parganah; in Bareilly, parganah Sarauli of tahsíl Aonla; in Budaun, parganahs Bisauli and Islámnagar of tahsíl Bisauli and Rajpura of tahsíl Gunnaur; in Bulandshahr parganahs Ahár and Sayána of tahsíl Anúpshahr; and in Meerut, Púth of tahsíl Gháziabad, Garhmuktesar of tahsíl Hápur, and Kithor and Hastinapur of tahsíl Mawána. On the east parganahs Súár, Rámpur, Patwái, and Shahabad of the Rámpur Native State are conterminous with the Moradabad and Bilári tahsíls. The Ganges on the west is the only natural boundary.

The configuration of the district is extremely irregular, but it may be roughly described as square. The greatest and least lengths from north to south are about 65 and 37 miles respectively; the greatest and least breadths about 60 and 40; and the whole boundary line about 250 miles.

The total area of the district according to the latest official statement is 2,281·8 square miles. Its population was returned at 1,155,173 in the recent

[1] The official spelling of the name is given throughout in the text instead of the more correct Murádábád. The materials for this notice have been obtained from Mr. E. B. Alexander's Settlement Report (1881); the Rent-rate Reports of Messrs. C. H. T. Crosthwaite and D. M. Smeaton; M S. memoir compiled by Pandit Ganga Parshad, Deputy Collector (1872); the yearly Administration Reports of Government and of its various departments; the Census Reports of 1847, 1853, 1865 and the returns of 1881; the Archæological Survey Reports of Major-General A. Cunningham, and brief notes by Mr. T. B. Tracy, C.S., Mr. L. M. Thornton, C.S., Mr. J. B. N. Hennessey, M.A., and other officers. Besides these the usual standard works of reference on each subject treated of in the notice have been resorted to, and their titles need not be set out at length here as they are quoted in the footnotes. [2] Bijnor, Moradabad, Budaun, Pilibhít, Bareilly and Sháhjahánpur. [3] For the extreme limits of the district the following latitudes and longitudes have been kindly supplied by Mr. J. B. N. Hennessey, Deputy Superintendent, G. T Survey:—

North	Lat.	29° 16′ 18″	East	Lat.	28° 45′ 39″
	Long.	78° 49′ 2″		Long.	79° 2′ 41″
South	Lat	28° 19′ 59″	West	Lat.	29° 3′ 25″
	Long.	78° 40′ 21″		Long.	78° 7′ 51″

[4] As to the origin of the name Búrhpur and its supposed corruption from Núrpur, see Gazetteer, V., 418. Búrhpur is the official name.

census (1881), or about 506·43 persons to the square mile. Further details of area and population are given in Part III. of this notice.

Administrative sub-divisions.

For purposes of administration, general and fiscal, the district is divided into six tahsíls or sub-collectorates, and since 1844 there has been no further sub-division into smaller parganahs. The divisions for civil and criminal jurisdiction are, as elsewhere, the petty judgeship (*munsifi*) and the police circle (*thána*), there being 5 of the former and 19 of the latter. But these and other statistics under this heading may perhaps be best given in tabular form, as in the case of districts already described, thus:—

Tahsíl.	Parganah [abolished 1844].	Included by the *Ain-i-Akbari* (1596) in mahál.	Land revenue in 1881-82.	*Area in* 1881.		Total population in 1881.	In the police jurisdiction of	In the munsifi of
				Square miles.	Acres.			
			Rs.					
1. Moradabad.	Chaupala and Sarkara.	Chaupala and Mughalpur.	2,61,786	311	173	231,863	Moradabad, Munda, and Mánpur.	Moradabad city and haveli.
2. Sambhal,[1]	Sambhal, Haveli Sambhal, Bahjoi, Sirsi, and Majhola.	Sambhal, Haveli Sambhal, Sirsi, Majhola.	3,52,913	468	316	248,107	Sambhal, Asmoli, and Bahjoi.	Sambhal.
3 Bilárí ...	Deora, Seondára, Narauli, Kundarkhi, and Sahaspur.[2]	Deora, Narauli, Kundarkhi, Sahaspur.	3,33,104	339	605	229,784	Chandausi, Seondára, Maináther, and Kundarkhi.	Bilári.
4. Amroha ...	Amroha, Rajabpur, and Seohára (part).	Amroha, Rajabpur, Islámpur Bahru (part), Seohára.	1,33,006	384	548	174,014	Amroha and Chhajlait.	Amroha.
5. Hasanpur,	Azampur, Báshta (part), Bachhráon, Kachh (Tigri), Dháka, Ujhári, Dhabársi, and Hasanpur.	Azampur, Bachhráon, Islámpur, Durga, Kachh (or Tigri), Dháka, Ujhari, Dhabársi.	1,88,613	545	634	161,809	Hasanpur, Bachhráon, Rehra, and Tigri.	Amroha.
6. Thákurdwára.	Islámpur Bahru, (part), Seohára (part), Mughalpur.	Islámpur Bahru (part), Seohára (part), Mughalpur.	1,84,582	236	119	109,596	Thákurdwára and Dilári.	Moradabad.
Total ...	...	...	14,54,004	2,281	475	1,155,173		

[1] Mr. E. B. Alexander includes also Nidhana or Neodhana in this tahsíl, but Sir H. M. Elliot makes it part of Islámnagar in the adjacent district of Budaun. [2] Sahaspur appears in Sir H. M. Elliot's list of 16th century parganahs, but is not shown on his map. Its identification with Bilári rests on Mr. Alexander's authority.

History of those sub-divisions.

The first division of the district for fiscal purposes of which we have any record was the one made in the reign of Akbar, described in the *Aín-i-Akbari*, and it has continued in a modified form to the present day. The district itself was included in the súbah[1] of Dehli and in the sarkár or sub-division of Sambhal which comprised, in addition to the present district of Moradabad, the district of Bijnor, a considerable part of Budaun and a share of Rámpur. The sarkár was sub-divided into the dastúrs of Sambhal, Chándpur and Lakhnor. The two former fairly correspond with the present division between the Moradabad and Bijnor districts. Forty-seven parganahs were in Akbar's reign included in the sarkár of Sambhal, and those that now form part of this district are given in the third column of the above tabular statement. Although the names of two only of the 16th century parganahs have survived—Sambhal and Amroha—we are enabled by the aid of Sir Henry Elliot's glossary to give some account of them. Islámpur Bahru is now contained in Thákurdwára, and the town bearing the name is still in existence, but the usual name by which it is known is Salímpur. Chaupala or Chauplah is the old name of Moradabad. It was changed for the present one after Rustam Khán's futile attempt to give the town his own name as Rustamnagar. From the parganah of Chaupala was later formed that of Sarkara. Deora is the old name of Seondára, and two villages bear these names[2] in Bilári tahsíl and are about five miles apart. "Deora" is derived from the Dor Rájputs, who were the zamíndars of the parganah. Rajabpur survives in a village of the name in parganah Amroha. Majhaula is still a large village about five miles to the east of Bahjoi. But besides the 16th century parganahs or mahál there are several new names in the list of parganahs as they stood in 1844,[3] when these small sub-divisions were amalgamated into the existing large parganahs or tahsíls. The new names are Sarkara, Bahjoi, Báshta, and Hasanpur (omitting Deora Seondára, which is really no new name, but identical with the 16th century parganah of Deora). Sarkara, as already stated, was carved out of Chaupala. Bahjoi comprised parts of Majhola and Jadwár.[4] Báshta is the modern name for Gandaur, a 16th century parganah. Azampur and Báshta adjoin each other, the former, however, being now merged in Hasanpur. Hasanpur was originally in Dháka. Thákurdwára was formed into a parganah in the reign of Muhammad Sháh[5] by Mahendar Sinh, grandson of Ummedi Sinh.

[1] Of which there were 15 in the empire. [2] Deora appears as Dewara khás in the survey map. [3] See tabular statement above, column 2. [4] Jadwár remained a parganah till 1153 fasli (A.D. 1745-46). It forms now parts of Islámnágar and Asadpur (Budaun parganahs) and of Bilári in the Moradabad district. Jadwár is still the name of a village in Bilári. [5] Reigned A. D. 1719-48.

Changes during British rule.

In the end of 1801, when the province of Rohilkhand was made over to the British by Nawáb Saádat Ali, it was divided into the two districts of Moradabad and Bareilly. The former seems to have included, besides its present area, the district of Bijnor, a large portion of Budaun and a part of Rámpur and Bareilly. But at the commencement of 1806 the Budaun parganahs lying in the extreme south-east were transferred to Bareilly. In the end of 1817 the district was reduced in size by the creation of a district, roughly corresponding with the present Bijnor, as a separate charge under the title of Northern Moradabad, and again by the formation of the Budaun collectorate at the end of 1822, which made a southern boundary-line very nearly agreeing with that still existing. Between 1835 and 1842 the parganah of Sarauli was transferred to Bareilly, this being the last change south of the Rámpur territory.[1] The final separation of Bijnor from Moradabad took place during the settlement begun in 1840, although (as above stated) it had been a separate charge since 1817, but up to this time it was not apparently called the Bijnor district. It was at this time that the administrative divisions were completely revised and the numerous small parganahs already mentioned[2]—whose villages were often intermixed—were amalgamated into seven tahsíls or sub-collectorates, of which six still existing form the present district, while the seventh (Káshipur) was in 1870 transferred to the Tarái. Some further changes were made in the district boundaries on the re-establishment of British rule in April, 1858, after the Mutiny. Jaspur and some villages of Káshipur and Bázpur were transferred to the Tarái, and some villages from parganah Thákurdwára and Moradabad were made over to the Nawáb of Rámpur with the other territory assigned to him from Bareilly as a reward for his loyalty in 1857. Since the transfer of the Káshipur parganah to the Tarái in 1870 the district limits have remained fixed as they now stand.

Judicial administration

The limits within which the five munsifs exercise original civil jurisdiction were shown in the table on page 3. Besides the munsifs there is a subordinate judge with both original and (when appeals are made over to him by the judge) appellate jurisdiction. The highest court is that of the civil and sessions judge, who, besides possessing exclusive original civil jurisdiction in certain classes of cases, is the intermediate appellate court between all the other courts in the district and the Allahabad High Court in cases in which second appeals lie, and is the final court

[1] See Gazetteer, Vol. V., page 502. [2] See the second column of tabular statement above.

of appeal (subject only to revision by the High Court) in most other cases.[1] An additional (civil) judge was appointed in 1880.

The magisterial and revenue courts are those of the magistrate-collector and his subordinate staff, consisting as a rule of two covenanted officers, three deputy magistrate-collectors, the six tahsíldars and (in 1881) nine honorary native magistrates, of whom four were appointed for the city of Moradabad, two for Chandausi, two for the parganah of Sambhal, and one for that of Bilári.

and civil staff.

The other civil officials are the civil surgeon and his native assistant, the district engineer, the district superintendent of police, the assistant sub-deputy opium agent, the superintendent of post-offices, the head-master of the high school, and the deputy-inspector of schools.

The military force stationed at Moradabad consists at present of a detachment of the South Yorkshire Regiment, including two companies (2 British officers and 164 rank and file), and the headquarters and wing of the 6th B.L.I., including 4 companies (6 British and 8 native officers and 345 rank and file), making a total of 6 companies (8 British and 8 native officers and 509 rank and file).

Military force.

Nothing could well exceed the bareness of the sandy tracts in the western half of the district, where nothing apparently grows spontaneously except the long rank grasses used for thatching. Even here, however, the monotony of the landscape is occasionally relieved by a small plantation reared with much care and trouble. Here and elsewhere the trees wear a stunted appearance, except round old towns like Sambhal and Amroha, where centuries of civilization have left their mark in fine old mango-groves. Where the richer alluvial soils near the rivers permit of varied and far-reaching cultivation a pleasanter prospect is met with, but even here it is a monotonous expanse with no hills to break the view. Nor is anything found deserving to be called a lake, the largest pond, that known as the Púranpur jhíl, six miles east of Amroha, being shallow and not very extensive in the rains, while in the hot weather it dries up altogether.

Physical features: scenery.

Commencing from the Ganges on the west there are six natural divisions, determined by the courses of the rivers which intersect the district from north-west to south-east. Each of these requires a separate description, but it will be convenient first to state them in their order. They are (1) the Ganges *khádar* or low-lands; (2) the *bhúr* or

The district is divided into six natural divisions.

[1] The exceptions are in those cases where no appeal lies at all or where the collector-magistrate of the district exercises appellate powers in the criminal and revenue departments. There is a further exception in the case of decrees of small cause courts.

sandy tract; (3) the north-centre; (4) the south-centre; (5) the Rámganga valley; and (6) the northern tract.

General description of these.

The Ganges *khádar* includes the western portion of the Hasanpur parganah and extends to the second division, the *bhúr* tract, which forms the eastern part of Hasanpur and the western part of Sambhal. The third division, the north-centre, includes the eastern watershed of the Hasanpur *bhúr* tract, and terminates at the Rámganga *khádar*. The Amroha parganah falls in this division; Bilári and the eastern part of Sambhal in the fourth. This—the south-centre—is the most productive part of the district, the soil being mostly a naturally fertile loam; while the soil of the rest of the district is more or less sandy (*bhúr*), excepting the alluvial lands in the Ganges *khádar*. The fifth division, the Rámganga valley, is comprised chiefly in the Moradabad parganah. The river is very shifting in its course; in the hot weather it is little more than a fordable stream, but in the rains it attains a breadth of upwards of a mile opposite the city of Moradabad, and pours down an enormous volume of water which floods the neighbouring country. The last division takes in parganah Thákurdwára and the northern part of Moradabad; on the whole a poor and malarious country and containing large tracts of clay land.

The course of the Rámganga is a clue to the geography of the district.

Having briefly indicated the positions of these divisions, we may consider their features in greater detail. For the main clue to a comprehension of the geography of the district we must look to the course of the Rámganga river. Just before it enters the district it flows south-westerly, approaching the Ganges more nearly than it does anywhere within the district or until the point of convergence of both rivers south of Budaun. This south-westerly tendency is also exhibited by the affluents which join it on its left bank in this district; but the Rámganga itself, very shortly after entering it, turns off to the south-east, the cause being, in the words of Mr. Alexander, that "it begins to feel the effect of the high land which forms the watershed between it and the Ganges, and after an ineffectual attempt to resist this and cut its way through the high land, it has to yield and bends round in a more and more easterly direction till it flows out into Rámpur territory."

The drainage of the centre and north-centre

The streams of the north-centre of the district show a similar easterly tendency; but in the centre and south-centre the influence of the Rámganga is hardly felt owing to the way that river "has been edging off to the east." Thus a large tract is left in the centre and south-centre, the drainage of which cannot find its way east or west—in the latter direction the high water-shed of the Ganges offering

a sufficient obstacle—and so flows south in several small channels, of which the largest is the Sot. This river then rises from the pentup drainage of the centre and north-centre, and, although it is never quite dry, is stagnant or nearly stagnant for part of the year.

is carried south into the Sot and other small streams.

On the west of the Sot the country rises perceptibly into the great *bhúr* tract which intervenes between the Ganges *khádar* (low-lands) and the rest of the district. It runs from north-west to south-east parallel with the Ganges, and maintains a fairly uniform breadth throughout until the extreme south-eastern portion is reached, where it becomes narrower. Although the second of the natural divisions in the order given above, it will be convenient to deal with this *bhúr* tract first, before describing its neighbour, the Ganges *khádar*. It corresponds to a great extent with similar tracts on the opposite bank of the river in the Bulandshahr and Meerut districts. Mr. Smeaton thus describes it :—

The great *bhúr* tract.

" This bhúr tract is a vast and somewhat undulating plateau, the soil of which is sandy. Ridges of loose soft sand alternate with extensive flats of more cohesive soil in which there is a very slight admixture of loam. Technically, I imagine, the soil would be styled siliceous with a thin mixture of alumina. Each sandy block is separated from the other by a narrow winding channel or ' chhúia,' which is the natural waterway for the drainage of the little watershed. In very many of the villages in the tract the three features are found together—the high bleak sand, the level flat, and the 'chhúia.' In some villages are found only the loose sand and below it the ' chhúia,' and in a few unlucky villages only the sand and no ' chhúia' at all. The sand on the ridges being loose, is liable to be blown away by heavy gusts of wind; and often the result of a storm in May or June is to remove huge volumes of it and deposit them where some natural obstacle interferes with their further progress. In seasons of plenteous rain a perfect jungle of tall thatch grass (*munj patel*) springs up on these shifting banks and affords grazing for cattle and materials for roof thatch. On such banks of sand freshly deposited, and during the formation of which small supplies of natural manure have been blown in by the wind, the cultivator can often rear a tolerable harvest, such as *moth*, with here and there cucumbers. But the harvest is at best a precarious one, and is absolutely dependent, of course, on abundant and timeous rain. The level flats are not intrinsically much more fertile than the loose uneven sand. It is the greater cohesiveness of the particles, and the consequent uniformity of level, which enables them to acquire more value ; for, while on the loose irregular ridges manure would be liable at any moment to be dispersed in clouds of sand by the wind, on the flats the firmness of the soil permits of the application of manure without the risk of sudden and violent removal. Hence flat blocks of bhúr have a value in the cultivator's eye considerably higher than that of the shifting slopes.

" The water level is very variable. On the shifting banks it is, of course, lowest and hardest to find. On the flats it is found at from 10 to 15 feet from the surface. In the 'chhúias,' where the soil is firm and retains moisture, the water level is near.

" In all seasons the country looks bleak and cheerless, and when the rains have been insufficient or untimely, the whole aspect is gloomy in the extreme. Groves are scattered at long intervals, and there are many villages with none at all. The shelter which elsewhere the mango

tope affords to the hamlet is here often supplied by the bamboo thicket, an excellent substitute in many ways, and, seen from a short distance, very graceful with its soft and feathery foliage, but wanting in the deep, cool, restful green of the mango grove. The bamboo, however, has this recommendation to the country people, it is even more impervious to wind and dust than the mango, and the timber is always useful.

"Ponds are rare, and there can scarcely be said to be any *jhíls* (lakes) at all. The porous character of the soil prevents much natural storage of moisture. The 'chhúias,' of which mention has already been made, are, of course, dry in the cold and hot seasons; they are only flood channels. They all run in nearly parallel directions, though very irregularly. They generally end by dissipating themselves over a broad flat, or filling up a series of little depressions; or uniting in a single current they sometimes burst down over the bluffs into the *jhíl* (pond or lake) which fringes the *khádar* (low-lands).

"Within this great bhúr tract are two little oases, one on the north-east and the other on the south-east corner. They are continuations of the Amroha north-west tract and the Sambhal *udla* tract respectively. The former is part of the low-lying country trending away down to the Amroha river system, and is composed of alternating runs of loam and clay, with here and there patches of sandy up-land. The latter is an off-shoot from the strip of spongy undrained country in Sambhal, lying enclosed between the bhúr on the one side and the Sot river on the other. In calling the latter an oasis the term is, of course, used relatively. It is an oasis compared with the sterile bhúr which overlaps it."

The *khádar* of the Ganges.

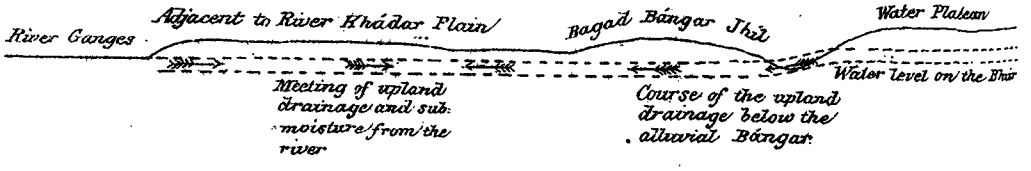
We come now to the neighbour of the *bhúr* tract, the *khádar* or low-land, that separates it from the lands immediately adjacent to the Ganges bed. The western edge of the *bhúr* rises slightly, becomes very uneven and dips abruptly into a long winding marsh called the Bagad *jhíl*, which lies in a narrow line along the whole length of the boundary between the *bhúr* and the *khádar* tracts. Mr. Smeaton thinks the sandy bluffs of the western edge of the *bhúr* and the scoured appearance of the lower strata are some evidence in favor of the supposition that at one time the Ganges flowed immediately below the *bhúr* tract. At any rate it is here that the alluvial tract begins.

Mr. Smeaton thus describes it:—[1]

"From the deep and narrow bed of the jhíl, the country gradually slopes away westwards and upwards, rising gently to a crest about half way between the bhúr cliffs and the river sand. Thence it descends again and blends with the great khádar plains beyond. This part of the alluvial country (which I have styled the bagad bángar from its proximity to, and dependence on, the jhíl below) is scarcely, properly speaking, khádar at all. It is well raised above the deep jhíl on the east and the open flooded plains stretching away on the west. It is a sort of alluvial watershed, and is easily distinguished by its dense covering of dhák jungle. The khádar plain rises almost imperceptibly from the gentle depression where the alluvial bángar blends with it, and after reaching an elevation so slight as to be scarcely perceptible to the untrained eye, sinks down again as gradually, meeting as it sinks the first signs of direct river influence in soft alluvial soil. Rising again, the land becomes more sandy; patches of jháo or tamarisk begin to appear, and after a short interval the river edge is reached. Such is a very general description of what

[1] Mr. D. M. Smeaton's rent-rate report for Hasanpur parganah.

may be called a section of the country running east and west across the parganah. Of course, no one section actually taken would be the same as another. Here the jhíl is wide and shallow, there deep and narrow; here the dhák forest is thick and dark, there it dwindles away down to a few isolated shrubs; here the river brink is within a stone's throw of the easternmost dip of the great khádar plain, there a wide reach of grass jungle, sometimes preceded, sometimes followed, by jháo thickets, varied by little sandy creeks and banks, has to be traversed before the river is found. But the illustration given will sufficiently indicate what I desire to make clear, the inter-dependence of the various tracts of country and the undulating character of the alluvial half of the parganah. The following may be taken as a sketch of the section above described :—


River Ganges
Adjacent to River Khádar Plain
Bagad Bángar Jhíl
Water Plateau
Water level on the Bhúr
Meeting of upland drainage and sub-moisture from the river
Course of the upland drainage below the alluvial Bángar

"The great bhúr watershed on the west must have waterway for its drainage; hence the depression of the jhíl. The jhíl, however, would not have attained its present dimensions had there been none but the upland drainage to carry off. It acts also as an escape-valve for the river flood water, which, in seasons of excessive rains, finds its way through the khádar and across the dhák bángar by tiny narrow runnels, or, occasionally, where the face of the country admits, in broad shallow sheets.

"In the hand sketch above given I have endeavoured to show what I imagine must be the course of the sub-soil moisture throughout the entire section. The water level in the bhúr tract is low; its *locus* is probably about the point where the bhúr commences its sudden descent into the jhíl. Its moisture in the rainy season, descending rapidly to the channel of the jhíl and there meeting the river surplus, forces its way through a natural syphon below the alluvial bángar, deposits its detritus as an increment to the bángar, and meets the volume of river moisture just where the khádar plain clearly begins."

That the Ganges khádar forms a distinct tract from the rest of the district is clearly brought out in the above description, and there can be little doubt that the narrow winding *jhíl* is the representative of what was once the full stream of the Ganges, while the *khádar* lands are accretions from the river bed or even represent land which once lay along the opposite bank, but have been won over to this side by the gradual shifting of the river's bed westward.

The north-centre

The north-centre is the next of the natural divisions, and includes the eastern watershed of the northern bhúr, terminating at the Rámganga khádar. Uniformly high and sandy in the west, though level and firmer than the main bhúr tract, its character is completely altered by the turn in the drainage lines which begins to the east and north-east of the town of Amroha. The surface becomes very uneven, sinking into marked dips at each of the small streams which at short intervals intersect it. The

intervening ridges are much scored by the water running off them, and are often clothed with a stunted thorny bush jungle locally known as *kair*.

and the south-centre.

Passing south, these signs of fluvial action become fainter and the country opens out into broader plains of good soil, usually bounded by ridges, or half rings of bhúr, which crop up at intervals, becoming less and less marked as the fourth or south-centre tract is traversed. In Bilári and the extreme east of Sambhal there is very little bhúr. The soil is almost all a good dúmat naturally fertile, and very level between the valleys of the Gángan and the Sot, which form the boundaries of this tract on the north-east and south-west. This is the most productive portion of the district, and the only one in which spring wells are in common use. Elsewhere, indeed, such wells are very exceptional, only masonry ones, sunk at a very great expense, having hitherto been able to tap the spring; but in this tract earthen wells supply sufficient water to enable cultivators to work buckets on them.

Mr. Smeaton notices that the soil over a large portion of Bilári parganah is so moist that, unless the rains have been very scanty, irrigation is hardly required except for sugarcane. The reason of this is probably the widening out of the drainage system to the east above this tract, which leaves it a broad plain, intersected by no river of any size, and with a very gentle slope, so that the water is not rapidly run off, as it is further north.

The Rámganga valley.

The fifth natural division is the valley of the Rámganga. On entering the district the action of the river bearing towards the south-west has scooped out a broad tract of low-lying khádar land separated from the north-centre tract by a line of bold ridges intersected by ravines, and of a very rugged appearance; further south as its strength is spent the river flows through a narrowing valley, till it joins the Dhela and again spreads out above and below Moradabad city. Further south the hitherto clearly defined line between the khádar and the uplands is lost, owing to the approach of the Gángan, and the land on the right bank becomes similar to that almost all along the left—low-lying, undulating and sandy. Compared to the khádar of the Ganges that of the Rámganga is bare: no jháo and comparatively little of the heavy thatching grass growing on it. In the north, however, where the tract is wide, the portions which are protected from the rush of the floods and get the advantage of the deposit from the backwaters are more fertile than any of the land immediately along the Ganges. The Rámganga is very shifting in its course, and the rapidity and violence with which it swells in the rains renders it dangerous to crops and habitations near its banks as well

as a most formidable obstacle to traffic. In the hot weather it becomes a brook, fordable in most places and easily crossed by a small bridge-of-boats opposite Moradabad ; but almost immediately after the rains begin, it rises with great rapidity, pouring down an enormous volume of water which, opposite Moradabad, is frequently more than a mile in width and flows at the rate of five miles an hour.

The northern tract of Thákurdwára and eastern Moradabad.

Beyond the khádar to the north and north-east lies the sixth division of the district, taking in parganah Thákurdwára and part of Moradabad. It is intersected by numerous streams, of which the Dhela is the most important; and in the western portion there are large tracts of clay called *jháda*. Setting aside the extreme south-east, which assimilates to the country between the third and fourth division, this is a rice-growing tract, liable to injury from excessive flooding, and not requiring irrigation except for cane. The best portion is the south and south-west, the north being denuded and somewhat resembling portions of the third tract, especially in the prevalence of low *kair* jungle, which seems always to mark a poor denuded soil. There is very little jungle now left, though the tract borders on the Tarái and the climate still retains a bad name for malarious fever. In the rainy season, however, a large area is covered by thick grass and reeds, which give the country a wild appearance.

General description of soils.

Springs.

Speaking generally and excluding special tracts like the khádar, the surface soil of the district is light and sandy, clay being comparatively rare, and almost everywhere pure sand is found a few feet from the surface. The upper stratum of this sand is generally coarse and holds the percolation water, and the lower stratum is fine and white with little water in it. Below this white sand is a layer of clay and kankar found at very varying depths and of varying thickness, and below this is the spring. In parts of Hasanpur this seems to be as deep as 80 and even 90 feet, whilst in other parts of the same parganah and of Amroha it is found within 40 feet. At present, however, the number of wells which have been sunk to the real spring level in the district is so small that no accurate information about the lie of the lower strata is obtainable.

Percolation wells.

Almost universally the shallow percolation wells, dug to a depth of about 12 or 14 feet, and deriving their water supply from the upper portion of coarse sand stratum, are employed. Owing to the sandy nature of the soil, these wells almost always collapse in the rains and in years of drought the percolation supply sometimes fails, and then

it is of no use to construct them. Even in a good year the amount of water they yield is, as a rule, insufficient, and the number of them required almost prohibits the irrigation of any large area.[1]

Elevations and plains.

The average level is about 670 feet above the sea, the highest point being 766·62 feet in the north of Thákurdwára,[2] and the lowest 580·79 feet in the south of Bilári.[3] The surface of the country slopes considerably from north to south, and distinctly, though less markedly, from west to east; but there is a slight rise again to the north-east after the valley of the Rámganga is passed.

The following statement shows all the principal stations of the Great Trigonometrical Survey, arranged in order of tahsíls. The latitudes and longitudes are those given by the Great Trigonometrical Survey, the heights (except for Lut) were deduced by spirit-levelling by the Moradabad cadastral survey :—

Tahsíl.	Name of station.	Height in feet above mean sea-level.	Latitude.	Longitude.
Moradabad ...	Bhatauli ...	689·37	28°-54′-00″·92	78°-46′-00″·83
Bilári ...	Barauli ...	656·96	28°-32′-02″·66	78°-47′-56″·22
Sambhal ...	Atora ...	695·93	28°-42′-42″·24	78°-39′-43″·42
Ditto ...	Bánsgopál ...	677·05	28°-33′-28″·36	78°-34′-26″·98
Ditto ...	Mehtra ...	651·59	28°-22′-06″·26	78°-41′-23″·97
Amroha ...	Akbarpur ...	719·73	29°-04′-57″·20	78°-40′-51″·11
Ditto ...	Sirsa ...	739·45	28°-54 -39″·96	78°-34′-33″·44
Hasanpur ...	Lut ...	716	28°-53′-42″·57	78°-26′-58″·00
Ditto ...	Kundarkhí ...	691·87	28°-43′-37″·48	78°-27′-02″·66
Ditto ...	Chandanpur ...	644·57	28°-33′-59″·24	78°-20′-59″·31

Besides these the whole district has been levelled over by the cadastral survey and there are a multitude of bench-marks on the main road from Bareilly to Meerut through Moradabad, on the Sambhal and Amroha branches of the Eastern Ganges canal, on the Rámganga canal, on the Oudh and Rohilkhand Railway, and on other roads in the district. The bench-mark on the south side of the western doorway of Moradabad church (on the third or upper step) has an elevation of 654·54 feet above the sea. The highest bench-mark along the Bareilly-Meerut road is 703·01 feet between the 24th and 25th milestones, counting westward from the town of Moradabad.

Technical names for various kinds of soil.

The classification of soils for the purposes of assessment at the time of settlement was carried out by native agency under the Settlement Officer's supervision. How this was done is seen from

[1] Mr. E. B. Alexander's settlement report. [2] On south side of root of *pípal* tree, south of the village Raghúwála; near it there is a Hindu temple and platform (*chabútra*). [3] On trijunction of the villages Hulásnagar, Khabaria and Dhakia (Rámpur).

Mr. Alexander's statement:—"As far as possible, names commonly recognised amongst the people were adopted; but merely local names, which might convey a wrong idea to a person new to the particular locality, were not recorded. For instance *dúmat*, *matiyár* and *bhúr* are universally known, and were therefore at once adopted. *Kallar*, signifying land injured by reh, being understood all over the district (though not perhaps in other parts of the province), was also approved. On the other hand, words like *jháda* for inferior clay, *kámp* for alluvial soil, *karri matti* and *gili matti* for different kinds of *matiyár*, and other similar terms were rejected as liable to be misunderstood and to be misstated by the *girdáwars*." Of the first three names (*dúmat*, *matiyár* and *bhúr*) ample descriptions have been given in former volumes; and, as the Settlement Officer neglected as unimportant the other names used locally, we need not waste time in attempting to explain their minute differences. Some modifications were introduced in the simple classification at first adopted, as will appear from the following statement taken from Mr. Alexander's settlement report:—

Soil.	Area.
	Acres.
Dúmat 1st	327,706
Dúmat 2nd	275,563
Matiyár 1st	70,233
Matiyár 2nd	69,313
Bhúr 1st	161,163
Bhúr 2nd	45,378
Total	949,356

The total shown above agrees with the total cultivated area at the time of settlement. In the chapter on fiscal history we shall recur to this classification, and it will be convenient to defer till then a statement of the proportions of each class of soil found in each tahsíl.

Waste lands.

Of the whole district 177·7 square miles, nearly 8 per cent., are by the last official statement (1881) shown as uncultur-able.[1]

This includes village sites, tanks, river-beds and roads, besides waste lands properly so called. But it is in the Ganges *khádár* only that *reh*,[2] the prolific

[1] In the settlement report the barren area is given as 151,652 acres, or 236·9 square miles, making a difference of 59·2 square miles. But the total area of all lands given in the settlement report (2,303 square miles) is 21·2 miles in excess of the area in the official statement. On the other hand, while the official statement gives 1,523·1 as the total cultivated area, the settlement report returns it at 1,483·3, or 40·1 square miles, less. The explanation of these differences is found in the transfer of villages to Meerut and Bulandshahr, under the deep-stream rule, effected by G. O. No. 974, dated 4th April, 1879 (Note by Mr. J. B. Fuller, C. S.)

[2] This is locally known as *kallar*, and is most prevalent (according to Mr. Alexander) in the southern portions of the *khádar* tract, where it does very serious injury to what would otherwise be some of the best land in the district.

producer of waste lands, is found. There it chiefly fastens upon soils which have good firm clay in their composition. In the process of drying after heavy rain the *reh* (saline efflorescence) exudes at the surface, and after the moisture has evaporated remains as a deposit, effectually destroying the productive capacity of the tract where it appears for any better purposes than that of pasturage.

In Thákurdwára.

In the north of Thákurdwára, especially in what is known as the Bajarpatti, or the tract between the Kurka and Lapkana streams, there are extensive waste lands covered with the scrub-by thorn *kair*, and the total actual barren area in this tahsíl is 27·8 [1] square miles. In Moradabad tahsíl the actual barren area is 37·4 square miles, but during settlement operations 15,597 acres (or more than 24 square miles) of good strong cultivable soil in the Rámganga *khádar* was found used as pasturage only at a rental of about Re. 1-10-0 per acre. Much of this came under the plough after the settlement officer's inspection was supposed to have been over.

In Moradabad.

In Amroha.

In the east of Amroha are extensive tracts of bush jungle clothing the crests and slopes of the central water-sheds. These sometimes stretch for miles together and rise to the dignity of jungles. Spotted-deer, hog-deer, wild-boar and nílgaí are not uncommon, and leopards have been killed in them in the rainy season. Even tigers are said to have been seen. These long reaches of jungle, locally known as *kair*, are a conspicuous feature of the landscape and have their counterpart in the north-western parts of Thákurdwára. Very different are the wastes in the west of Amroha: these are open plains thinly coated with grass and practically bare of trees, scarcely even a bush relieving their sameness. But of actual barren waste this tahsíl has only 16·8 square miles.

In Bilári.

Mr. Smeaton says of Bilári that it has no sterile tracts at all and little waste, no available land being left uncultivated.[2]

In Sambhal.

There is very little jungle in the Sambhal tahsíl; indeed, the only patches worth mentioning are those bordering on the great swamp in the south-west. All over the *bhúr* tract there are in dry seasons large unploughed wastes utilized as grazing grounds. The total barren area is 28·1 square miles.

[1] By the last official statement (1881). [2] Mr Smeaton's statement notwithstanding, the official statement gives 23·4 square miles in Bilári as "uncultivable." The explanation is probably that given by Mr. Tracy, Collector of Moradabad, who takes Mr. Smeaton's "sterile tracts" to mean large usar plains, of which there are certainly none. Mr. Smeaton himself elsewhere states the barren area at about 23 square miles.

In Hasanpur.

But in Hasanpur we find the largest barren area, returned in 1881 at 44·2 square miles. This is scattered about among all the divisions, in the bhúr, the *jhíl* tract, the higher alluvial and the lower lands, as well as in the diluvial tract that immediately skirts the river-bed. In the low-lands blotches of *úsar* are found everywhere, and the hard struggle which the cultivator has with nature in this tract leads to a large proportion of waste land. This waste is covered with a dense growth of thatched grass (*bind-púla*) which yields abundant grazing, while it also gives cover to wild-pig and deer. Besides this grass fine *babúl* timber grows in this waste, especially near the centre of the tahsíl. "There are" (writes Mr. Smeaton) "whole forests of these useful hardy little trees. They seem to be able to thrive where even grass fails. I have seen thick clumps of *babúl* growing on bare white blocks of waste." Of the uses to which this timber is put some account will be given in Part II.

Grazing-rights.

Some important questions regarding the rights of cultivating communities both to grazing and to timber were raised during the recent *settlement*. The peasantry, although living in a state of practical *serfage and harassed* beyond measure by the system of paying rent in kind, have yet advantages over their neighbours elsewhere in the unlimited grazing, most of which they obtain free; besides this, they have the spontaneous produce of the waste and jungle, such as the thatch and timber. Of 100,000 acres of grazing Mr. Smeaton calculated that 80,000, or about three-fourths, were free; and, putting the number of agricultural families at 21,000, this gives *nearly four acres of free grazing for each family*. The estimated number of cattle (145,000) gives seven head to each household, and half of these are milch kine and buffalo-cows. In no other tahsíl is there anything to compare with these grazing reserves, and the people may rightly be said to have a resource in them which in some measure compensates for the high produce-rents exacted from them. More on the relation of landlord and tenant in this tahsíl will be said further on in the part of this notice proper to that subject.

In the part of the low-lands which is liable to flooding from the Ganges a thick tall reedy grass covers the vast sandy plains, through which runs a network of escape-channels to the river. Besides this, grass thickets of *jháo*, a sturdy river weed, spring up from the alluvial deposit (*kámp*) left by the overflow. It thus happens that immediately after the rains and in the beginning of the cold weather the aspect of the north-west of the tahsíl is that of a vast grass jungle resembling what is so often seen in the Tarái. One may ride

through it for miles at this season without getting a glimpse of the surrounding country.[1] Of cultivation there is naturally very little here: the lands are, like those of the other tracts, used as grazing-grounds, but the thatch and grass are very often sold or leased out by the proprietors.

In seasons of drought, when the grass on the *bángar* (highland) is burnt up, these great river plains are invaluable. Cattle swarm down from the country above and are enabled to tide over the bad season. Too great importance cannot be attached to these fine grazing reserves, especially when it is remembered how fast all available waste land in the district is being brought under cultivation.

Woodland.

Of tree jungle there is little remaining. A few extensive patches of dhák (*Butea frondosa*) are found in the Hasanpur parganah; but elsewhere, even in Thákurdwára, good lands have all come under the plough, and the bad can support nothing more than the scrubby thorn known as kair (*? capparis Aphylla*), which (writes Mr. Alexander) "seems to be very nearly utterly useless."

Rivers: the Rámganga

Mention has already been made of the chief rivers of the district in describing the six natural divisions which depend upon the flow of the surface drainage. The first of these in importance, although not in size, is the Rámganga which, entering the district from Bijnor in the north-west corner of Thákurdwára, at a point four miles south of the village of Surjannagar, flows in a south-easterly course of about 53 miles in this district, passing thence into the Rámpur territory. It keeps wholly within the tahsíls of Thákurdwára and Moradabad, and passes Moghalpur in the 24th and Moradabad in the 34th mile. On its right or western bank it has no affluents in this district, but on the left or eastern bank several streams fall into it from the high land to the north.

and its affluents, the Phíka,

The most northern of these, the Phíka, rises in the Phaldákot parganah of Kumaun, and flows for about two miles only through the extreme north-west of Thákurdwára, joining the Rámganga in the Bijnor district.

Dara, Khalia, Kowakhar, and Rapi.

On the large scale survey map three small streams—the Dara, Khalia, and Kowakhar—are shown to unite and form a single stream, the Rapi, which after flowing for about four miles is joined by the Jabdi. The Khalia and Jabdi rise in the Tarái, the others in this district. After receiving the Jabdi the Rapi flows for about eight miles before falling into the Rámganga.

[1] Mr. D. M. Smeaton's Rent-rate Report.

The Kurka and its tributary the Lapkana flow south-west through Thákurdwára, and the former joins the Rámganga two miles west of Dilári.

The Kurka and Lapkana.

The Dhela rises in the Phaldákot parganah of Kumaun and flows south-west through Káshipur and Thákurdwára, to join the Rámganga two miles north of the town of Moradabad. It receives the Kachia and Damdama, the latter near its own junction with the Rámganga.

The Dhela.

Lower down in its course the small stream called the Rajhera, which has its course wholly in the Moradabad tahsíl, falls into the Rámganga.

The Rajhera.

The Kosi or Kausilya enters this district from the Káshipur parganah near Darhiál. It almost immediately passes into Rámpur territory, but lower down it again traverses the south-eastern part of Moradabad tahsíl and joins the Rámganga near the village of Lálpur Pítari. The Kosi is largely used for irrigation and is crossed during the rains by ferries at Darhiál on the Naini Tál road and at Ganeshghát on the Bareilly road. In the dry season there are bridges of boats at these places.

The Kosi or Kausilya.

The Nachna and Bah (or Bahala) are two small affluents of the Kosi and are always fordable. The Nachna falls into the Bah about ten miles north of the latter's junction with the Kosi, which occurs near the village of Khabaria, near the district boundary with Rámpur territory.

The Nachna and Bah.

Country boats of 100 to 400 maunds burden, laden with grain or other commodities, pass down to the Ganges, but with this exception there is no navigation worth mentioning.

Navigation and riparian customs of the Rámganga.

The customs regarding boundary disputes occasioned by alluvion and diluvion vary as in Sháhjahánpur, sometimes that of *dhár dhura* or deep-stream boundary and sometimes the opposite one of following the original boundary being observed.

In depicting the annoyance and worry caused by the constant changes in the course of this river Mr. Smeaton [1] ventures on the suggestion that it would be worth while for Government to buy up the entire diluvial belt on both banks of a river like this. In the hands of a single proprietor the tract would, he thinks, yield treble the revenue that it does when parcelled out among numerous petty owners who are continually wrangling over the belts of land

[1] Amroha Rent-rate Report, para. 19.

which the river annually casts up. "The arrangement," writes Mr. Smeaton, "which is dignified by the title of quinquennial settlement, is, I fear, little better than a farce. No one who takes a part in making these five-yearly revisions knows or cares much about what he is doing. The State in nine cases out of ten loses revenue; in the tenth the proprietor is burdened with an assessment probably in excess of the assets; in all the people are irritated."

Nature of banks of the Rámganga.

A description of the banks of this river has already been given in the paragraph dealing with the fifth natural division, the valley of the Rámganga.

Ferries and other river-crossings.

The ferries and other river-crossings of this and the other rivers of the district sufficiently appear in the tabular form given a few pages later on. Besides the ferries there mentioned boats are generally obtainable at the following villages: Surjannagar, Lálápur, Pípalsána, Jájanagli, Kamálpuri, Faríḍpur-Bhendi, Chatkáli, Mughalpur, Sheopuri, Mundiya, and Bháyanagla.

The Ganges.

The Ganges for nearly forty miles forms the natural western boundary, running the whole length of the Hasanpur tahsíl, which it divides from the Mawána, Hápur, and Ghaziabad tahsíls of the Meerut district on the north-west and from Anúpshahr of Bulandshahr in the south-west. It flows along this boundary nearly due north and south, but it resumes its south-easterly course after entering the Budaun district. Tigri opposite to Garhmuktesar and Sirsa Sarai opposite to Ahár are the only places on its eastern bank in this district that deserve mention. There are bridges of boats at Sherpur, Tigri, and Púth during the dry season and ferries in the rains.

In the lower part of its course the river about ten years ago took a turn eastward and cut into this district between the villages of Nanai, Lehsra, and Ibrahímpur. At first it made way there rapidly and poured a large body of water across Ibrahímpur, Biháripur and Pathra, which completely cut up those villages and turned what had been cultivated lands into bare wastes of sand. Being met, however, by the high ground to the east, the river was turned back south and westward and prevented from sweeping right across the centre of the low-lying tract into the *jhíl* below the *bhúr*, as it would otherwise have done. Its force, however, was sufficient to cut two deep channels through the higher ground, one into the Mohaia (or Moháwa), and the other between Mírpur-Dhabka and Paraura into the low-lying country south of the latter village; but the check given to the force of the flood brought it very nearly to a standstill and allowed the deposit it contained to settle down. Every year this deposit has

increased, and the process has been accelerated by the thick growth of tamarisk bushes which have sprang up all over the inundated tract. But the main stream in its new southern course has swept over its banks, and in times of flood an enormous body of water is poured over the intervening lowlands between it and the Mohaia. The inundation is so extensive, in all but exceptionally dry years, that communication between Sirsa and Bhauli (the next village but one to Sirsa on the north-east) is only possible by boat. Before it reaches the Mohaia the flood divides into several currents owing to inequalities in the ground, but the main current joins the river to the west of Darhiál. Here it is met by the large body of water which the stream is bringing down from the north, and the result is a repetition on a small scale of the floods already described. The Mohaia also contributes to the inundations. Filled to overflowing by the flood-water from the Ganges, it bursts over its very sharp steep bank and pours down across Darhiál. Working naturally eastwards this flood-water turns partly north and partly south, while a third channel works its way eastward into the Naktia (or Tikta) stream. There are numerous ponds and lagoons in this part which are fed by these flood-waters. The damage done by these inundations is considerable, but some compensation is found in the rich spring-harvests obtained and in the facilities afforded for sugarcane cultivation wherever the water is held stationary for a time. On the other hand autumn crops are impossible, and wherever the water sweeps along with much force its effect is to scour and deteriorate the land, not to improve it. Very unhealthy too is the season during which the drying-up takes place, and Mr. Smeaton has no doubt on the whole that it would be best to check these inundations.

Its affluents, the Baha and Krishni.

In the north two small streams, the Baha and Krishni, enter this district from Bijnor and unite about three miles from the boundary to the south of Azampur in a lagoon known as the Dháb. The united stream follows a course parallel with the Ganges, into which it falls below Tigri. The name of this stream appears as Matwáli on the survey map.

The Naktia or Tikta and Mohaia or Bagad.

The Naktia or Tikta is a small stream rising in some small ponds about two miles south of Hasanpur, and does not join the Ganges in this district. It is known as the Khulaila in the first part of its course, before it spreads out into the Samda lagoon. The Mohaia or Mohâwa is the flood channel of the Bagad or Bagat *jhíl* or lagoon, and runs through very nearly the centre of the low-lying country parallel with the Ganges. The body of flood-water from the latter river, of which mention has been made above, is locally known as the Roh.

The Roh.

The Gángan.

The Gángan rises in Bijnor and flows in a south-easterly course through the Amroha, Moradabad, and Bilári tahsíls of this district, passing out into Rámpur territory about four miles below the point of exit of the Rámganga, which it joins further down in its course. It flows south of the town of Moradabad at a distance of four miles. Ten miles[1] from the point where it enters the district it receives the Karúla, a small Bijnor stream, on its left or northern bank, and five miles lower down the Bán from the same district joins it on the right bank. Both the Gángan and its tributaries are generally fordable even in the rains. It is bridged by the Moradabad-Meerut road (at the 4th mile), the Moradabad-Sambhal (at the 5th mile), the Moradabad-Bijnor (at the 20th mile), and by the Oudh and Rohilkhand Railway about six miles south of Moradabad. The Karúla is also bridged by the Moradabad-Bijnor road (at the 15th mile).

and its affluents, the Karúla and Bán.

The Sot.

The Sot, also fantastically named the Yár-i-Wafadár,[2] has been already mentioned in the description of the six natural soil-divisions of the district. Rising in a pond in the west of Amroha tahsíl, it enters Sambhal on the extreme north-west and flows in a south-easterly direction, passing into Bilári a little below the railway bridge. It runs in a muddy spongy bed and derives its name, Sot,[3] from its faculty of self-supply. Its volume is considerable in all seasons. The drought which dries up other streams, partially or wholly, seems to have little effect on it, and its current is nearly as strong in May as in August. The valley of the Sot is a marked feature in the country. It is generally broad and uniform, only at long intervals here and there narrowing into a ravine. The soil of this valley is a sinking muddy clay; often for miles, even in the cold season, a vast quagmire. Fords are very rare and commerce, therefore, between the tracts on its opposite banks is difficult. The most pronounced charateristic, however, of the Sot valley is a malignant fever which hovers about the villages on its banks, and many villages even at a distance on higher ground feel the influence of the malarious atmosphere. Belts of dense undergrowth surround the hamlets in the valley, and there is a constant stock of decayed and decaying vegetation on the alluvial flats which aggravates the natural insalubrity. The people are often too weak to reap their harvest and fields of grain lie and rot in the mud.[4]

[1] Measured in a direct line. [2] *i. e.*, "The faithful friend," a name said to have been given to this river by Muhammad Shah on the occasion of his expedition against the Rohillas, because he found sufficient water for his troops" Suppl. Gloss, II., 144, note. [3] Sot (Sanskrit *srotam*) means any spring, also the backwater of a river. *Soti* is a common name for a sluggish river. Fallon; but see also Suppl. Gloss., II., 144, note. [4] Mr. D. M. Smeaton's Sambhal Rent-rate Report.

In the Bilári tahsíl the Sot has a well-defined bed; but in the rains it spreads in a thin sheet over its wide valley, which rarely dries up sufficiently to permit of extensive ploughing and sowing for spring harvests. During the last ten years whole blocks of formerly productive soil have become quite unfit for cultivation. In the valley the water level is very near the surface, and after even moderate rains the sheet of superficial moisture is prevented from percolating downwards. It is kept at or near the surface, now bubbling up in what the people call *udla*[1] and now just sufficiently concealed by the upper coating of soil and thin grass to tempt the cultivator to drive his plough through it. Once however the soil is turned up, the destructive moisture oozes up from below and baffles all cultivation. The drinking water resembles a mixture of oil and water and is very deleterious.

On the Moradabad-Sambhal road the Sot is bridged twice in the 19th mile; one bridge being old with wooden top and the other a new masonry arched bridge with three spans.

The Ari.

The Ari is another small stream which, taking rise in Sambhal, enters Bilári and flows down its centre, passing into Budaun on the south. Its bed is almost dry in the winter months. It has, however, a valley like the Sot, and large parts of it are so spongy as to defy cultivation. Drinking water in the Ari villages resembles in appearance that of the Sot and is equally productive of fever. A masonry bridge (five spans of 25 feet each) crosses the Ari on the Moradabad-Chandausi road.

Projects for canals.

Several schemes have from time to time been proposed for the introduction of a canal, but all except one were found impossible, owing to the rise in the level from the Rámganga westwards already mentioned.[2] The one scheme which was found practicable, or, at all events, not clearly proved to be the contrary, was that which came to be known as the Eastern Ganges Canal project. It seems to have originated, as early as 1855, in a desire on the part of the Government of the day to provide some system of irrigation for western Rohilkhand. After a few surveys and reports had been made, the outbreak of the mutiny of 1857 suspended all operations, and it was not till 1867 that the project was resuscitated. Then an engineer was deputed to the spot, plans were drawn up and reports furnished; but long before the matter was at all ripe the scarcity of 1868-69, by pressing

[1] A name given by the Settlement Officer to the tract consisting mainly of land subject to this peculiarity. [2] Some of these projects are shown in the G. T. Survey level charts. A Rámganga and an Eastern Rámganga canal are exhibited, the former running almost parallel with the river on its right or western bank, and the latter connecting the Rámganga with its tributary the Dhela on the eastern bank. It is needless to say that these lines merely indicate surveys made before 1873.

severely on Bijnor, compelled the Government to provide work for the people, and the excavation of some eighteen miles of the Sambhal branch of the proposed canal, beginning at Rajahpur, on the Moradabad and Garhmuktesar road, was sanctioned. So far as the project had then been matured, it was contemplated to tap the Ganges at Shámpur, in the Bijnor district, to bring the canal south, to within a mile or two of the Moradabad boundary, where the main channel was to split into two parts—one known as the Amroha branch, going past Amroha, Sirsi, Chandausi, Bisauli, Gotha, Amgáon, to Usahat, where it was to terminate in the Sot; the other, known as the Sambhal branch, going past Shaharpur, Bahjoi, Islámnagar, Alampur and Nakora, where it was to join a small stream which almost immediately after falls into the Ganges. The object of the canal was the irrigation of (*a*) the southern tahsíls of Bijnor, (*b*) the dry high-lying ridge of *bhúr* that extends from Chándpur, past Hasanpur and Islámnagar, almost to the south of Budaun, and (*c*) the Sot and Gángan Doáb.

Correspondence of the most voluminous nature, chiefly with reference to the carrying capacity and navigation of the canal, continued until 1873, when the last revised estimate was submitted by the Government, North-Western Provinces, to the Government of India, and with it a note by Colonel Brownlow calling attention to the diminished supply in the Ganges and the high spring-level of the tract to be irrigated.

The Government of India called for further reports with reference to (*a*) the probability of the returns from the canal developing with reasonable rapidity; (*b*) the amount of indirect revenue that might be calculated on through the absence of any necessity for remissions in bad years; and (*c*) the actual necessity of the Sambhal branch. In response to this requisition, the recorded opinions of Colonel Brownlow and the revenue officers of Bijnor, Moradabad, Bareilly and Budaun, were called for by the local Government. All were unanimously opposed to the construction of the canal.

The objections were chiefly (1) that the canal was not required, the only parts of the districts that could be benefited being the sandy tracts, which formed only 23 per cent. of the area commanded; (2) that, owing to the high spring level, the river, valleys and low-lying lands would become swamps when that level was further raised by the pressure of a canal; 3) that, owing to the smaller volume of water in the Ganges found to exist as compared with previous supposition, the canals would probably fail to supply irrigation when it was most needed; and (4) that the people would not take the canal water if remunerative rates

were charged, as they have an alternative supply in wells which are universally made over most of the area in question.

Net expenditure of the undertaking.

The project was finally abandoned in 1877 after a net expenditure of Rs. 2,70,520[1] had been incurred.

Lagoons and swamps.

In Thákurdwára, Moradabad and Amroha tahsíls there are no lagoons (*jhíls*). In Bilári there are three or four, wide and shallow, but all or nearly all completely dry up in January and fine spring crops are grown on their edges. In Sambhal on the Budaun border to the south-west there is a long winding swamp running along the boundary for miles, produced by a sudden dip from the *bhúr* tract. Seen from the Budaun side of the swamp the *bhúr* tract rises up in a long series of bluffs like a line of sandy sea-coast. This swamp is never altogether dry and is only passable during the hot months, and then with difficulty owing to the great depth of mud It is a refuge for snipe, black partridge and wild-pig. In Hasanpur the Bagad lagoon practically runs the whole length of the tahsíl, sometimes narrowed to a small channel. It commences near Sajmana.[2] In the north is the Dháb near Azampur, formed by the Krishna and Baha streams; and there are numerous ponds elsewhere, such as the Samda and Jabda *jhíls* near Kanahta. The marshes of the Sot in Sambhal and Bilári have been already mentioned in the paragraph about that river.

The Sambhal swamp.

The Bagad lagoon.

The Dháb, Samda, and Jabda.

Navigation.

The Ganges and Rámganga[3] are the only navigable rivers, but they are not used for that purpose to any great extent.

Communications: Rail: the Oudh and Rohilkhand.

The only railway at present (1882) open is the Oudh and Rohilkhand line. The main line runs from Benares to Moradabad, a distance of 419 miles, through Fyzabad, Lucknow, Sháhjahánpur, Bareilly, and Chandausi.[4] It enters the district near the village of Bairi Khera, 40·3 miles from Bareilly railway station and 30·2 miles from Moradabad. The branch line of 60·74 miles to Aligarh diverges at Chandausi and runs for 16·93 miles through this district. The total length of main and branch lines in the district is therefore about 47 miles. The railway is constructed for a single line only on the gauge of 5′ 6″. At Lucknow a branch from Cawnpore, and at Chandausi the branch to Aligarh just mentioned, connect the Oudh and Rohilkhand main line with the East Indian Railway. It is through Chandausi and Aligarh that the traveller will find his nearest route to Dehli and the Panjáb,

[1] Or, including simple interest, Rs. 3,59,451. [2] For a description *vide supra* p. 9. [3] *Vide supra* p. 18. [4] These are the principal stations only as shown in the Oudh and Rohilkhand Railway time-tables.

while for Calcutta he has the alternative routes through Aligarh *viâ* Chandausi and through Cawnpore *viâ* Lucknow, the latter being somewhat shorter in actual mileage, although about the same in the length of time occupied.[1] The direct route to Bombay is through Aligarh and Agra (Rajputana State Railway); but if the Bhaupur-Kálpi projected line is carried out and joins an extension of the Gwalior-Bhopál system, a direct route without break of gauge will be provided for all Rohilkhand. The Aligarh branch from Chandausi and the section of the main line from Moradabad to Chandausi were opened in October, 1872; and in December, 1873, the main line was opened from Bareilly to Chandausi. The main line enters this from the Budaun district and runs north-west for four miles, curving round to the north-north-east a mile or so beyond Chandausi. It thenceforward runs straight for nearly 20 miles (crossing the Moradabad-Chandausi road at Kundarkhi) and then makes a curve to the west.

Projected lines.

It was at one time proposed to construct a light railway at the side of the Moradabad-Ránikhet (*viâ* Káshipur) road; but the project was finally abandoned in 1875, and a more favoured rival project is now under the consideration of Government for connecting Bareilly with Ránibágh at the foot of the hills below Naini Tál. But although railway extension in the north-east was thus checked, the Oudh and Rohilkhand Railway is now being continued through the north-west of this district into Bijnor, striking the Ganges at the Báláwála ghát. The two first stations of this projected line will be in this district at Mughalpur, eight miles up the Rámganga above Moradabad, and at Kánt in Amroha tahsíl. After that it will run *viâ* Sahaspur, Seohára, and Dhámpur to Nagína. Beyond Nagína the route has not been finally determined, but may not improbably be by Najíbabad. A continuation beyond the Ganges is to run to Saháranpur.[2]

Oudh and Rohilkhand Railway, northern extensi n.

There are five railway stations in the district—Bahjoi, Chandausi, Bilári, Kundarkhi, and Moradabad; but of these Chandausi is by far the most important, as from it the greater part of the railway export trade starts.[3]

Roads.

The roads are divided into four classes, the three first of which are shown in the following list, together with the mileage of each. The fourth class are merely village-tracks. The first class are raised, bridged and metalled; the second class raised and bridged, but not metalled; and the third class partly raised and partly bridged:—

[1] Taking Cawnpore as the starting-point the distance to Moradabad *viâ* Lucknow is 263 miles and occupies 16½ hours, including stoppages, and distance and length of time *viâ* Aligarh are 279 miles and 18 hours. [2] Note by Mr. L. M. Thornton, C.S. [3] Chandausi has 11 sidings, Moradabad 7, Bahjoi 2, and Bilári 1.

Name of road.	Miles.
First Class Roads.	
Moradabad and Meerut	38
Rohilkhand Trunk (Moradabad section)[1]	8
Ditto (Diversion ditto)	4
Ditto (Rámpur ditto)	20
Naini Tal (Darhiál ditto)	23
Ditto (Tarái ditto)	19
Moradabad and Sambhal	2½
Gajraula and Dhanaura	9
Moradabad and Bijnor	3
Jua and Amroha	5
Total ...	131½
Second Class Roads.	
Rohilkhand Trunk (old section) ...	4
Moradabad and Bijnor	19
Ditto and Hardwár	8
Ditto and Káshipur... ...	22
Sambhal and Anúpshahr	28½
Moradabad and Chandausi ...	23½
Ditto and Naini Tál ...	4
Ditto and Thákurdwára ...	26
Darhiál and Káshipur	6½
Chandausi and Anúpshahr ...	17
Páekbara and Amroha	13
Sambhal and Bahjoi	12
Chandausi and Sambhal	13½
Total ...	197

Name of road.	Miles.
Third Class Roads.	
Bilári and Budaun (*viâ* Seondára) ...	13
Sirsi and Bilári	10
Seondára and Chandausi	10
Seondára to district boundary (with Rámpur).	5
Chandausi and Tigri	47
Chandausi and Shahabad	12
Sambhal and Jua	18
Moradabad and Moghalpur ...	8
Amroha and Hasanpur	16
Amroha and Thákurdwára ...	32
Barhanpur and Thákurdwára ...	5
Amroha and Sherpur	22
Thákurdwára and Káshipur ...	2
Ditto and Jaspur	3
Ditto and Islámnagar ...	10
Ditto and Agwanpur (*viâ* Dilári)	17
Gajraula and Sirsi (*viâ* Hasanpur) ..	27
Gajraula and Púth	10
Gajraula and Jogipura	2
Hasanpur and Púth	8
Ditto and Rajhera	13
Islámnagar and Bahjoi	7
Dilári and Surjannagar	15
Amroha and Chándpur	9
Total ...	321
Total of 1st, 2nd, and 3rd class roads ...	649½

The classification and names in the above list are those of the Public Works Department, but only six of the roads mentioned are of any great importance. The first of these is popularly known as the Meerut road, and is metalled for the whole of its course in this district, except the last mile and a half beyond Tigri, where it descends into the bed of the Ganges. Tigri is opposite Garhmuktesar, and the road from the latter place to Meerut is all metalled : so that, except at the break made by the Ganges, the road is metalled and high, and in first-rate order the whole way to Meerut. "This" (writes Mr. Alexander) "has been one of the greatest boons we have given to the district. Up to the rains of 1880, when a very exceptional flood breached the approaches to a bridge over the Gángan, it has always been open for the heaviest traffic between Moradabad and the west of the district throughout the year, and being connected with Amroha and Dhanaura by two metalled branches, about five and nine miles long, has been most useful both for trade and for the convenience of travellers to and from those places. The way in which a road of this class is appreciated can only be understood by those who know the district, and the extreme difficulty there is in getting about it in the rainy season in any kind of wheeled conveyance."

Six principal roads:
(1) The Meerut road.

[1] This road, before 1870, ran into Moradabad, crossing the Rámganga at Dehri ghát and skirting the north of the city. In 1870 the diversion-section was made from the 7th mile of the old road to the 3rd mile of the Naini Tál road, so as to have but one crossing of the Rámganga. The four miles of old road across the Rámganga are kept up as a second class road.

The roads in parganah Sambhal are for the most part mere tracks, even the main road from Moradabad to Aligarh *viâ* Sambhal—which is perhaps next in importance to the Meerut road—being spoken of by Mr. Smeaton in his rent-rate report as "a hopeless succession of ups and downs," although now said to be in better condition. Traffic on this road has decreased considerably since the railway was opened, but there is still quite enough (writes Mr. Alexander) to make an improvement of this road greatly appreciated by the people of the district, and more especially by the inhabitants of Sambhal, where trade is decaying year by year, partly, at all events, owing to the difficulties of communication.

(2) The Moradabad-Aligarh road.

The road to Bijnor is only metalled for the first three miles out of Moradabad, but in future this will be reduced to one mile of metalling. Like all the other trade-roads it gets cut up to some exent in the rainy season, but it is rare that cart traffic is altogether stopped. Bringing all the traffic from the south-east of Bijnor into and through this district, it is used to nearly the same extent as either of the two roads already mentioned, or as the next one.

(3) The Moradabad-Bijnor road.

This is the Káládúngi road, which up to the year 1879 was kept up as a metalled road for the whole distance (48 miles), but is now only so kept up as far as the Kosi, or less than half way.[1] There is a good deal of traffic along this road on which Tánda, the rice emporium of this part of the country, is situated; but the violent floods caused by the over flowing of the Kosi and of the Rámganga in the rains constantly cut it up, and the difficulty of crossing the latter, which runs immediately below Moradabad, renders it of little use in the rains compared to the Meerut road.

(4) The Moradabad-Káládúngi road.

The road to Bareilly, which is also that to Rámpur from Moradabad, is metalled for nearly the whole of its course, but is kept up rather as a military route than on account of the trade which passes along it. The road is, however, of considerable use to the Rámpur authorities and to travellers between that place and Moradabad.[2]

(5) The Moradabad-Bareilly road.

The last road, which requires special mention, is that *viâ* Kundarkhi and Bilári to Chandausi and thence to Budaun. This is not metalled, and in the rains traffic is impeded by the floods from the Gángan; but at other times of the year it is usually in fairly good order. There is, as already mentioned, heavy traffic along it, but on the whole it would probably be hardly worth while metalling it.

(6) Morádabad-Budaun road.

[1] Beyond the Kosi the road is repaired with stone procured from the river-bed: *kankar* metalling is used only up to the 18th mile from Moradabad (note by Mr. Meares). [2] Great damage was done to this road by the floods of 1880.

Sambhal tahsíl and the south of Hasanpur and Thákurdwára are worst off for communications, and Mr. Alexander suggests that tolls on the traffic using the Moradabad-Aligarh road and the Sambhal-Chandausi branch might be resorted to with advantage as a means of raising funds for improving them. In Thákurdwára he doubts if improvement is possible.[3]

Encamping-grounds.

Encamping-grounds are found on the Meerut road (13th mile) at Búrhanpur (30 acres), (25th mile) Rajabpur (30 acres), and (35th mile) Kumrala (30 acres). All three have wells. Kumrala is in the Ganges *khâdar* not far from the river near Tigri. Supplies are obtainable from Gajraula for Kumrala and from Amroha for the other two encamping-grounds. On the Bareilly road there is one at Ganesh ghát (33 acres), near the Kosi river, 12 miles from Moradabad. Supplies are obtainable from that town and sometimes from the neighbouring villages, and it has a good well. On the Naini Tál road there are two: at Mánpur (3 acres), 11 miles from Moradabad, and at Darhiál (32 acres), 22 miles from Moradabad. Both have good wells and supplies are procurable from neighbouring villages. On the Ránikhet road there are two: at Shámpur-Hádípur (14 acres), 8 miles from Moradabad, and at Búrhanpur (1 acre), 23 miles from Moradabad. Supplies for the former are obtainable from Bhojpur and for the latter from the village near it. On the Aligarh road are Maináther (48 bighas), 13 miles from Moradabad, drawing supplies from Bilári and Kundarkhi, and Rajhera (25 bighas), 9 miles south of Sambhal and 31 miles from Moradabad. The latter has a brick well and draws supplies from Sambhal and the neighbouring villages. On the Bijnor road is Chhajlait, 14 miles from Moradabad; supplies obtainable from Amroha or Kánt; encamping-ground small. Of the above, those on the Naini Tál road (Mánpur and Darhiál) and on the Ránikhet road (Shámpur-Hádípur and Búrhanpur) are reported to belong to the zamindars of those villages, but the rest to be the property of Government. There are two dák bungalows in the district, one at Moradabad and the other at Darhiál (on the Naini Tal road).

Supply of carriage.

From a report supplied by the Collector it appears that for military purposes the following carriage could be provided at the headquarters of the district, reasonable notice being given: 11 elephants, 100 camels, 4,000 horses, 380 mules, 33,000 bullocks, and 6,500 carts.

Bridges.

The chief bridges are those of the railway over the Gángan (700 feet), the Ari (200 feet), and the Sot (570 feet), besides smaller ones made in anticipation of the construction

[3] In this judgment Mr. Meares, the late District Engineer, does not coincide, but remarks that while roads can with difficulty be kept in repair in Hasanpur, the firm loam soil of Thákurdwára permits of good roads being made. The remark in the text may refer to the difficulty of providing funds rather than to the physical difficulties.

of the now abandoned canals. How the principal roads (not railways) cross the principal streams is shown in the appended statement, which contains also some details of military value regarding the breadth and depth of water and the nature of bed and banks :—

Road.	River.	Means of transit	*Flooded season.*		*Dry season.*		*Character of*	
			Breadth.	Depth.	Breadth.	Depth.	Bank.	Bed.
FIRST CLASS.								
Moradabad and Naini Tal on 1st and 2nd miles.	Rám-ganga.	Boat bridge from 15th October to 15th June ; ferry for the rest of the year.	3,500 ft. moving water.	7′-6″ mean depth.	250 ft. moving water.	3 ft. average.	South side high and of firm soil, north side low and sandy.	Pure sand to a depth over 100 ft.
Moradabad and Naini Tal on 23rd mile.	Kosi ...	Ditto ...	1,000 ft. moving water.	6 ft. average.	100 ft. moving water.	2 ft. average.	Ditto ...	Sandy.
Moradabad and Meerut on 4th mile.	Gángan.	Bridge of 7 spans of 28 ft. ; timber top on masonry piers.	196 ft.	10 ft. average.	112 ft. moving water.	1′-9″ average.	East side high and firm, west low and sandy.	Clayish sand.
Moradabad and Bareilly on 7th mile..	Rajhera.	Masonry bridge of 12 spans of 11 ft.	131 ft....	10 ft. average.	25 ft. average.	1′-6″ average.	South side high and firm, north side low and sandy.	Clayish sand.
Moradabad and Bareilly on 15th mile.	Kosi ...	Boat bridge from 15th October to 15th June; ferry for the rest of the year.	1,000 ft. moving water.	6 ft. average.	60 ft. ...	2 ft. ...	South side firm and high, north low and sandy.	Sand.
SECOND CLASS.								
Moradabad and Bijnor on 15th mile.	Karúla...	Bridge of 6 spans of 20½ ft.; wooden top on masonry piers.	123 ft. under bridge.	9 ft. average depth.	20 ft. ..	1′-9″ average.	Firm and well defined.	Clayish.
Moradabad and Bijnor on 15th mile.	Gángan on 19th mile.	Wooden on masonry piers 2 spans of 25 ft.	50 ft. ...	6 ft. ..	15 ft. ...	2 ft. ..	Ditto ...	Ditto.
Moradabad and Sambhal on 3rd mile.	Karúla...	Bridge of two masonry arches of 15 ft. and one wooden top. span of 15 ft.	45 ft. ...	7 ft. under bridge.	Dry ...	Dry ...	Very irregularly defined.	Ditto.
Ditto ...	Gángan on 5th mile.	Bridge of 12 spans, 20 feet each, wooden top.	240 ft....	8 ft. under bridge.	160 ft. under bridge.	2′ 6″ ...	Firm and well defined.	Ditto.
Ditto ...	Sot on 19th mile.	Two bridges; old one wooden top, 5 spans of 15 feet; new bridge, arches of masonry, 3 spans of 25 ft.	150 ft. under bridges.	14 ft. old under bridge.	45 ft. ..	4 ft. ...	Ditto ...	Ditto.
Moradabad and Sambhal on 35th mile.	Naktia.	Wooden with masonry abutments and pier, spans 19 ft.	76 ft. under bridge.	7 ft. under bridge.	25 ft. ...	2 ft. ...	Ditto ...	Ditto.
Moradabad and Chandausi on 19th mile.	Ari ...	Masonry bridge, 5 spans of 25 ft.	125 ft..	8 ft. ...	15 ft. ..	2 ft. ...	Ditto ...	Ditto.
Darhiál and Káshipur.	Bahalla.	Wooden with masonry abutments fallen in.	About 100 ft.	6 ft. ...	13 ft. ...	3 ft. ...	Ditto ...	Ditto.

Ferries.

The receipts, expenditure and net income of the ferries in the district, all of which are under the magistrate-collector's management, are shown for six years below :—

Year.	Receipts.	Expenditure.	Net income.
1875-76	13,802	9,365	4,437
1876-77	16 193	6,535	9,658
1877-78	13,882	10,420	3,462
1878-79	7,721	7,527	194
1879-80	10,689	7,692	2,997
1880-81	13,985	9,314	4,671

As compared with other districts the net income for Moradabad is small, and this is owing to excessive cost of maintenance for the Rámganga and Kosi river-crossings. Here Government owns all the boats and plant, and no men could be persuaded to make anything like a fair bid for them : so that the new principle adopted by Government, in May, 1879, for all ferries, by which the lessees own the boats and plant, could not be introduced. The expenditure of late years has been increased by damage resulting from heavy floods. In 1880 a flood came down so suddenly and rose to such an unprecedented height that the greater number of the boats and roadways were carried away and lost.

Table of distances.

In the following table will be found the distances from Moradabad of the principal places in the district. The mileage is measured by road :—

Town or village.	Distance in miles.	Town or village.	Distance in miles.
Amroha	19	Kaithal	27
Bilári	15	Moghalpur	8
Bachhráon	41	Naugáon Sádát	27
Bhojpur	10	Naráoli	24
Bahjoi	37	Paekbara	9
Chháorá	21	Pípalsána	8
Chandausi	27	Surjannagar	37
Dhanaura	44	Seondára	19
Darhiál	22	Sirsi	16
Dilári	13	Sambhal	23
Hasanpur	33	Thákurdwára	27
Kánt	17	Umri	13
Kundarkhi	11	Ujhári	29

The distances from Moradabad of several smaller places will be found in the final or gazetteer part of this notice.

Climate.

This part of the notice will be concluded with a few remarks about the climate and rainfall. The climate may be called healthy except in Thákurdwára, where the influence of the Tarái is felt; along the valleys of the Sot and Gángan, where the excessive moisture and the bad drinking-water induce epidemics of fever; and in part of the Ganges *khádar*, where similar results arise from the heavy floods. Fever accounts for over 60 per cent. of the registered deaths in the whole district.

Rainfall.

The average rainfall is larger than in most districts in these provinces. The details for the seven years 1868-69 to 1874-75 for each tahsíl are as follows[1] :—

Tahsíl.	1868-69.	1869-70.	1870-71.	1871-72.	1872-73.	1873-74.	1874-75.	Average.
Moradabad ...	19	29	46	44	42	49	54	40
Bilári ...	22	36	48	42	45	47	72	45
Thákurdwára, ...	20	35	67	50	62	39	62	48
Sambhal ...	21	36	53	40	36	33	30	36
Amroha ...	22	31	34	46	50	64	48	42
Hasanpur ...	20	27	31	42	40	39	53	36
District ...	21	32	46	44	46	45	53	41

According to the Meteorological Reporter the averages at the tahsíls for periods of 20 years and upwards are as follows :—

Tahsíl.	*Years of observation.*	*Annual average.*
Moradabad	32—34	40·35 inches.
Bilári	24	38·95 „
Thákurdwára	24	42·33 „
Sambhal	24	36 35 „
Amroha	24	38·18 „
Hasanpur...	24	33·17 „

From the above it seems that the bhúr tract gets less rain than the rest of the district The most noticeable thing perhaps about the rainfall is that a much larger amount falls outside the regular rainy season than is usual in most districts of the North-Western Provinces. Rain is always expected about Christmas, and there are nearly always storms with rain in March, April or May. Hail is also common if the storms begin early in the year, and sometimes cause extensive injury to the crops.

[1] From Mr. Alexander's settlement report.

The following statement shows the monthly fall for each of the years 1876-80 and for each tahsíl :—

	Thákurdwára.					*Moradabad.*					*Amroha.*				
	1876.	1877.	1878.	1879.	1880.	1876.	1877.	1878.	1879	1880.	1876.	1877.	1878.	1879.	1880.
January ...	0·1	4·2	4·7	0·1	0·6	...	5·3	2·3	0·1	0·4	...	2·1	1·4	0 2	0·4
February ...	...	2·3	0·9	1·5	3·9	...	2 6	1·8	0·6	2·3	...	2·1	1·7	1·3	2 6
March ...	0 7	0·8	0·8	0·5	...	0·4	1·3	1 2	0·6	...	0 3	0·9	1·9	0·5	...
April ...	0·6	...	4·8	...	...	0·4	0·1	2·1	...	...	0·7	0·	2·1	0·2	...
May ...	...	0·5	3·1	...	1·0	1·2	1·1	1·2		0 7	1·8	1 2	0 9	0 2	0·3
June ...	0·2	3·3	1·8	8·6	5·1	0 7	0 8	1 3	13·5	4·9	0·1	1·4	0 8	6·8	4·4
July ...	19 8	5·9	5·5	19·5	6·1	19·3	8·0	10 8	35·2	11·7	6 0	1·8	4·2	21·3	12·3
August ...	8·4	5·0	23 6	21·0	0·3	8·1	2·7	16 7	19·9	0·6	4·7	2·0	20·4	26·4	0·7
September ...	2 9	0 7	5·6	2·4	20·3	3·4	1·4	8·0	5 9	3 0	3·8	5·5	6·0	6·8	10·8
October ...	1 5	4·0	...	1·5	...	0·7	7·7	.	2·0		0·6	8·8	...	2·0	...
November ...	...	...	...	...	1·3	...	0 9	...	...	2 2	...	...	...	...	0·6
December ...	...	3·5	0·4	0·5	0·8	...	5·2	0·2	1·0	0·8	...	3.0	1·0	0·9	1·1
Total ...	34·2	30 2	51·2	55 6	39·4	34 2	37·1	45·6	78·8	36·0	18·0	23·0	40·4	66·6	33·2

	Hasanpur.					*Sambhal.*					*Bilári.*				
	1876.	1877.	1878.	1879.	1880.	1876.	1877.	1878.	1879.	1880.	1876.	1877.	1878.	1879.	1880.
January ...	...	2 5	1·5	0·2	0·3	...	3·9	1·4	...	0·1	...	2 5	1·2	0·1	...
February ...	...	1 8	0 9	0·7	1·3	...	2·2	1·1	0·1	1 3	...	3·1	1 0	0·8	1·6
March ...	0·2	0 6	0 7	0·3	...	0 6	0·6	0·3	0·4	...	0·5	1·2	0 6	0 6	...
April ...	0·8	1 6	0·9	0·4	0·1	0·6	0·4	1·3	...	...	0 9	0·2	1·2	0 3	0·2
May ...	2·4	1·3	1·0	...	0·5	0·3	0·9	0·5	...	0·2	1 0	0·7	1·4	...	0·4
June ...	1·0	0 3	0·2	5 4	3·8	1·0	0 1	0 5	11·2	3 8	1·5	0·1	...	12·1	3·6
July ...	9 8	1·7	4·9	21 4	9 1	8·1	2·9	6·2	29·2	10·8	10·2	1 0 0	9·7	17·6	6·3
August ...	3 3	0·7	14·9	13·9	2·7	4·2	1·5	13·4	30·0	1·4	3 2	1·4	15·9	23·8	1 6
September ...	4·3	0·6	2·0	4 6	16·1	3 4	0 2	6·5	5 2	10·2	3 8	0 8	6·4	4 5	7·8
October ...	0·9	3 5	...	0·6	...	0 8	4 9	...	1·1	...	0·5	6·5	...	2·4	...
November ...	...	0·3	...	...	0 2	...	0 7	...	...	0·5	...	0·5	...	...	0 6
December ...	...	5·0	0·7	1·0	0·7	...	3·4	0 3	1 5	0·6	...	2·5	0·2	1·1	0·4
Total ...	22·7	19·9	27 7	48·5	34 8	19·0	21·7	31·5	78·7	28·9	21·6	29 5	37·8	63·3	22·5

From its proximity to the hills Moradabad is cooler than most stations in these provinces, as a comparison of the following with similar tables for other districts will prove ;[1] but it must be borne in mind that the means only are shown in it :—

Mean monthly temperature.

Year.	January.	February.	March.	April.	May.	June.	July.	August.	September.	October.	November.	December.	Year.
1853 ...	54·3	69·7	76·0	78 5	86·5	89·2	83·8	85·5	85·7	77·7	67·5	58·5	75·5
1854 ...	61·7	58·0	69·2	82·8	87·0	88·3	84·5	82·5	81·3	72·0	64·8	59·0	74·2
1855 ...	55·5	...	...	...	...	...	...	...	...	...	...	...	?
1866 ...	56·9	62·1	77·5	78·5	91·1	90·7	85 2	82·0	82 9	74·6	63·9	54·1	74·1
1867 ...	59·0	63·3	73·3	83 3	90·3	...	84·7	84·0	86·7	76·0	68·7	58·0	?
1868 ...	56·7	61·7	69·7	81·7	87·7	90·7	90·7	89·3	87·0	79·3	70·7	60·3	77·7
Mean ...	57·3	61·8	73·1	81·0	88·5	89·7	85·8	84·7	84 7	75·9	67·1	58·0	75·4

[1] These observations, taken at the hospital at Moradabad, were kindly supplied by Mr. S. A. Hill, B.Sc.

PART II.

ANIMAL, VEGETABLE AND MINERAL PRODUCTS.

Fauna.

From its situation between the Doáb and the submontane tract of the Tarái, we should expect the *fauna* and *flora* of this district to be largely those of the plains with admixture of forms peculiar to the sub-Himálayan region. Fairly exhaustive lists of the animals and plants of the Doáb and Tarái will be found in the fourth and tenth volumes of this series, and it will be sufficient here to mention a few of the commoner species found in the Moradabad district.

Wild beasts.

In the bush jungles of Thákurdwára and eastern Amroha tigers are sometimes seen and leopards have often been killed in the rainy season. Spotted-deer (chhítal, *Axis major*), hog-deer (párha, *Axis porcinus*), wild boar (súr, *Sus indicus*), and nílgáe (*Portax pictus*) are found in the same tracts. The wolf (bheriya, *Canis pallipes*), fox (lomrí, *Vulpes bengalensis*), badger (bijjú, *Mellivora indica*), otter (údbilau, *Lutra nair*), weasel (nayúla, *Mustela sub-hemachalana*), and porcupine (sehi, *Hystrix leucura*), with monkeys (langúr, *Presbytis schistaceus*; bandar, *Inuus rhesus*), and moles (*talpidæ*), are found more or less throughout the district. The rewards granted for the slaughter of wild animals are the same here as in other districts of the division. The number of deaths from wild animals and snakes during the six years 1876-81 has been as follows:—

Year.	Number of deaths from	
	Wild animals.	Snakes.
1876	93	91
1877	82	78
1878	129	86
1879	30	84
1880	17	105
1881	3	91

Domestic animals.

The local breed of cattle is not said to be remarkable in any way, and the cost of plough-bullocks approximates to that in neighbouring districts, averaging from Rs. 10 to Rs. 30 per head. Sheep and goats are of the ordinary plains breed. The common native-bred horses of the district can be purchased as low as Rs. 20, and even stud-breds do not seem to command high prices. Stud-stallions are kept at the following places: Rajabpur in Amroha, Phúlpur in Hasanpur, and Gohat and Mau in Sambhal.

Birds.

Among the commoner game-birds found in the district are the quail (bater, *Coturnix communis*), grey-partridge (títar, *Ortygornis pondicerianus*), black partridge (kála títar, *Francolinus communis*), wild-ducks of at least 14 varieties, bustard, snipe (chahá, *Gallinago scolopacinus*[1]), grey-goose (háns, *Anser cinereus*) and barred-headed goose (*A. indicus*). But the above does not pretend to be a complete list of even the common varieties. Of other kinds are falcons, eagles, vultures, buzzards, kites and owls among Raptores; shrikes, piddas, shamas, orioles, sparrows, and martens among Passeres; and wood-peckers represent Scansores. There is no trade in birds or the skins of wild animals; but the smaller kinds of game are trapped or shot by natives and sold to the European residents.

Fish.

The kinds of fish commonly caught and used for food are the following:—*rohu* (Labeo rohita), and *maháser* (Barbus tor), species of carps; *lánchi; singhára; keral; bhúr; chál; bám*, a sort of eel; *singhi* (Saccobranchus fossilis); *gaunch* or *gonch* (Bagarius yarrellii);[1] *patharchatá* (Discognathus lamta); *karaí; mutná; narain; chandali* (Rohtee cotio); *rakara; patosa; katúa; mailúa* (Rasbora daniconius); *ratkal; naúá* (Glyptosternum striatum); *chila; gichula; sakaria; bhirkua; moí; bhedal; khardá; sumiro; jhinga*, shrimp; *gíngchá*, crab; and *patrá*. No attempt at scientific identification of the majority of these can be made here, but descriptions of many of them have been given in previous district notices.[2] The rivers of the district having their origin in the hills at no great distance, the migratory classes, such as the *maháser*, remain in the low-country rivers during the cold months, as the hill streams are then too cold and too small to afford them sustenance; but when the rains commence, they migrate to the hills, turning into the warm side-streams for breeding purposes. These side-streams, to which the snow-water does not reach, are the natural breeding-places of most of the more valuable fish of the carp family residing near such places, and anything preventing their access to these spots, or destructive of the young fry raised there, must injure the fisheries. Of the young a large proportion remain in the hill streams until the next year's rains. The local non-migratory fishes pass up small water-courses and channels in the low-country and deposit their eggs in irrigated fields, flooded plains, temporary tanks, or the grassy sides of lakes and rivers.

Fishing.

Full descriptions of the various means employed for catching fish, including dams and other wasteful agencies, have been given in previous notices. Dr. Day in his report on "The

[1] Is often called a fresh-water shark, partly from its voracity and partly from its underhung mouth and general ugliness. It attains a length of 6 feet or more. Day's *Fishes of India*, II., 495. [2] In a few cases the scientific names have been added from the list in Dr. Day's report, but his orthography of the native names is defective.

Fresh-water Fish and Fisheries of India and Burmah" has recommended that fixed weirs, traps and nets should be prohibited; that the mesh in fishing nets should never be less than one inch between each knot; that damming water for fishing purposes should not be allowed; and that other measures should be directed to prevent the waste of fish, such as the abolition of "fixed engines." He does not think a close season in the plains absolutely necessary, but for the hills he would have one from July 1st to October 1st. The Superintendent of the Tarái deprecated[1] any restriction on fishing there, chiefly on the ground that the tract of the Tarái is excessively narrow (14 miles), and the fish found in it of little value, so that the result of the conservancy would be trifling. Dr. Day remarks on this as follows: "If 14 miles' length of rivers, existing between the hills where the fish ascend to breed and the plains to which they descend in the cold weather, ought to be permitted to be poached by fixed weirs, it is difficult to understand why fish should be protected anywhere. Here is their road; is such to be open or closed? Should all narrow highways be blocked?" A further objection urged by the Superintendent of the Tarái is (according to Dr. Day) that "small fish are the chief object of the fisherman's labour, and were catching them prohibited, perhaps the agriculturists would migrate."

Fishermen.

We learn from the same report that the number of persons who are strictly fishermen by trade in the Moradabad district is about 5,000; but this is not their sole occupation, as they also work as *pálki*-bearers, &c. There are besides hundreds of others—men, women and children—who in the rains either employ or amuse themselves in catching fish. The large majority are Hindus. The supply of fish in the markets has fallen off since the mutiny, and depends on the copiousness or otherwise of the autumnal rains. During that season the cost of fish is about half that of an equal weight of the flesh of sheep and goats, but during the rest of the year the cost of each is about the same. Nearly all the Musalmáns and all the lower castes of Hindus are fish-consumers. Amongst Brahmans only Kanaujias are large fish-eaters. Banias declare they do not, but report says that even they sometimes, indulge in this kind of food. Of late years the stock of fish in the waters of the district has, it is believed, largely decreased; and this is the less surprising when we learn that the small fry are caught indiscriminately, and nets with meshes of only a quarter of an inch between the knots are commonly used. On the other hand fish are not trapped in the irrigated fields. The Ganges itself is not much frequented by the local fishermen, but they drag the back streams and pools left by the rain-floods. Sufficient has been said of the value of fish as food in the notice of the Sháhjahánpur district.

Fish as food.

[1] In his letter dated 20th January, 1872, quoted in Dr. Day's report, p. 159.

Reptiles.

Both varieties of alligators, the long-nosed (ghariál) and the snub-nosed (náka), the iguana (goh), the tortoise (kachhwa), lizards and all kind of snakes are found here as elsewhere in the plains, but space will not permit even an attempt to describe local varieties, much less can we linger over the lower orders of the animal kingdom.[1]

Flora.

To the *flora* of the district also little space can be allotted here. The elaborate lists given in Vol. X. will probably contain all the submontane species and those in the introduction to Vol. IV. give the plains varieties. The list of trees in the Sháhjahánpur notice probably omits few of importance found in this district, and their uses are the same as there described. Among *Meliaceæ* the ním or azád-darakht (*M. indica*), which, as its second name denotes, is self-sown, subserves a large number of useful purposes. The Hindu constructs from it his wooden gods, his cart, and his plough. He uses the bark as a febrifuge, the leaves for poultices, the gum as a stimulant, the seeds to kill insects and for washing the hair, while from the fruit is obtained a fixed, acrid, yellow-coloured oil which is used to burn and, although it smokes badly, is valuable in medicine as an antiseptic and anthelmintic.[2]

Trees.

Ním.

Dhák.

Amongst *Leguminosæ* the dhák (*Butea frondosa*) is the commonest form, and is also variously known in these provinces by the names *palás, kakria, kankrei, chichra,* and *chalcha.* Its wood is not durable, but is reputed to last fairly under water, and consequently we find it employed for well-curbs and piles. The bark of the root yields a good fibre which is used for coarse cordage, for caulking boats, and to make slow matches. The gum is sold as "Bengal kino," has the same properties as that obtained from *Pterocarpus marsupium* (bija, bijasál or piasál) and is said to purify indigo. The seeds are used as a purgative and vermifuge; the leaves as plates and also as fodder for cattle. It has handsome scarlet flowers, which appear before the leaves and give a yellow dye used with alum at the Holi festival. The lac insect lives on it and in their millions they furnish the lac of commerce (see MIRZÁPUR).

Imli.

In the same order we find the imli[3] (*Tamarindus indica*), the wood of which is highly prized, although extremely difficult to work. It is used for wheels, mallets, planes, furniture, &c., and is an excellent wood for turning. The use of the fruit as a laxative is well known.[4]

[1] Very complete lists are given in Vol. X., which more or less apply to all Northern India.
[2] Gamble's Manual of Indian Timbers, page 70. [3] Ambli or amli. [4] The "Tamar Indian" is made from it.

Preserves are also made from its fruit; the leaves are used in curries; and the seed, ground to power and mixed with gum, gives a strong cement. One of the most beautiful of Indian trees, it is naturally largely planted in avenues and groves.

Khair.

Of *Acaciæ* the most common forms are the khair (*A. catechu*) and babúl[1] (*A. arabica*). The first (*A. catechu*) may be described as a moderate-sized, gregarious, thorny, deciduous tree. Its bark is dark-grey or greyish-brown, rough, and exfoliating in long narrow slips. Its sapwood is yellowish white, and heartwood either dark or light red and extremely hard. It is common in most parts of India and Burmah, extending in the Sub-Himálayan tract westwards to the Indus. The growth of the Himálayan tree is moderate, but when young it shoots up quickly and its reproduction on newly-formed sandbanks is sometimes very remarkable. It is often confused with *A. suma* (saikanta), from which it may be recognized by the bark in *A. suma* being white, while in *A. catechu* it is dark colored,—and it has two varieties. The wood of this tree seasons well, takes a fine polish and is very durable. Its immunity from the attacks of white-ants and toredo makes it eminently serviceable, and rice pestles, oil and sugarcane crushers, agricultural implements, bows, spear and sword handles, and wheelwright's work are some of the many uses to which it is put. It is one of the best woods for charcoal and has been found good for railway sleepers. Its product, catechu (*katha* or cutch), is obtained by boiling down the wood cut into chips. Catechu is largely used by the natives of India for chewing with the betel-leaf, and is largely exported to Europe for dyeing and tanning. It is used medicinally as an astringent in fevers and other maladies.[2]

Babúl.

The babul (*A. arabica*) is both self-grown and cultivated. It obtains a girth of 2½ feet in about 12 years and 5 feet in about 30 years. If well seasoned the wood is very durable. Its uses are similar to those of *A. catechu*. The gum, which is similar to gum-arabic,[3] is largely collected and used in native medicines and in dyeing and cloth-printing. A decoction of the bark forms a substitute for soap. The pods when unripe are used as an astringent and for making ink. They are also given as fodder to cattle, sheep and goats.[4]

Ber.

Of *Rhamneæ* the well-known ber (*Zizyphus jujuba*) furnishes wood for saddle-trees, agricultural implements, oil-mills, &c., and its fruit is commonly eaten. It is almost an evergreen

[1] Also called kíkar. [2] *Ibid.*, page 153; see also Gaz., X. (part I.), pages 83, 725, 769, 775, 782, 815. Acacia wood cannot be seasoned so as to prevent its warping. It is hard and does for use in blocks, but not in planks (note by Mr. W. C. Benett, C.S.) [3] The true gum-arabic is the produce of *A. vera*, a tree of Arabia, Egypt and Northern Africa. [4] Gamble's Manual, page 151.

shrub. Ber is also the native name for *Z. nummularia*, the leaves of which furnish fodder for sheep and goats. Kat-ber is the name for *Z. xylopyra*, the fruit of which, unlike that of the two last, is not edible, but is used to give a black dye to leather.

Of *Myrtaceæ* the jámun[1] (*Eugenia Jambolana*) is a common form growing throughout India and ascending to 5,000 feet in Kumaun. It is an evergreen tree, its wood is a reddish-grey, is rough, moderately hard and used for building, agricultural implements, well work, &c. The bark is used for dyeing and tanning and is an astringent employed in cases of dysentery. The fruit is eaten, and this is one of the trees on which the *tasar* silk-worm is fed.

Pípal.

Of *Urticaceæ* the pípal (*Ficus religiosa*) or sacred fig-tree is a conspicuous component of avenues, as it grows quickly and well either from cuttings or seedlings. It is rarely felled owing to its sacred character, but the leaves and branches make good elephant fodder and the young leaf-buds are sometimes eaten as human food in times of famine. The leaves, bark and fruit are used in native medicine; and the bark gives a tenacious milky juice, which hardens into a substance resembling gutta-percha. The pípal is most destructive to buildings, walls and trees from its habit of forcing its way through the two former and growing upon other plants (whence its botanical epithet "epiphytic"). In the same order is the banyan[2] (*F. bengalensis* or *indica*), whose aërial roots, suspended from the branches above, give it so weird-like an aspect. Its trunk attains a very large girth, often as much as 25 to 30 feet, and in some cases it has been known to reach 300 feet of spread and upwards. Economically this tree is of small value. The wood is used chiefly for well-curbs and sometimes for boxes and door panels, but is not much esteemed. The wood of the drops is stronger and supplies tent-poles, cart-yokes and banghy-poles. From the bark and small root-drops a coarse fibre for rope-making is obtained. Being evergreen, fast-growing, and easily propagated by large cuttings, it is very useful for planting on roadsides, which should be done in July to be most successful. Like the last it is epiphytic. Lac is sometimes collected on it; its leaves cure bruises and the bark is an ingredient in native medicines.

Banyan.

Cotton tree.

Of *Malvaceæ* the cotton tree or semal (tribe *Bombaceæ*, *B. malabaricum*) is found everywhere. It is a very large deciduous tree with branches in whorls, spreading horizontally and having buttresses at the base of its stem. The wood is not durable except under water. In Bengal and Burmah the trunk is often hollowed out to make

[1] Also called jam, phalinda, jamni, phaláni, pharenda, phaunda, paiman in northern India, and has numerous synonyms in other parts of India. [2] Bor, bar, ber, bargat are common native names.

canoes. It gives a brown gum used in native medicine, the collection of which commences in March and ends in June. It sells in the Kumaun Division at one ána per ser. The use of its cotton for stuffing pillows and quilts is well known.

Much as we might wish to extend this description of trees beyond the above very brief enumeration of the commonest forms, space compels us to pass on to the more important vegetable products that provide the staple food of the people. The following statement[1] shows the acreage occupied by the different principal crops of both harvests during three recent years (1286-87-88 of the harvest era corresponding to 1878-79, 1879-80, and 1880-81). The details for irrigated and dry areas are given separately :—

Crops.

		1286.	1287.	1288.
		Acres.	Acres.	Acres.
Autumn (Kharif)				
Juár	Irrigated	110	2	10
	Dry	40,913	34,572	33,857
Bájra	Irrigated	157	3	41
	Dry	76,206	1,06,283	1,00,449
Arhar	Irrigated	90	1	...
	Dry	497	409	627
Juár and arhar	Irrigated	5	...	9
	Dry	15,109	8,686	12,817
Bájra and arhar	Irrigated	3	...	...
	Dry	31,935	29,357	29,378
Maize	Irrigated	3,627	307	628
	Dry	19,677	13,800	8,851
Rice	Irrigated	1,144	340	4,518
	Dry	41,101	1,62,546	1,30,032
Urd	Irrigated	3	8	25
	Dry	23,171	39,945	42,296
Moth	Irrigated	...	7	..
	Dry	24,435	27,654	40,493
Cotton	Irrigated	941	46	33
	Dry	18,451	9,348	7,900
Cotton and arhar	Irrigated	306	17	108
	Dry.	35,427	20,237	30,490
Sugarcane	Irrigated	26,290	25,673	21,724
	Dry	15,719	8,675	8,875
Indigo	Irrigated	208	815	34
	Dry	116	32	26
Juár fodder	Irrigated	11	...	1
	Dry	2,433	6,407	9,408
Gûár khurti	Irrigated	...	...	...
	Dry	...	109	236
Garden crops food	Irrigated	...	1,707	1,731
	Dry	...	290	234
Ditto non-food	Irrigated	2,118	277	297
	Dry	612	37	42
Miscellaneous food	Irrigated	1,978	257	481
	Dry	62,633	52,889	33,532
Ditto non-food	Irrigated	534	7	14
	Dry	8,212	9,380	4,245
Total of autumn crops	Irrigated	37,525	28,767	29,654
	Dry	4,16,648	5,30,656	4,93,788

Note.—Moth and urd are grown on a very much larger area than that above shown, but are mixed with juár-bájra and arhar, and therefore included in the areas shown under those crops.

[1] Kindly supplied by Mr. J. B. Fuller, Assistant Director, Department of Agriculture and Commerce, North-Western Provinces and Oudh.

		1286.	1287.	1288.
Spring (Rabi).		Acres.	Acres.	Acres.
Wheat	Irrigated	28,697	6,412	2,537
	Dry	2,10,992	2,33,722	2,65,190
Wheat and barley	Irrigated	3,526	341	253
	Dry	79,349	69,923	78,388
Wheat and gram	Irrigated	772	274	114
	Dry	8,810	9,765	14,225
Barley	Irrigated	3,708	319	726
	Dry	48,891	41,163	62,046
Barley and gram	Irrigated	1,310	181	244
	Dry	15,632	16,569	22,893
Gram	Irrigated	853	152	380
	Dry	22,789	33,981	34,313
Peas	Irrigated	149	14	11
	Dry	798	1,147	2,046
Masur	Irrigated	89	8	4
	Dry	7,286	7,071	10,517
Potatoes	Irrigated	359	641	639
	Dry	21	60	36
Opium	Irrigated	1	...	19
	Dry	1	...	26
Tobacco	Irrigated	789	168	484
	Dry	67	38	32
Garden crops food	Irrigated	...	755	1,030
	Dry	...	398	178
Ditto non-food	Irrigated	1,204	8	13
	Dry	144	17	2
Miscellaneous food	Irrigated	1,700	351	26
	Dry	22,841	23,099	2,233
Ditto non-food	Irrigated	618	2,050	230
	Dry	11,129	10,125	15,385
Total of spring crops	Irrigated	43,775	11,674	6,710
	Dry	4,28,750	4,47,078	5,07,510
Extra Crops.				
Melons	Irrigated	394	235	263
	Dry	83	1,754	2,522
Vegetables	Irrigated	40	214	139
	Dry	...	18	53
Miscellaneous food	Irrigated	343	51	153
	Dry	2,861	73	182
Ditto non-food	Irrigated	43	21	2
	Dry	117	1	...
Total of extra crops	Irrigated	820	521	557
	Dry	3,061	1,846	2,757

In the autumn the small bulrush-millet bájra (*Holcus spicatus* or *Penicillaria spicata*), sown alone or in combination with the pulse arhar (*Cajanus flavus*), occupies in normal years from a fourth to a third of the entire area of cultivation. Of the large millets, juár (*Holcus sorghum*), often similarly combined

with arhar, comes next, but *longo intervallo*, scarcely reaching a third of the area taken by bájra. Arhar is also sown with cotton. The area under the crop last mentioned (cotton) is small in Moradabad compared with the Bundelkhand districts of Bánda and Hamírpur, and is far below that of Aligarh; but Moradabad ranks next to Budaun among Rohilkhand districts. The annual report on the cotton production and trade of the North-Western Provinces and Oudh for 1880-81 gives the total area in that year for Moradabad as 38,135 acres and the outturn as 26,875 maunds. The average price realized for each quality of cotton per maund was, first quality Rs. 19-8-0, second Rs. 17-8-0, and third Rs. 16-8-0, being considerably above the average for the whole of the provinces. Rice is an uncertain crop, but in a good year it tops all the others. The other pulses, moth (*Phaseolus aconitifolius*) and urd or másh (*Phaseolus radiatus*) are grown, in about equal proportions, and almost to the same extent as juár; sugarcane (*Saccharum officinarum*) comes next; while maize (makka, *Zea mays*), garden crops and indigo (*Indigofera tinctoria*) follow with comparatively small areas. Gúár-khurti is a pulse grown extensively for fodder in the Meerut Division. It is sometimes known as gúár and sometimes as khurtí, and hence the names are coupled to prevent mistakes. It is the horse-gram of Madras, and its botanical name has not yet been definitely assigned. It is probably *Cyamopsis psoraloides*.[1] Miscellaneous crops occupy about 7 per cent. in a normal year, but in a year like 1878-79, when there is failure of the rains, these are sown to almost double the usual area. The pulses moth and múng (*Phaseolus mungo*) are rarely sown alone, but in combination with juár and til (*Sesamum orientale*). Mr. Alexander writes:—

"Juár is most extensively grown in Sambhal and least in Thákurdwára; bájra most in Sambhal and Bilári and least in Thákurdwára; makka most in Hasanpur and Moradabad and least in Sambhal; rice most in Thákurdwára and Moradabad and least in Bilári and Sambhal; múng and moth most in Hasanpur and Amroha and least in Bilári and Moradabad; cotton and sugar, wheat and barley, are universally grown, though the outturn of course varies with the soil."

Spring crops.

Wheat (gehun; *Triticum sativum*) is grown all over the district, but the best crops are obtained in the *khádar* of the Ganges, in the Katehr tract in Sambhal, in Bilári, and in the best class of villages in Moradabad and Thákurdwára. In area it occupies more than half the whole in a good year. Sown with barley (jau, *Hordeum hexastichon*) the crop is called *gujai*. A mixture of chickpea (gram, *Cicer arietinum*), peas (mattar, *Pisum sativum*), barley or wheat or any two or three of them, is called *bejhar*, *bejhra*, *gojara*, *jauchani*, *gauchani* or *birra*. The garden crops consist chiefly of vegetables and spices, such as radishes,

[1] Note by Mr. J. B. Fuller, C.S.

potatoes, turnips, arwi or ghuíyán, yams, chillies, endíves, anise, parsley, fenugreek, coriander, senna, garlic, onions, pumpkins, gourds, cucumbers, egg-plants, cabbages, cauliflowers, spinach, beans and fennel.[1]

Agriculture.

We shall not need here to emulate the elaborate descriptions of agricultural processes given in several preceding notices. These processes differ in no important details throughout the Rohilkhand districts. The implements used are the same, the hoe (*phaura*) and mattock (*kasi*) for very small holdings, and the plough (*hal*)[2] for larger ones. A pair of bullocks costing about Rs. 20 would, it is said, suffice for ploughing about seven acres of ordinary land, and Rs. 40 represents the approximate value of the average cultivator's agricultural stock, bullocks and implements included. The number of ploughings, which commence directly after the rain falls in June, varies from three to twenty. Levelling follows ploughing, and is effected by using a log or beam of wood as a rude harrow (*patela, pataila*); ploughing and harrowing again take place after the seed has been sown: sowing is done broadcast.

Its state in the various tahsíls.

But a brief summary of the condition of agriculture in each of the six tahsíls may perhaps be given here with advantage. In Thákurdwára the total number of ploughs was stated by Mr. Crosthwaite at 15,232 in 1876, giving an area of 6·52 acres to each plough. Rice is the staple crop, although sugar is largely grown in the good villages; the kinds of rice chiefly grown are *sáthí* and *anjna*. Cultivation has extended very slightly; and the only sources of irrigation are wells, ponds, and streams. In ordinary years irrigation is not a necessity in this tahsíl, except for sugar. Water being near the surface, *kachcha* wells are readily made.

In Thákurdwára.

In Moradabad.

In Moradabad tahsíl, wheat in the spring (*rabi*) and rice in the autumn (*kharíf*) are the staples, sugar and cotton not being grown to any great extent. The area of double-cropped lands is very large, amounting to 21 per cent. of the cultivated area. This is nearly all rice-land and generally such as admits of growing the better sorts of rice. From good well-manured land a very fair crop of wheat or barley may be had after rice. The process of this *do-fasli* (twice-cropping) cultivation is often of the rudest kind. When the rice is cut, advantage is taken of any moisture left in the soil to scratch the ground hastily with the plough and a mixture of gram, linseed, and barley is thrown in and left to take its chance. With such absence of care, it is no wonder that frequently this second

[1] For vernacular names see Gaz., VII., page 449. [2] For descriptions of various forms of this implement see Gaz., IV., 514, VII., 451, and Mr. Fuller's Agricultural Primer.

crop is not sufficient to cover the cost of seed and cultivation, while the practice exhausts the soil. The common lever-well (*dhenkli*) is almost always used. Not more than half the water, however, is required here that is needed in the Doáb. If the usual winter showers come, only one watering is given to wheat and frequently none at all. Ponds and lagoons are, however, taken full advantage of, where they exist, and especially during breaks in the rains.

In Amroha.

The river system in the east of Amroha affords great facilities for rice cultivation. Cane is also favoured, and of this two well-marked tracts exist, the one to the east growing the *agraul* variety, and that to the west the *chin*. Of these the *agraul* is the more luxuriant, but it requires much irrigation, and the juice, though abundant, is often very inferior for sugar-making purposes; so that compared with *chin* it is not a favourite crop. *Chin* is a hardy thin cane which stands a great deal more than *agraul* will. It especially suits a *tarái* or *khádar* soil, where it is often grown with little or no irrigation. The outcome of juice, though from the thinness of the cane it is small, is of good quality, while its hardiness recommends it as an economical crop. A third variety of cane, called *dhaul*, is described by Mr. Alexander as something between the last two kinds. It is more stunted than *agraul*, but stouter than *chin*, and its juice is the most sought after of all three varieties. This also is found in Amroha in large quantities. Rice of a fine kind is grown in the Rámganga *khádar*, but elsewhere the *sáthí* sort is grown. Rivers, ponds and wells (both percolation and spring) are used for irrigation.

In Bilári.

The staples of Bilári are sugar, grain, and cotton; the last for home consumption, the two former also for export. How cultivation has increased will appear from the following extract:—"Thirty years ago," writes Mr. Smeaton in his rent-rate report on this tahsíl, "no one used the spade in preparing his field for its crop; waste and grass were abundant and every one could keep his two pairs of bullocks for next to nothing. Now that the waste is being fast reclaimed and holdings are in such demand, grazing is at a premium; in fact it is not to be had in very many villages. The consequence is that tenants have to sow four bíghas of chari (juár) to feed their plough-bullocks; and this makes a hole in the tenant's holdings. It is not every cultivator who has an area sufficient to make it worth his while to keep bullocks; four bighas devoted to their feed would leave but scant area for other crops. Many therefore prefer the spade, which, although it only accomplishes one-fourth of the work done by the plough in the same time, does it well and costs much less. In many

cases tenants who have no oxen, or only one (Chamárs for instance) labour for the more affluent villagers and take, in lieu of wages, the loan of their bullocks and their ploughs." One feature in the cultivation of this tahsíl is noteworthy —the very little garden (*gauháni*) tillage. There are no vegetables, tobacco, opium, &c., in little plots near the village sites, nor any orchards as in other parts of the country. The reason seems to be that sugarcane is the favourite crop, and the fields where it grows are scattered everywhere, without regard to proximity to or distance from the hamlet. As all the available manure is devoted to the cane-field, there is none for producing the rich *gauhán* soil necessary for garden cultivation.

Sugarcane.

An apology is hardly perhaps needed for quoting Mr. Smeaton's account of sugarcane cultivation in this tahsíl, and it will stand with little modification for the whole district :—

"From July to January the soil on which it is to be cropped is most industriously tended. It is ploughed up and beaten down twenty or thirty times and manure supplied from time to time. The moment the rains cease mud walls are built all round the selected areas and crested with thorns. If the Christmas rains have not been sufficient, the tenant makes two or three earthen wells around the edge of the plot and gives it two or three waterings. He then plants the cane. After planting he drives his clod-breaker over and levels, and ten days afterwards loosens the upper soil with a spade. The pieces of stalk planted are chosen from the upper part of the cane; they are taken in joints, one or two generally from each cane. Those joints meant for planting are, at the time of pressing, stored away in a heap under the ground, to prevent them from drying up before sowing comes on. The soil is constantly watered till rain comes down. During the rainy weather weeding is diligently carried on. The cane is cut in November and December in quantities sufficient to give the mills work day and night. At this time, too, the 'khandsálís' or sugar manufacturers select their villages and build on them their little temporary manufactories destined to turn out the 'ráb' or coarse sugar. This coarse sugar is nearly all made by the end of February. The khandsálís then transfer it to their headquarters, generally one of the central villages, Bilári, Kundarkhi, or Chandausi itself, where it is prepared. The purifying process is a very rude one. The coarse brown ráb is put into bags, which are then ranged between two bamboo frames. Five or six lithe men hanging on ropes dance on the top of these bags till they yield up all the juice they have. The dry article is then heaped up in a small room, and a layer of the 'siwár' grass, which grows under water in small streams, is spread on the top. The effect of the application of this grass is to further bleach the sugar, the remaining juice (or 'shíra') trickling out below into prepared vessels. The sugar has by this time assumed a whitish colour. It is then spread out in a thin layer on a huge mat placed upon the ground and subjected for hours to pressure from the naked feet of the sugar-treaders. This process is the final one. The article turned out is 'khánd.' It is then sent off in large canvas bags to its destination or sold to local confectioners, who make their sweetmeats and loaf sugar by further processes of their own."

Irrigation is obtained chiefly from wells of the earthen (*kachcha*) kind, and these are worked either by hand (*dhenkli*) or with bullocks. Water is applied to young wheat to drive away the white-ants, but its chief application is to cane. It is remarkable that white-ants do not touch the gram root.

In Sambhal.

There is no difference between Sambhal and Bilári in methods of cultivation or kinds of crops, except that the *bhúr* country is of course only fitted for *kharíf* cropping and that melons are grown in Sambhal parganah in the little alluvial deltas of the drainage channels.

In Hasanpur.

In Hasanpur there is virtually no irrigation. In the *bhúr* the water-level is low, the soil is treacherous, the supply very scanty indeed, and the well itself in constant peril of falling in. In the *khádar* a little irrigation for sugarcane is obtained, in droughty seasons, from the rivers. The backwardness of this tahsíl in cultivation is attributable to its poor soil, impoverished people, and high produce-rents. Near the winding lagoon (*jhíl*) the autumn (*kharíf*) produce is almost exclusively rice, chiefly of the variety known as *munji*, and this is often followed by a second crop of barley in the spring. In the *khádar*, oats are grown on a considerable area.

Irrigation State wells.

The sources of irrigation available in each tahsíl have been briefly alluded to in the above paragraphs, and the following extract from Mr. Alexander's report adds all that can be said about this subject here :—

"Masonry wells are rarely used for irrigation, except in Bilári and the south-east of Sambhal. Earthen (*kachcha*) wells working by the lever are used in the rest of the district for cane and garden crops (*kachhiána*); but the area which can be watered from one of them is so small, and the supply yielded by percolation in a dry year in January, February, and March is so quickly exhausted, that the people seem to have given up the irrigation of the *rabi* as a bad job, except where, as along the lagoons in south Hasanpur or along the numerous small streams in Thákurdwára, some special natural facilities have been met with. Doubtless the cane cultivation has had a good deal to do with it, for no sooner is the farmer free from the task of pressing the cane he has cut in December or January than he has to begin preparing the land and sowing his next year's crop. Still, even allowing for this, if, as I think is the case, the cultivator can count on almost always getting four or five maunds an acre extra by irrigating in a year of average rainfall, and more in an excessively dry one, the expense which he would have to incur in using hired labour would be well repaid him The real reasons why irrigation of the *rabi* is not more common seem to me to lie, first, in the difficulty of tapping the spring and thus obtaining sufficient water for a masonry well in constant use ; and, secondly, in the faults of character which long-continued oppression has developed in the cultivators as a body. Of the difficulty of constructing masonry wells in the west and north-west of the district the experiment which Government is now (1880) making is sufficient proof. It seems to be established by this experiment, so far as it has now gone, that the permanent spring is, except in a few exceptional localities, at a great depth below the surface, not less than sixty and often as much as one hundred feet ; and this is quite enough to account for masonry wells not being in use, though it is not alone sufficient to account for the way in which the people let their crops perish without making the use they might of their percolation wells, and of the ponds and jhíls, which could with some trouble often be utilized, though they are not now."

A full account of the experiment referred to in the passage just quoted will be found in the Fourth Annual Report of the Department of Agriculture and Commerce for the year ending 31st March, 1882. One object of the experiment appears to have been to ascertain if the sand could be kept from choking up the wells, and this has not yet been determined.

Outturn of various crops.

It remains to notice Mr. Alexander's experiments made to discover the yield of various crops. The crops taken were bájra, rice, and cotton in the autumn, and wheat in the spring harvest. In 1875-76, a normal year, experiments extending over 37 villages showed the yield of bájra to be: grain, 7½ maunds per acre; stalks, 22. In 1877-78, when the *kharíf* very extensively failed, the average produce of grain in three tahsíls was—Moradabad, 3 maunds 36 sers; Thákurdwára, 4 maunds, 12 sers; Hasanpur 1 maund, 13 sers. But Mr. Alexander was inclined to believe this average to be too high, as it made no allowance for land on which, though planted, the crops never came to anything; and this area was extensive, especially in the Hasanpur tahsíl. In 1878-79, which was a year only slightly below an average one, the yield in three villages in the *bhúr* tract in Hasanpur was 4 maunds 37 sers per acre. On the whole, Mr. Alexander would put the average yield of bájra at 6 maunds an acre, noting that it is rarely grown without urd or moth being sown with it.

Bájra.

Rice.

For a fair average crop of rice Mr. Alexander estimates 13 maunds of grain and 24 of straw, but adds that, the fluctuations being very great, it would be safer to put the average all-round produce, taking good years with bad, somewhat lower. Of the two varieties of rice-crops, the early *sáthi* or coarse quality produced,[1] in 1875-76, grain 12¼ maunds, stalk 22; the finer grain 9½ maunds, stalk 21. In 1879-80, Mr. Alexander found[2] as much as 16 to 19 maunds per acre of the later rice, exclusive of the weight of the stalks; so heavy indeed was the crop in Amroha, Moradabad, and Thákurdwára that large quantities were spoilt before it could be all got in, labour being scarce owing to the prevalence of fever.

Cotton.

Satisfactory evidence about the cotton crop is very difficult to procure, as it takes so long to collect the produce. But in 1875-76 the average was 5 maunds, including seed, by experiments in 37 villages in Moradabad; while in Hasanpur the outturn was, in 1877-78, 7 maunds, and in Bilári 6, by experiments in 12 and 5 villages respectively.

[1] From enquiries made in the Moradabad tahsíl. [2] In Amroha tahsíl.

Wheat.

The experiment on wheat crops was made in the spring harvest of 1877-78, a fair average year. The yield of grain in Hasanpur was, on irrigated loam (*dúmat*) of the first quality in the *bángar*[1] tract, 14½ maunds; on unirrigated loam of the first quality on the *bhúr*,[2] 9 maunds; and on good *bhúr*, unirrigated, 7 maunds. In this year, however, there was some winter rain, and the real difference between the sandy and loam soils did not come out. Experiments in Moradábad and Bilári showed slightly different results, varying from 14 to 7½ maunds of grain, and 22½ to 12 of chaff (*bhúsa*).

Advance of tillage.

The advance in tillage during the thirty years preceding the recent settlement differed in the various tahsíls, but for the whole district it may (thinks Mr. Alexander) be stated at about 25 per cent. The rent-rate reports enable us to show the increase for each tahsíl. In Bilári the increase in cultivated area was 54·9 per cent;[3] in Sambhal, 54·96;[4] in Moradabad, 43·1;[5] in Hasanpur, 29·80;[6] in Amroha, 25 per cent;[7] and in Thákurdwára, 14·27 per cent.[8] These variations are doubtless dependent on the natural qualities of the soils, the character of the population, facilities for bringing to market the products of cultivation, and the varying degrees of severity with which droughts and other calamities have visited each tahsíl, as well as inequalities in the revenue assessments. It must not be forgotten, too, that the measurements at the penultimate settlement, on which the comparison is instituted, were very rough and unreliable.

Natural calamities, *reh*, weeds, blights and floods.

Of the natural checks on the advance of tillage, *reh*, weeds, blights, floods and droughts, the last alone merits a lengthy description. The saline efflorescence known generally as *reh*, and locally as *kallar*, is chiefly found in the clay-lands of the Ganges alluvial tract. It has been described in several preceding notices (see SHÁHJÁHANPUR and CAWNPORE.[9]) Weeds are amenable to husbandry and are too numerous to be named and described here.[10] Blight is caused by a vast number of insects, a description of which is deferred to the AZAMGARH notice, where a detailed account of them will be given.[11] Floods, as we have shown, do much damage to the autumn (*kharíf*) crops near the rivers, but there is a compensation in the splendid spring (*rabi*) crops that follow.

[1] High land. [2] Sandy soil. [3] Including revenue-free lands; excluding them 56·7 per cent. [4] Excluding revenue-free lands, for which the proportion of cultivated and barren at the penultimate settlement cannot be ascertained. [5] Including revenue-free lands; without them it was 35·25. [6] Including revenue-free lands; without them it was 29·55. [7] Excluding revenue-free lands. [8] Idem. [9] Gaz., VI., 40. [10] A list and descriptions will be found in Mr. Crooke's Rural Glossary, page 85. [11] See also the work just quoted, page 81.

But for droughts we look in vain to find any compensation, and of these unmixed calamities the district has had its full share; while the absence of artificial irrigation has made it (and, until canals are provided, will make it) difficult to mitigate their severity. Six famines have visited the district since British occupation, besides the earlier ones, of which all that is known—and that is little—has been collected in Mr. Girdlestone's report. Of the six famines[1] during English rule the first was in 1803, the second in 1825-26, the third in 1837-38, the fourth in 1860-61, the fifth in 1868-69, and the sixth and last in 1877-78.

Droughts.

The first of these, that of 1803-4, visited Moradabad with great severity, while invasions of Marhattas and Amír Khán's raid aggravated the distress. By the end of July, 1804, when the rain began to fall, Moradabad had attained the unenviable notoriety of having the largest balances (Rs. 9,32,759) of any of the surrounding districts.

Famine of 1803-4.

The next famine was aggravated by the practices of rack-renting and throwing lands out of cultivation—the latter resorted to by the landholders in view of the approaching settlement.

Famine of 1825-26.

In the famine of 1837-38 Moradabad suffered less than the southern districts of these provinces, and indeed Rohilkhand generally may be said to have escaped with comparatively slight injury. The famine of 1860-61 was the natural consequence of the dry and unfavorable weather which the north-west had experienced since the middle of 1858.[2] No rain fell till the 13th July, and such was the distress that the people were driven, it is said, to the use of mango-stones as an article of diet. These were sold at 1½ maunds for a rupee, while the price of wheat was ranging from 11½ to 14 seers. A fall of rain between the 13th and 18th July induced a hope that the worst results would be averted, but this proved deceptive. Still Moradabad is not included in the parts where the distress was most intense and is not consequently marked black in Colonel Baird-Smith's map. The Collector was Mr. (afterwards Sir John) Strachey, and his measures for relief are mentioned in detail in Mr. Girdlestone's report. Thefts and robberries were frequent.

Famine of 1837-38.

Famine of 1860-61.

In 1868-69 Moradabad suffered partly from drought and consequent high prices; partly from the incursions of starving emigrants who flocked in large numbers across the Ganges from Rájputána; and partly from the general exhaustion of stocks in Rohilkhand, which the heavy rains of 1869 brought to light. The disastrous effects

Famine of 1868-69.

[1] Omitting minor visitations.

[2] Girdlestone's Famine Report, page 71.

of the drought were aggravated by the unfitness of the sandy soil for the construction of temporary (*kachcha*) wells. The measures undertaken for relief were suspension of the revenue demand, and famine works and poorhouses. Mr. Manderson, the Collector, started local relief works in January, 1869, and until July these consisted of excavating tanks in Hasanpur tahsíl and cutting jungle in Thákurdwára. After July his successor, Mr. C. A. Daniell, carried on operations upon the district roads. The total cost of these works was Rs. 16,353, of which Rs. 8,350 was debited to a special grant from Government and the balance to local funds. The daily average of persons relieved varied from 54 in January, 1869, to 2,115 in August, when distress was at its height. In September the numbers were 1,182, and the works were closed in that month. Besides these, however, there were works opened by the municipalities of Moradabad, Dhanaura and Chandausi, employing a total of 31,060 persons, at a cost of Rs. 2,636; the Public Works Department operations on the Moradabad-Tigri road, giving employment from January to July, 1869, to a daily average of 1,636 people, at a cost of Rs. 32,634; and thirdly, there were ordinary works in cantonments. Altogether on every kind of local relief work a daily average of 4,385 persons were relieved over a period varying from five to nine months. These were chiefly of the non-agricultural castes until September, when the continued drought compelled even the cultivating classes to rush to the relief works. In addition to local relief works the Eastern Ganges Canal project afforded considerable assistance to the poor of this and the neighbouring district of Bijnor. The daily average attending the poorhouses from July 28th to October 3rd, 1869, was 3,081 and the charges for charitable relief Rs. 14,317. The funds were derived chiefly from local subscriptions and from a small grant made by the Central Relief Committee. The rates of the principal food-staple, wheat, may be taken as indicating the progressive pressure of famine. These were in July, 1868, 23 sers 2 chittaks; in October 12 sers 13 chittaks; in the middle of February, 1869, 12 sers 8 chittaks; in the second week of April 15 sers 9 chittaks;[1] at the end of June 9 sers 8 chittaks; at the end of October 9 sers 1 chittak; at the end of March, 1870, 9 sers 11 chittaks; average price from July, 1868, to March, 1870, 11 sers 7 chittaks.

Poorhouses.

The history of the last famine that afflicted these Provinces is given in the official report published in 1880, and the following narrative of its main incidents in this district is taken from it:—

Famine of 1877-78.

"Though very inadequate, especially for a district in which rice is one of the chief crops, the rainfall of 1877 was all round better here than in the other districts of the division. The

[1] This was the spring harvest time and the rise is thus accounted for.

average rainfall from June to the end of August for the five years from 1872 to 1876 inclusive, compared with the actual rainfall for the same period in 1877, was (by tahsils) as under :—[1]

	Average of five years.	1877.
Thákurdwára	38·2	13·8
Moradabad	32·3	11·4
Amroha	27·5	5·2
Hasanpur	27·2	2·6
Sambhal	27·6	4·5
Bilári	31·6	11·5

"Towards the end of August, 1877, one quarter of the area sown for *kharíf* was considered virtually lost, but the rain of the 26th and 27th not only enabled more land to be sown, but for a time improved prospects so materially that mahájans and zamíndárs recommenced making advances of both money and grain to their cultivators. Agricultural operations were consequently renewed in full swing. Both cotton and sugarcane were revived by the rain and looked healthy, though the former was showing signs of premature blossom. The rice was, however, hopelessly gone. Notwithstanding the state of the district, grain was still being exported in large quantities to Bombay and Haidarabad, while the small coarser grains were being imported by cart from Bulandshahr. The Játs were said to have retained grain sufficient for their requirements ; not so, the thriftless and improvident Thákurs, who, induced by the high prices, had sold all they had and spent the money. The chief anxiety at this time was about the condition of Hasanpur and parts of Sambhal. Petty relief works were opened at Moradabad on the 30th, and in pargánah Hasanpur a few days later. Mr. Laidman, Assistant Magistrate, and the District Engineer were sent out to arrange for relief there, and for the despatch of able-bodied labourers to Narora, where the Irrigation Department had offered to provide for 3,000 for one month on canal works. The Collector went out into the valley of the Rámganga to see how that river could best be utilised for extensive irrigation, but found that the people had themselves done all that was immediately practicable in damming the stream. Although men, women and children were daily pouring into Moradabad nominally for work, but really to beg, the kankar contractors, only 10 or 12 miles distant, were complaining that they could get no workmen. The filling up of a large and objectionable tank was started as a relief work by the Moradabad Municipality, and worked with great success on the kauri system. At this time the reports from Amroha and Thákurdwára were cheering, and the crops in the south of the district looking well, but the accounts from Hasanpur were distressing. The soil being chiefly *bhúr*, *kachcha* wells are impracticable, and there was no crop on the high land. On visiting several villages the Collector found the people already suffering privation. He at once opened out extensions of roads to meet the demand for labour, and in a short time had upwards of 1,000 men employed on the third-class roads, irrespective of those under the Department of Public Works.

Chief anxiety about Hasanpur and Sambhal.

"The relief works arranged for at the meeting of 7th September were duly carried out until the rainfall of October, when, as in the other districts, they were almost deserted for field labour, and on the 19th the Collector having reported that there was no longer any necessity for relief works, they were closed with the exception of some extensive municipal works in the vicinity of the city and railway station. These afforded subsistence to large numbers of every age and sex, and materially relieved the poor-house. The daily number of labourers employed was :—in September 2,880, in October 1,515, and in November 48.

Relief works closed on 19th October, 1877.

[1] The average for 17 years for each tahsíl is given in part I., *supra*, p. 33.

In September, when distress increased, the tahsíldars and their subordinates and the police were ordered to send in destitute persons to the poorhouses, which were opened at Moradabad (in a grove outside the city) on the 16th September, and at Hasanpur a few days earlier. The police and revenue officials were directed to supply all paupers despatched to the poorhouse with food for the road and conveyance when necessary; to report for orders cases of local distress; and to direct to certain specified works all able-bodied labourers in want of employment. Immediately after the first rainfall in December, blankets were sent to each police-station to provide against cold on the way into the sadr poorhouse; Rs. 10 to every police station; Rs. 5 to each out-post, to meet the cost of feeding and sending in the starving; Rs. 50 to the District Superintendent of Police to be utilized on tour, and the like sum for the same object to the Settlement Officer. As the Hasanpur parganah was undoubtedly the most seriously affected part of the district, the thánadár was ordered to search for the starving and send them in. Those found capable of work were from the poorhouses drafted to the works, while those weakly persons who went to the works in an unfit state were transferred to the poorhouses. Arrangements were also made for opening poorhouses at Chandausi, Sambhal, and Amroha; committees appointed, sites selected, and rules laid down; but it never became necessary to put these poorhouses into operation.

Relief works re-opened in February, 1878.

"The relief works, closed in October, were not re-opened until the first week in February, when the crowds of beggars to be met with everywhere showed that distress was on the increase. These works were conducted on the same principles as were in force in other parts of the division, and remained open till the ripening of the rabi rendered them no longer necessary. On the 14th February the number employed on the Government relief works did not exceed 500, while 475 labourers were at work on the municipal relief works, and there were 2,099 in the Moradabad and 580 persons in the Hasanpur poor-house. A week later the figures were:—relief works (State) 1,218; poor-house, Moradabad, 1,893; poor-house, Hasanpur, 740. Among the admissions into the Moradabad poor-house, the average of deaths at this time was about 4 per cent. The Collector described the condition of the people in the following terms:—'Distressed cultivators eke out a scanty subsistence with ság and vegetables; labouring classes feel the pinch more and throng to the poorhouse; work or gratuitous relief provided for all who apply.' At the end of February there were 3,055 persons in the poorhouses and 2,297 on the relief works. The steady fall of prices which occurred at the end of this month caused some improvement; the ordinary grains being quoted at, wheat 11$\frac{9}{16}$ sers, barley, 15$\frac{5}{8}$; gram, 14$\frac{1}{2}$; and bájra, 17$\frac{1}{2}$. As the rabi crops were now in magnificent condition, every day brought further improvement; the prices a week later being:—wheat 11$\frac{3}{4}$ sers, barley 17$\frac{1}{2}$ sers, and gram 14$\frac{1}{2}$ sers. The pressure upon the labouring classes could, however, only be relieved by the commencement of the harvest, and until that came the numbers on relief naturally rose, though but slightly:—

					Work.	*Poor-house.*
Week ending	9th	March	...	...	2,743	2,748
„	16th	„	...	...	3,639	2,396
„	23rd	„	...	...	2,782	1,703
„	30th	„	...	...	2,102	1,220
„	6th	April	...	...	146	204

Relief operations ended in April, 1878.

"In the following week, harvesting having become general and the demand for labor being brisk, relief operations were brought to a close. The daily average number of labourers employed on works during February and March was:—February, 1,236; March, 1,811. Throughout the conduct of relief works, the

average daily rate earned was per man 1·15 ánas, woman 9·71 pies, children 6·57 pies On the 11th May the prices ruling were :— wheat 16$\frac{9}{16}$ sers ; barley 21$\frac{1}{4}$; gram 16$\frac{1}{4}$; bájra 21$\frac{9}{16}$. And there was but little change in them afterwards, for on the 15th June wheat was 16$\frac{1}{4}$ sers ; barley 21$\frac{1}{8}$; gram 15$\frac{1}{8}$; bájra 21$\frac{1}{4}$. But several of the tahsíldars having reported that a want of labor was beginning to be felt, owing to the cessation of field work, orders were given to commence repairs to third class roads as a tentative measure. A work was also opened in the zila school compound, which required protection from the river, the expense being provided from the school funds ; but the District Engineer reported that he could not find people to work at subsistence rates. This proved that as yet there was no real distress, and the contemplated opening of relief works and poor-houses was postponed.

"Relief works were, however, started in the beginning of July, and the attendance recorded, week by week, during that month and August was as follows :— week ending 6th July, 2,797 daily ; 13th July, 534 ; 20th July, 1,440 ; 27th July, 2,351 ; 3rd August, 3,460 ; 10th August, 4,776 ; 17th August, 3,648 ; 24th August, 1,556 ; 31st August, 2,900. In explanation of the fall in numbers during the second week of July, it may be noted that people left the works after the first fall of rain in the hope of obtaining employment in the fields ; but the cessation of the rain and the upward tendency of prices, caused by the dread that there would be a second failure of the monsoon, rendered cultivators unwilling to risk their sowings until the rains should set in more favorably, and laborers were therefore forced to return to the works ; the numbers rising gradually till the middle of August, when the introduction of the modified scale of wages and a demand for labor (for the repair of houses and the weeding of the earlier-sown crops) brought about a slight decrease, which, however, notwithstanding the more rigid enforcement of task-work, and the lower wage now allowed, was only temporary, the attendance at the end of the month being nearly double what it was a week before. The pressure was confined mainly to the labouring classes, for the cultivating community were now able to obtain advances freely, seeing that the crops were thriving, though indeed more rain would have been beneficial. In September, too, the numbers continued high, showing :—for week ending 7th September, 3,367 ; 14th September, 2,827 ; 21st September, 3,018 ; 28th September, 2,227 ; but with the preparation of the ground for the *rabi*, in October, a demand for labor was created, which lasted up to the time for the reaping of the kharíf, and numbers fell away rapidly, giving 977 daily for week ending 12th October and only 156 for week ending 26th idem. The works were closed a few days afterwards.

but are again recommenced in July,

and works finally closed in October.

Poor-house relief, too, had been resumed on the 3rd July, but the numbers never reached the height which they had done in the previous cold-weather months, the attendance being :—week ending 13th July, 113 ; 20th July, 188 ; 27th July, 282 : 3rd August, 421 ; 10th August, 546 ; 17th August, 694 ; 24th August, 953 ; 31st August, 1,244 ; 7th September, 1,405 ; 14th September, 1,158 ; 21st September, 1,136 ; 28th September, 617 ; fortnight ending 12th October, 203 ; 26th October, 177 ; and on the 23rd November, 117, totally incapable of work of any kind, who were provided for specially."

Poor-house relief.

Regarding the mortality of this last famine the official statement is :— "There was not famine, but only scarcity and resultant dearness, in consequence of which a large section of the community had an insufficient allowance of nutritious food. They

Mortality.

therefore succumbed to disease, generated chiefly by the abnormal cold in the months of December to March. This was succeeded by an epidemic of small-pox which may have been more fatal because the people were weak from previous privation, but the mortality, as a matter of fact, was greatest in districts where there was least distress. As this epidemic died out the rate of mortality improved; but it was again enhanced by the outbreak of very severe fever at the usual season, which prostrated rich and poor alike. Making allowance for the latter causes, however, there remains a sad tale of deplorable suffering and mortality." The deaths during the 12 months from November, 1877 to October, 1878 were, according to the official returns, Rs. 49,278, and the special enquiry made by Major Pitcher showed that the returns were reliable. These figures give the year's death-rate as 43·9.

Building-materials.

There is no stone of any practical use found in the district.[1] The bricks used by natives called *lakauri* measure $5'' \times 3'' \times 1'$ and are procurable in any of the native towns at 12 ánas per 1,000. There is a larger description of brick made in Moradabad called the *chauka*, costing Rs. 3 per 1,000. These are what is termed slop-moulded and are burnt in kilns (*pajáwa*) with cowdung. Besides the above there are the ordinary $9'' \times 4\frac{1}{2}'' \times 3''$ bricks made by the Department of Public Works, its contractors, and the jail, at a cost of Rs. 10 per 1,000. These are table-moulded and burnt in flame (or French) kilns with wood-fuel. There are two

Lime.

kinds of lime used in this district—one made from kankar and known as hydraulic lime; the other from limestone imported from Kumaun. The chief kinds of timber used in building

Wood.

are shísham at Rs. 1-4-0 per cubic feet, mango at 12 ánas; jáman at 12 ánas; mahua at 8 ánas; and sál (imported from the Kumaun forests) at Rs. 2. Kankar is obtainable every-

Kankar.

where to the south of the Rámganga, except in the Moradabad tahsíl. The principal quarries are at Mundia, Gwál Khera, and Sundarpur, in the Bilári tahsil; Atrási, Patái, and Parota in Hasanpur; and Tulwár, Maghupura, Dhakia, and Mansúrpur in Sambhal. As a rule kankar is dug at a depth varying from $2\frac{1}{2}$ to 4 feet below the surface of the ground and its principal use is for metalling roads. The cost of digging, stacking, breaking and cleaning 100 cubic feet is Rs. 2; and the carriage 7 ánas per mile.[2]

[1] Occasional boulders are, however, met with in the sub-soil. [2] Note by Mr. W. E. Meares, Executive Engineer.

PART III.

INHABITANTS, INSTITUTIONS, AND HISTORY OF THE DISTRICT.

Population.

The earliest recorded estimate of the population of the Moradabad district, since it came under British rule, is that for the year 1808, when the estimated total was 1,421,000[1]; but, as we have already seen,[2] the district at that time included, besides its present area, the district of Bijnor, a large portion of Budaun and parts of Rámpur, Bareilly and the Tarái. There are no separate estimates of the populations of these latter tracts at that time, and if there were they would not be of much value. Indeed the earliest enumeration, which can be dignified by the name of a census, was that utilized in the enquiry into "the depressed state of the general education of the people," which resulted in the publication of a *Memoir on the statistics of indigenous education within the North-Western Provinces of the Bengal Presidency.*[3] In this memoir a table showing "the centennial proportion of males under instruction to those of a school-going age and the average proportion of area to each school in the districts of the North-Western Provinces" gives the totals of the population, distinguishing between Hindus and Muhammadans. From this statement the total population of the Moradabad district in 1847 was 997,362. If the population of parganah Káshipur be deducted, the total in that year for the district, as it now stands—excluding minor variations arising from the interchange of villages—becomes 941,766 and the density 375 to the square mile. But for purposes of comparison these figures are of course of small value, being based on mere general estimates without the employment of any special enumerating agency.

Census of 1847.

Census of 1853.

The next general census took place in 1853 and showed for the district, as it now stands,[4] a total population of 1,052,248.[5] The density was 418·88. The total population had therefore in six years apparently increased by 110,482. The number of villages and townships (including Káshipur) was 2,732, of which 126 had between 1,000 and 5,000, 9 between 5,000 and 10,000, 4 between 10,000 and 50,000, and one more than 50,000. The population of Moradabad amounted to 57,414, of Bachhráon to 5,798, of Hasanpur to 7,569, of Dhanaura to 5,337, of Sirsi to 5,549, of Sambhal to 15,579, of Chandausi to 23,274, of Amroha to

[1] Hamilton's Gazetteer, 2nd edition (1828), II., 246. [2] *Supra*, p. 5. [3] A separate memoir on the statistics of the North-Western Provinces was also published in 1848 (compiled by A. Shakespear, Esq., B.C.S.) [4] *i. e.*, excluding Káshipur. If that parganah be included the total becomes 1,137,247 and the density 421·5. [5] This does not include the population of the military cantonment at Moradabad, which was found to be 1,214 persons.

35,284, of Bhojpur to 5,075, of Mánnagar (or Kánt) to 7,840, and of Sarái Tarín to 10,854.

Census of 1865.

The third census, that of 1865, gave a total of 1,021,387,[1] or a decrease of 30,861. The distribution of the population is shown as follows :—

Class.	Agricultural.				Total.	Non-agricultural.				Total.	Grand Total.
	Males.		*Females.*			*Males.*		*Females.*			
	Adults.	Boys.	Adults.	Girls.		Adults.	Boys.	Adults.	Girls.		
Hindus ...	157,880	88,236	133,827	73,567	453,510	79,054	42,314	72,875	35,605	229,848	683,358
Muhammadans and others.	54,540	31,749	50,478	28,466	165,233	54,390	33,100	57,042	28,264	172,796	338,029
Total ...	212,420	119,985	184,305	102,033	618,743	133,444	75,414	129,917	63,869	402,644	1,021,387

Besides the population here shown there were 385 Europeans and 24 Eurasians. The population to the square mile was returned as 445, inclusive of Káshipur parganah, but excluding that tract it becomes 449.[2] Of the 3,027 villages and townships,[3] 2,549 are recorded as inhabited ; and of these 2,422 had less than 1,000 and 114 between 1,000 and 5,000 inhabitants. Of the 13 towns with over 5,000 inhabitants two were in Káshipur ; the others were Moradabad (57,304), Sambhal (41,456), Amroha (32,314), Chandausi (22,122), Mánnagar (7,508), Hasanpur (7,423), Bachhráon (6,018), Dhanaura (5,382), Mughalpur (5,171), Sirsi (5,147), and Narauli (5,085).

Census of 1872.

The more scientifically-conducted census of 1872 permits the statistics to be given in greater detail and the following table shows the population for each parganah separately :—

Parganah.	Hindus.				Muhammadans and others not Hindu.				Total.	
	Up to 15 years.		*Adults.*		*Up to 15 years.*		*Adults.*			
	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.
Moradabad ...	30,073	25,004	43,959	38,230	20,507	18,040	27,715	27,266	122,254	108,540
Bilári ...	34,988	29,476	51,085	45,067	11,836	10,394	17,260	16,016	115,169	100,953
Sambhal ...	33,267	26,805	49,261	43,838	15,286	13,261	22,535	22,758	120,349	106,662
Hasanpur ...	28,221	22,995	37,880	32,675	8,224	7,130	11,447	11,008	85,772	73,808
Thákurdwára,	16,249	13,480	23,274	20,248	8,914	7,671	12,312	10,765	60,749	52,164
Amroha ,,	23,826	19,505	33,267	29,106	14,701	13,088	20,689	21,529	92,483	83,228
Total ,,	166,624	137,265	238,726	209,164	79,468	69,584	111,958	109,342	596,776	525,355

[1] Again excluding Káshipur and the population of the military, which amounted to 1,461. [2] The area in the former case is 2,460·74, and in the latter 2,273·87 square miles. [3] Including 179 in Káshipur.

The total (1,122,131)[1] showed an increase of 100,335 over the total by the 1865 census. The area was returned at 2,272 square miles. The townships and villages numbered 2,452, of which 2,319 had less than 1,000, 121 between 1,000 and 5,000, and 12 more than 5,000 inhabitants. The population of Moradabad amounted to 62,417, of Sambhal to 46,974, of Amroha to 34,904, of Chandausi to 23,686, of Hasanpur to 8,417, of Mánnagar or Kánt to 7,030, of Bachhráon to 6,768, of Sirsi to 5,607, of Mughalpur to 5,334, of Dhanaura to 5,287, of Narauli to 5,197, and of Bhojpur to 5,121. Although superseded by the more recent figures of the 1881 census, the following statistics obtained in 1872 may yet be included here with advantage for purposes of comparison:—

	Hindus.	Muhammadans.	Christians and others.	Total.
Number of enclosures...	80,108	41,792	31	121,931
Number of houses built with skilled labour ...	8,534	8,561	33	17,128
Number of houses built with unskilled labour,	162,211	72,911	94	235,216
Total number of houses,	170,745	81,472	127	252,344

Population (1872).	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.
Landowners ...	6,488	5,302	4,260	4,638	2	4	10,750	9,944
Agriculturists ...	246,390	211,169	82,761	77,027	2	3	329,153	288,199
Non-agriculturists ...	152,472	129,958	104,170	97,093	231	161	256,873	227,212
Total ...	405,350	346,429	191,191	178,758	235	168	596,776	525,355
Able to read and write. 12 years of age.	2,984	...	1,333	....	11	...	4,328	...
Able to read and write. 12 to 20 years	2,215	...	1,172	...	7	...	3,394	...
Able to read and write. Above 20 „	9,522	...	3,832	1	78	...	13,432	1
Total of all ages ...	14,721	...	6,337	1	96	...	21,154	1

Census of 1881.

It remains to notice the statistics collected at the census of 1881. As the experience gained in former attempts was available to guide the operations of this one, we shall find, as we might naturally expect, greater accuracy in details and an abandonment of some heads of information, which it was found impossible on former occasions to obtain with sufficient correctness to warrant the expense of collecting them. Especially was this the case with the subdivisions of castes and with the

[1] Census (1872) report: in Form II. of the recent (1881) census the total is given as 1,122,357.

confusing two-fold subdivision of districts for fiscal purposes into tahsíls and parganahs, which, although still lingering in some districts, has been abolished in Moradabad.[1]

Totals by religion.

The totals by religion are shown for each tahsíl as follows :—

Tahsíl.	*Hindus.*		*Musalmáns.*		*Jains.*		*Christians.*		*Others.*		*Grand total.*		Area in square miles.	Density per square mile.
	Total.	Females.	Total.	Females.	Total.	Females.	Total.	Females.	Total.	Females.	Total.	Females.		
Moradabad,	134,209	62,471	96,616	47,377	162	66	727	271	149	22	231,863	110,207	311·3	742
Thákurdwára	71,288	33,073	38,308	17,964	..	..	...	...	...	...	109,596	51,037	238·2	461
Bilári ...	169,443	79,763	60,033	28,444	125	58	180	84	3	1	229,784	108,350	333·0	690
Sambhal ...	166,779	78,031	80,875	39,413	180	90	273	132	...	...	248,107	117,666	468·5	530
Amroha ...	103,926	47,861	69,599	35,071	104	51	369	175	16	9	174,014	83,169	384·8	452
Hasanpur ...	122,199	55,601	39,282	18,703	...	...	328	149	...	...	161,809	74,453	546·0	296
Total ...	767,844	356,809	384,713	186,972	571	267	1,877	811	168	32	1,155,173	544,882	2281 8	506

General statement of area and population.

The area in 1881 was returned at 2,281·8 square miles; and the population, 1,155,173, was distributed amongst 13 towns and 2,433 villages. The houses in the former numbered 31,603 and in the latter 112,028. The males (610,291) exceeded the females (544,882) by 65,409, or 12 per cent. The density per square mile was 506·2; the proportion of towns and villages per square mile 1·07, and of houses 62·9. In the towns 6·8 persons and in the villages 8·3 persons on an average were found in each house. In the 9 years between 1872 and 1881 the total population had increased by 33,042, the increase in the males being 13,515, and in the females 19,527. The total increase represents a rate of 2·9 per cent.

Christians by race.

Following the order of the census statements we find[2] the persons returned as Christians belonged to the following races :—British-born subjects, 262 (27 females); other Europeans 111 (46 females); Eurasians 109 (64 females), Armenian 1; and natives 1,394 (674 females). The sects of Christians represented in Moradabad were the Churches of England and Rome, Presbyterians, Baptists, American

[1] How hard a death the *parganah* sub-division is dying may be seen by the frequent use of the term *parganah* to indicate the modern tahsíls. [2] Form III.A.

Episcopalian Methodists, Methodists (including Wesleyans) and Armenians. In every 10,000 of the total population there were 5,283 males and 4,717 females. Of Hindus there were in every 10,000 of the population 6,647 ; of Musalmans 3,330 ; of Christians 16 ; and of Jains 5.

Relative proportions of the sexes of the main religious divisions.

Among Hindus there were, in every 10,000, 5,353 males ; among Muhammadans 5,140 ; among Christians 5,679 ; and among Jains 5,324.[1]

Of single persons there were 278,128 males and 173,772 females ; of married 291,135 males and 290,895 females ; and of widowed 41,028 males and 80,215 females. The total minor population (under 15 years of age) was 440,914 (203,665 females), or 38·1 per cent. ; and the following table will show at a glance the ages of the two principal classes of the population, Hindus and Muhammadans, and of the total population, with the number of single, married and widowed, at each of the ages given :—

Civil condition of the population.

Conjugal condition and ages of the population.

	Hindus.						Muhammadans.						Total Population.					
	Single.		*Married.*		*Widowed.*		*Single.*		*Married.*		*Widowed.*		*Single.*		*Married.*		*Widowe*	
	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	
to 9 years...	106,222	93,915	1,064	3,285	50	43	52,927	50,180	456	1,395	17	26	159,470	144,416	1,522	4,686	67	
to 14 ,, ...	39,939	13,823	10,341	21,218	447	334	21,536	10,809	3,624	8,079	167	118	61,587	24,710	13,988	29,332	615	
to 19 ,, ...	15,861	971	17,325	25,249	857	673	8,274	1,605	6,572	11,643	339	272	23,497	2,605	23,938	36,960	1,298	
to 24 ,, ...	8,274	241	24,066	30,917	1,955	1,316	4,111	396	10,541	15,843	728	470	12,545	641	34,670	46,844	2,690	1
to 29 ,, ...	5,807	160	30,869	31,339	3,140	2,115	2,416	200	14,642	16,088	1,114	923	8,316	366	45,617	47,529	4,262	3
to 39 ,, ...	5,197	268	46,810	39,968	5,024	5,699	1,631	200	23,555	20,965	2,050	2,987	6,878	471	70,530	61,055	7,094	8
to 49 ,, ...	2,514	120	32,738	25,350	5,325	10,197	593	129	16,298	12,939	2,058	5,112	3,115	250	49,142	38,371	7,401	15
to 59 ,, ...	1,314	76	20,579	12,351	5,291	14,126	271	88	10,874	6,765	2,195	7,433	1,586	164	31,617	19,155	7,503	21
nd upwards,	918	78	12,815	4,538	6,902	18,430	216	71	7,364	2,410	3,172	9,826	1,134	149	20,211	6,963	10,098	28
Total ..	185,346	109,652	196,607	194,215	29,091	52,933	91,975	63,678	93,926	96,127	11,840	27,167	278,128	173,772	291,135	290,895	41,028	80

Of Christians, who are included in the last six columns of the statement just given, 5 persons (4 females) are returned as married under the age of 10 years and 37 (20 females) between 10 and 14 ; there was one widower

[1] Of course the reader will remember that ratios only are given ; the totals of Christians and Jains fall far short of these numbers. It would be more correct perhaps to show the proportions thus : Christian males ·5679 ; Jain males ·5324.

under 14 years. Among the Jains 2 only (1 females) under 10 are returned as married.

Distribution by birth place.

Of the total population 113,403 (65,194 females), or 9·8 per cent., are returned as born outside the limits of the district. Of the total population 1,125,741 (543,860 females), or 97·4 per cent. are returned as unable to read and write and not under instruction ; 20,882 (510 females), or 1·8 per cent., are shown as able to read and write ; and 8,550 (512 females), or ·74 per cent., as under instruction. Of those able to read and write 14,210 (219 females) and of those under instruction 4,682 (221 females) were Hindus. The Muhammadans who came under these categories were 5,932 (169 females) and 3,558 (166 females) respectively. Of the Christians 424 (121 females) are returned as literate and 270 (123 females) under instruction ; and of the Jains 68 (1 female) were literate and 23 (2 females) under instruction.

Distribution according to education.

The next four statements[1] give us the infirmities of the people. The census returns exhibit the number of persons of unsound mind by age and sex for all religions represented in the district, the religions of course being those to which by common repute these unfortunates are supposed to belong or the religions of their parents. The total here of all religions was 170 (44 females), or ·014 per cent.[2] The largest number of males (47) were of the ages 20 to 30 years and of females (11) from 20 to 30 and 40 to 50. But 16 males and 6 females in this category are returned as of ages "over 60." With regard to these last some suspicion of inaccuracy may be justified, as even in the case of ordinary individuals there is a marked tendency among natives to exaggerate the ages of those above 50, and it is notorious that the statements of uneducated villagers in regard to such matters are quite untrustworthy. Distributing them by religions Hindus thus afflicted were 73 (22 females) of all ages from 10 upwards, the highest numbers being 18 (6 females between 20 and 30, and 17 (6 females) between 40 and 50 years. Of Muhammadans there were 97 (22 females), the highest number for females being 35 from 20 to 30, and for females 8 between 40 and 50 years. No members of other religions are returned as of unsound mind.

Infirmities : persons of unsound mind.

Number of the blind.

The total number of blind persons is returned as 4,055 (2,162 females), or ·35 per cent.[3] Of these more than one-third, or 1,412 (888 females), were "over 60"; 703 (363 females) between

[1] Forms XIV., XV., XVI., and XVII.
[2] *i. e.*, one in every 10,000 of the population.
[3] *i. e.*, 35 in every 10,000 of the total population.

50 and 60; 468 (257 females) between 40 and 50; 440 (204 females) between 30 and 40; 438 (190 females) between 20 and 30; 170 (59 females) between 15 and 20; 128 (87 females) between 10 and 15; 216 (73 females) between 5 and 10; and 85 (41 females) under 5 years. Of the total number 2,458 (1,177 females) were Hindus, 1,597 (878 females) Muhammadans, and 5 (3 females) Christians. Of deaf mutes there were 1,264 (518 females), or ·109 per cent.;[1] the largest number, 302 (166 females), again appearing among persons "over 60," but otherwise pretty evenly distributed over all ages. Of these 822 (337 females) were Hindus and 442 (181 females) Muhammadans.

Deaf mutes.

The last infirmity of which note was taken at the recent census was that of leprosy. It is startling to find that there were 1,348 (449 females) afflicted with this disease, Moradabad standing a long way first among all the districts in these provinces.[2] The percentage to the total population is ·116, so that 11 in every ten thousand of the population were on the average lepers. The terrible nature of the malady notwithstanding, 338 (152 females) are returned as over 60 years of age, and out of the total number 1,152 were over 20 years. Of the total number 917 (305 females) were Hindus, 430 (144 females) Muhammadans, and one male (over 20 years of age) is returned as a Christian. There is at present (1882) no special leper asylum in this district as at Dehra and Almora, so that those afflicted with the disease wander at will. A few cases are treated at the dispensary and the friendless who apply are cared for at the local hospital for the poor.[3]

Lepers.

Distributing the Hindus into the four conventional classes, we find from the census returns that there were Brahmans 47,616 (21,682 females); Rájputs 33,503 (14,498 females); Banias 30,458 (14,130 females); and of "other castes" 656,267 (306,490 females).

Hindus by castes.

As already mentioned, the census returns of 1881 throw no light upon Brahman subdivisions. Indeed, in the report of the 1872 census the hope was expressed that no attempt would on a future occasion be made to obtain information as to the castes and tribes of the population, on the ground that the whole question is too confused and the difficulty of securing correct returns too great. Mr. Plowden, who compiled the census returns of 1872, does not speak

Brahmans.

[1] *i. e.*, 10 in 10,000. [2] Almora comes next with 1,039; Gorakhpur third with 958: and Bánda and Bárá Banki are equal for the fourth place with 856 each. [3] Note by Dr. Anderson, Civil Surgeon, Moradabad.

confidently of their accuracy in the matter of caste subdivisions, but we have nothing better to turn to for an enumeration of the persons belonging to each. By the 1872 census these subdivisions and the numbers in them are thus given :—

	Total.
Bhát	33
Chaube	11
Dúbe	1
*Gaur	27,365
*Gujráti	28
Gautam	103
Jotashí...	210
*Kanaujiá	1,242
*Maháráshtra	6
Márwári	129
Upádhya...	9
Pánde ...	6
Rastogi	14
*Sársút	4,368
Sanádh	3,720
Sarwaríá	7
*Tailanga	32
Unspecified	10,460
Total	47,744

That more than a fourth of the whole should come under the head "unspecified"—and this in the case of the highest caste—illustrates the difficulty of obtaining a correct statement of the numbers in each subdivision. The absence of specification is attributable as much to the ignorance and indifference of the enumerators as to any dislike on the part of Brahmans to disclose the clan or *gotra* to which they belong, although doubtless to many of them the answer that they are Brahmans would appear a sufficient compliance with the State-enquiry concerning them. The list given in the census report has no claim to scientific accuracy. It is not a list of tribes, clans or *gotras*, but a jumble of some of each, with a few honorary titles added. The names marked with an asterisk, *viz.*, Gaur, Gujráti, Kanaujiá, Maháráshtra, Sársút and Tailanga, are names of six of the great tribal divisions. The Gaur, Kanaujiá, and Sársút are three of the five northern or Gaur tribes; the Gujráti, Maháráshtra, and Tailanga are members of the Drávira or southern tribes. Rastogis are mentioned in Mr. Sherring's work as a trading-clan of Vaisyas, but no subdivision of Brahmans under this name is given. Sanádh and Sarwariá (also called Sarjupári) are two of the five great sub-classes of the Kanaujiá tribe. Gautam is the name of a *gotra* running through many tribes. Jotashi or Joshi is an inferior order employed in casting nativities. Dúbe, Chaube, Pánde, Upádhyá (correctly Upádhyáya) are titles applied to Brahmans of many different tribes. The Chaubes of Muttra alone appear to constitute a separate order.

Pánde (said by Fallon to be a corruption of *pandit*) is said to be specially applied to the Bháradwáj *gotra* of Kanaujiá Brahmans. Upádhyá, originally 'a teacher of the Vedas', has come to mean 'a teacher' generally. Bháts are not usually recognized as Brahmans, but Bhat is a title of learned Brahmans and the name of one of the three divisions of Kashmíri Brahmans. Márwári is a common title of traders from Central India, and many of those bearing it are Jains.

The following brief account of Brahman subdivisions embodies, it is believed, the most recent conclusions arrived at concerning them.[1] All the numerous tribes and sub-divisions—of which a list with their localities is given by Mr. Sherring in the second volume of his work[2]—profess to have had the same origin, and there are grounds for believing this profession to be sustainable: and that, in spite of differences in language, customs and physique, the great Brahmanical community is one and the same people, who have preserved the purity of their blood with, on the whole, wonderful success. But having conceded this, we must also admit that there are as great differences between the various tribes of Brahmans as are found between them and Rájputs, Brahmans and Vaisyas or, indeed, as between Brahmans and Sudras. Greater diversity in colour and stature need not be sought by the opponents of their claim to a common origin than are seen between the Brahmans of Bengal and those of the North-Western Provinces. The former are comparatively short in stature and are often of a deep brown hue approaching to dark; while the latter, in common with the Brahmans of Gujarát and the Konkan, are fair, tall and of singularly expressive countenances. Whatever may be thought of their claim to a common origin in the far distant past, the sub-castes must now be regarded as so many separate tribes. They are socially distinct and form no alliances with one another, nor for many ages apparently has there been any real union between the great branches of the Brahmanical race. When the severance began it is impossible to say. To quote Mr. Sherring's words, "The tree itself has dried up and no longer exists. The branches have taken root, and now flourish as separate trees."

Nor was caste an institution handed over to the Brahman, for (writes Mr. Sherring):—[3]

"He could not now exist, and he could not have existed at all, bearing the distinctive characteristics which he has exhibited during the time in which he has displayed them, without having caste as the objective form in which his ideas were realized. Caste was not handed down

[1] Summarized from Mr. Sherring's Hindu Castes and Tribes, Vol. II., Introduction.
[2] *Ibid.*, II., pp. xxii. to xlvi. [3] *Ibid.*, III., 231.

to him. It was begotten by him, was a necessity of the situation to which he had brought himself, was conceived in his own fruitful brain, was as much a result of his imaginings as Brahmanism itself. He did not become a complete Brahman all at once, nor did he give, so to speak, bodily shape to caste by an instantaneous volition. There were doubtless historical gradations in the development of Brahmanism and caste: but nevertheless the growth of both was comparatively rapid, and they attained maturity together."

Caste once established, the process of subdivision soon extended it far beyond the original prescriptive four-fold division and the traditional thirty-six castes, of which Hindus to the present day speak, became increased to hundreds and thousands. Simultaneously with this increase a feeling of mutual hostility, described by Mr. Sherring as "an anomalous principle of national existence,"[1] grew up among the separate tribes, so that—

"The Brahman on the banks of the Saraswati in the Panjáb was a being different from the Brahman on the banks of the Ganges and the Sarju, and both withdrew their sympathies from the Brahmans of the Nerbudda (Narmada) valley of the Godavery and of the country beyond. The Brahmans becoming split up into numerous branches,—according to their geographical position, their observance or non-observance of certain ceremonies and customs, their eating or not eating of certain food, and many other circumstances which, though perhaps in themselves trivial, yet were abundantly sufficient to serve as reasons for separation when the desire to part had once been formed,—soon began to exhibit distinct ethnological characteristics. After a few hundred years of disintegration, marked differences showed themselves in the Brahmanical community; and what shall be said of 2,000 years and upwards of such disintegration?"

If we examine the names of the various clans we shall find them mostly derived from places or individuals; only a very small proportion are generic and allude to the broad relations of Brahmanism; "Thus revealing," says Mr. Sherring, "the wide-spread desire of Brahmans to make little account of, if not to drop entirely, their historical and common associations, and to elevate into great importance the petty interests of small communities. In their supreme attachment to Hinduism and their intense belief in the superiority of their order, but in no other sense, are they one family—a family, however, as shown above, divided into hundreds of factions through internal dissension and corruption." For the legendary histories of the clans included in the census report of 1872, as existing in this district, the reader must be referred to previous and subsequent district notices:[2] to repeat them here would be mere waste of time, and there are, it is believed, no tribes or clans in this district not mentioned elsewhere in this series.

Rájputs.

An alphabetical list of the Rájput clans found represented in the district is given below. It was kindly supplied by the Deputy Superintendent of Census Operations in anticipation

[1] *Ibid.*, III., 233.

[2] See Part III., under "Castes," in each volume of this series.

of the published report. The population of those whose numbers exceeded 100 has been inserted :—

Clan.	Total population.	Females.	Clan.	Total population.	Females.
Amrat			Jewár		
Báchhal			Jhonk		
Baghel			Kachhwáha ...		
Bairana			Kalánia		
Bais	665	293	Karanwár ...		
Baksaria... ...			Katehriá	8,863	4.162
Bargújar ...	6,372	2,551	Khajúri		
Barhmár ...			Khajwáí		
Barodha			Kunder		
Batais [1]	201	103	Naikumbh ...		
Bhadauria ...	180	60	Pamár, Panwár, or Pomar	2,553	1,068
Bhagwat... ...			Panwása		
Bhál			Punder		
Buder			Raghúbansi ...		
Chandel			Rána		
Chauhán ...	4,650	1,993	Rangbár		
Chokolia ...			Ráthor	774	340
Dikhit	171	74	Saingar	173	68
Dhákri			Sakarwár... ...	243	109
Dor[2]	682	291	Sheobansi ...		
Gagharwár ...			Síkar		
Gaharwár ...			Sombansi ...		
Gahlot	179	71	Sulankhi		
Gangábansi ...			Súrajbansi ...		
Gaur	2,169	919	Tomar		
Gautam	1,203	507	Yádubansi ...		
Girátar			Unspecified ...	3,223	1,327
Gonhr					
Gurátar			Total of clans with more than 100 members.	32,672	14,108
Gwálband ...					
Jádon	171	76			
Janghára[3] ...	137	49	Ditto less ditto...	831	390
Janwár					
Jaiswár					
Jaitwar[4]	113	47	Grand total ...	33,503	14,498

The most numerous are the Katehrias (8,863), Bargújars (6,372), Chauháns (4,650), Pamárs (2,553), Gaurs (2,169) and Gautams (1,203). Of these the Katehrias have been sufficiently described in the Bareilly[5] and Sháhjahánpur notices ; the Chauháns in those of Mainpuri,[6] Bijnor[7] and Sháhjahánpur : the Pamárs in those of Farukhabad[8] and Sháhjahánpur : the Gaurs in those of Bareilly, Cawnpore[9] and Sháhjahánpur : and the Gautams in those of Bareilly and Sháhjahánpur.

Of the Bargújars mention has been made in several notices ; they form the most numerous clan in Bulandshahr, where the principal families (writes Mr. Growse) have been Muhammadans for some centuries past, and are also

[1] Or Bhatais. [2] Or Daur. [3] Or Janghári. [4] Or Jatwár. [5] Gaz., V., 577. [6] Gaz., IV., 544. Besides the Rájput clan there are Chauháns who are not recognized as Rájputs and apparently do not claim to belong to that great division. More will be said about these people later on. [7] Gaz., V., 286. [8] Gaz., VII., 68. [9] Gaz., VI., 57.

found in large numbers in Aligarh. In Budaun they are less numerous, but still are important landholders, at least in Rajpura parganah. Their rank in this district entitles them to a brief notice.

Bargújars.

The Bargújars are one of the thirty-six royal races of Rájputs, descended, like their opponents, the Kachhwáhas, from Ráma, but through Lava, the elder[1] son. They are found in large numbers in Sambhal, Bilári and Amroha tahsíls. Colonel Tod says that it was in Anúpshahr[2] that the Bargújars, on their expulsion by the Kachhwáhas from Rajor, found refuge. Their own assertion is to the same effect and they attribute their establishment in these parts to the favor of the Dor Rájputs, into which family their rája is said to have married. By the assistance of the Dors they expelled the Mewátís and Bhíhars. Játú, one of the sons of the rája (Partáb Sinh), who originally led the emigrants, settled in Katehr or Rohilkhand. Their claim to antiquity is supported by a passage in the Ráthor genealogies, and no doubt they long preceded the final Muhammadan conquest of Kanauj. Sir Henry Elliot writes :—[3]

"While the Katehr Bargújars and the Anúpshahr family have preserved their ancient faith, nearly all the Doáb tribes, which preceded the expulsion of their chief from Rajor, have turned Muhammadans; and the early opponents of the British in Kamonah and Pandráwal were Bargújars of that persuasion. They still, however, appear proud of their Rájput lineage, for they assume the appellation of Thákur. Thus we hear the strange combinations of Thákur Akbar Ali Khán and Thákur Mardán Alí Khán.

"At their marriages they paint on their doors and worship the image of a Kahári or female bearer, under whose instructions they executed a stratagem by which they exterminated the Mewátís, who had been engaged in a drunken revel during the *Holi*. Some of the Musalmán families have of late discontinued this custom."

The rája of Majhola in the south-east of Sambhal belongs to this clan. To an ancestor of his, rája Díp Chand, the old parganah of Majhola was given under a *farmán* of the emperor Akbar in the year 966 A. H. (1558 A. D.) The present rája traces his descent direct from rája Partáb Singh through his eldest son, Basant Pál. The genealogy includes 37 names, of whom the rája Díp Chand just mentioned is the twentieth in descent from Partáb Sinh. The following is the legendary history of the clan as given by a local contributor.[4] After mentioning their claim to be descended from rája Lava, a son of the rája Rámchandra or Ráma of Ajudhya, which would make them belong to the Súrajbansi stock, the local account proceeds thus :—

"The eldest son of Rámchandra had more than one wife, and as the clan are descended from the second wife (*gurjjari* or *gujari*),[5] they are called Bargújars. Rája Partáb Sinh, a

[1] Sir Henry Elliot says "second," but Mr. Beames says "elder" and quotes as his authority Tod's Rajasthan, I., 46, 117; II., 364. [2] In the Bulandshahr district. [3] Supp. Gloss., I., 39. [4] Ganga Parshád, Deputy Collector. [5] *i. e.*, Young (*chhoti*) Rání.

Bargújar, was a relative of Prithivi Ráj and resident of Rajor in Rájputána. He is said to have been deputed by that chief to repel an invasion of the Chandels under Alha and Udal, the Bánáphar generals of Rája Parmál of Mahoba. He arrived at Pahásu in the Bulandshahr district, where he found the Mewátís in power, and was there asked by a Thákur woman to protect her against them. He ordered a general massacre of the Mewátís and rid the country of them. In the meantime news of the victory reached Chait Sinh, son of Balwant Sinh of Kol, who was so pleased with the conduct of Partáb Sinh that he gave him his daughter Parmán Dái in marriage. On his return from Mahoba, Partáb Sinh settled down at Chandera in the Bulandshahr district and took possession of 1,956 villages on both sides of the Ganges. Partáb Sinh had three sons by his Dor wife—Basant Pál, Badhan Deo and Háthi Sáh, and two sons by a second wife, Sarúp Kunwar, *viz.*, Rámují and Járúji. On the death of Partáb Sinh, Háthi Sáh settled in Naráolí and occupied 175 villages, Badhan Deo obtained 210 villages in Jadwár of Sambhal and Basant Pál became rája of Majhola. The successors of Basant Pál were Udai Pál, Ugrasain, Askaran, Bháu Sinh, Dásákaran, Kanhai Sain, Kanhai Sain II., Kírat Sinh, Sansár Chand, Láram Deo, Sáhib Khán or Sáhíb Ján, Pahár Sinh, Achal Sinh, Angad Sain, Bhárat Chand, Narendra Chand or Narbad Chand, Chandra Sain, Díp Chand, Bikram Sinh, Narayan Mal, Rám Chand, Dál Sinh, Bálkaran, Jagannáth, Mahá Sinh, Bhagwant Sinh, Gulál Sinh, Lachhman Sinh, Madan Sinh, Debi Sinh, Girdhári Sinh, Narpat Sinh, Bikram Sinh, Hira Sinh and the present rája, Shioráj Sinh.

"In the reign of Akbar rája Díp Chand received a *farmán* from the emperor granting him the pargaṇah of Majhola; the document is dated 966 *Hijri* or 1558 A. D., and is still in the possession of the family. A *farmán* of Aurangzeb authorises Bhagwant Sinh in 1090 H. (1679 A. D.,) to construct a fort on his estate and confirms him as the rightful successor to Mahá Sinh. A *farmán* from Asaf-ud-daula to Bhagwant Sinh, dated in the first year of his reign, is said to exist, conferring on him a *jágír* which would indicate a rule at least to 1775, and consequently lasting for 96 years. Girdhári Sinh was alive in 1784 A. D., as appears from a *farmán* addressed to him bearing that date.[1]

"To this family belong Chaudhri Ugra Sain, who holds twelve villages in Sambhal and sixteen villages in Bilári. The Naráoli Bargújars are descendants of the Háthi Sáh above mentioned."

Other Rájput clans.

Of the clans with less than 100 members many are probably subdivisions of the larger clans. A few are undoubtedly principal subdivisions, such as the Sulankhi, called also the Chálukhya, which is one of the Fire-races (*agnikula*) : the Báchhal, which we found to be a very important tribe in Sháhjahánpur : and the Chandelas, who, however, occupy a secondary position among Rájputs, as is evidenced by their not intermarrying with the superior clans. On the other hand the Baghel and Bhál are usually accounted sub-classes of the Sulankhi tribe. The Naikumbh is sometimes reckoned amongst the 36 royal races, but there is reason to believe that it is really a branch of the Chauhán.[2] But we have neither the materials nor the space for an exhaustive examination of these clans. The task, if undertaken at all, should be attempted for the whole of the provinces in a separate publication.

[1] The writer does not comment upon the somewhat remarkable fact that four successors of Bhagwant Sinh are crowded into the nine years between 1775 and 1784, remarkable even on the supposition that those were the final and initial years of Bhagwant Sinh's and Girdhári Sinh's rule. [2] Sherring, I., 169.

Banias.

The subdivisions of Banias found in 1872[1] were Agarwálas (11,270), Bárahsaini (3,788), Bishnois (3,557); Baranwárs (2,784), Ghoías (1,948), Gatahs (1,849), Dasas (1,380), *Vaishnavas* (1,336), Chausainis (1,293), Kwartanís, Dhúsars, Gindaurias, Khandelwáls, Kándús, Máhurs, Mahesrís, Rastogís, Ráutgís, Rahtís and *Saráogis* —the eleven last with less than 1,000 members.

Agarwálas.

The Agarwálas generally derive their descent from Agar Náth (or Sen), who founded the family at Agroha, on the confines of Hariána. He is said to have had 17 sons, from whom the seventeen clans (*gotra*) of Agarwálas are descended. The Bárahsainis or (as Mr. Sherring calls them) Barhsenis also derive their origin from Agroha.

Bishnois and Vishnavas.

The Bishnois or Vishnuis and Vaishnavas are shown in the census returns as two clans, but only the former is mentioned in Sherring's work as 'a clan of Vaisyas.' In Wilson's Glossary both names are given, apparently as those of separate subdivisions. Sir H. Elliot describes a 'Bishnaví' tribe which, he says, is "not to be confounded with the ordinary 'Vishnavás.'" Sherring's description clearly applies only to the former, of whom he writes: "They take the name from their special addiction to the worship of Vishnu, although they also worship other divinities and conform to some of the religious observances of Musalmáns." A different derivation of the name from Bishnú, a Taga Brahman and pupil of a free-thinking Musalmán ascetic—is given by Sir H. Elliot on the authority of the *Tambíhu'l jáhilin*. Mr. D. M. Smeaton describes the Bishnois as "a class of dissenters from Hinduism akin to the Saráogís. They live aloof altogether from orthodox Hindus, will not eat flesh of any kind and only partake of food cooked by their own tribesmen. Certain sections of this body bury their dead and contract marriage like Muhammadans. They are a rather selfish but independent body, fast money-makers, bad spenders and hard dealers. They and the Banjáras do a large carrying trade in the old fashion with ponies and bullocks. "They have been settled in Moradabad for more than 300 years[2] and are found as landholders chiefly in Mughalpur, Amroha, Kánt and Thákurdwára.[3] One of this tribe, Chaudhri Mahtáb, was formerly Governor (*Názim*) of Moradabad.[4] Mr. Ibbetson writes: "The Bishnois of Hariána are mostly Játs or Barháis: they have nothing whatever to do with Vaishnavas,

[1] As already stated, the census of 1881 ignored them. The figures of the 1872 are not reliable, but they are the only ones forthcoming for subdivisions of this caste. For a fuller account of Banias generally see under SHÁHJAHÁNPUR. [2] Sherring, I., 294. [3] Mr. Smeaton says that the towns of Kánt and Salempur are among their headquarters. [4] Note by Pandit Ganga Parshád, who vaguely says it was "in the time of the Vazír of Oudh."

and are said to derive their name from the 29 (*bís nau*) precepts of their sect. The Bishnois are very scrupulous about flesh, but have few Musalmán customs." The Vaishnavas, Bishnois and Saráogís are not properly described as subdivisions of Banias, but are sects.

Dasas and Dhúsars.

Dasas are described by Mr. Sherring as illegitimate descendants from an Agarwála named Basu and are counted by him as a subdivision of Agarwálas. The Dhúsars came originally, it is said, from Dehli, where they are distinguished for their talents as singers, cultivating a peculiar strain or measure in which they are unsurpassed.[1] Mr. Channing, in his report on the Gurgaon settlement, writes of the Dhúsars of that district as claiming to be descended from Brahmans. He states that they derive their name from Dhosi, a flat-topped hill near Narnaul, where their ancestor, Chimand, performed his devotions. Besides being rigid in the performance of Hindu ceremonies—mostly worshipping Vishnu rather than Siva—there is little further to be said about them.

Rahtís.

The Rahtís, also called Kaiyáns, are an inferior class of Bohras or money-lenders. They lend money to agriculturists and others in a small way, generally by tens, and for every ten rupees take a bond for twelve payable by instalments of one rupee per mensem. The continually revolving nature of their dealings, and monthly visits to each of their debtors, have, with reference to the constant revolution of the Persian-wheel (*rahat*), procured them the designation of Rahtís. The derivation of the term Kaiyán is not so certain.[2] Bohra is probably from *beohar*, meaning 'business' or, 'trade', and is applied to others than Banias proper, especially to Brahman money-lenders. Between the dealings of Rahtís and Bohras Sir Henry Elliot notes the distinction that the former require repayment of loans in cash, while the latter are ready to receive every marketable commodity.[3]

Of the remaining subdivisions the accounts given present no features of sufficient interest to detain us. We may just note in passing, however, that the total population of Banias has apparently fallen from 39,261 to 30,458 —a reduction of 8,803, or 19 per cent.—during the interval between 1872 and 1881. This falling-off cannot be accounted for by the exclusion of Jains in the census of 1881, as the total number of Jains returned is only 571; a suspicion however exists that many Jains have gone into the returns as Hindus.[4]

[1] Sherring, I., 293. [2] Rája Lakshman Parshád says it is from *Kán* ('what?' 'wherefore?'), a word they are continually using in ordinary conversation (Bulandshahr Memoir, p. 152). [3] Suppl. Gloss., I., 44. [4] A reference to the district authorities has failed to elicit any satisfactory explanation of the decrease of 19 per cent. above mentioned.

The "other castes."

Among the "other castes" the census returns give the population of the following,[1] to which the name of the special calling or trade followed, or other brief note to aid in identifying them, has been added :—

Caste.	Total population (in 1881.)	Females.	Caste.	Total population (in 1881.)	Females.
Ahar (cattle-breeder),	37,306	16,912	Káyasth or Káyath (scribe).	10,370	4,762
Ahír (cowherd) ...	16,567	6,981			
Barhái (carpenter) ...	6,043	2,854	Kori (weaver) ...	3,881	1,784
Bhangí (scavenger)...	24,721	11,609	Kumhár (potter) ...	22,026	10,386
Bhar (aboriginal) ...	5	1	Kurmi or Kunbi ...	1,048	411
Bhát (genealogist, panegyrist).	1,292	632	Lodh or Lodha (cultivator).	12,734	5,868
Bhurji or Barbhunjí (grain-parcher).	4,506	2,034	Lohár (blacksmith) ...	665	324
Chamár (currier, agriculturist).	179,568	85,186	Lonía (salt-extractor),	31	
			Máli (gardener) ...	63,650	31,480
Dhánuk ...	28	11	Malláh (boatman) ...	594	308
Dhobi (washerman)...	6,671	3,225	Nái (barber) ...	10,038	4,623
Dom	5	3	Pási (fowler, watchman).	26	14
Gadaria (shepherd) ...	23,703	11,217	Sunár (gold and silversmith).	6,278	2,946
Gosáin	3,849	1,674			
Gújar	12,163	5,038	Taga	10,559	4,299
Ját	50,424	22,599	Tamoli (betel-nut seller).	326	160
Káchhi (agriculturist),	14,849	7,465			
Kahár (pálki bearer),	30,777	14,691	Teli (oilman) ...	450	198
Kalwár (distillers) ..	577	279	Unspecified ...	99,343	45,921
Khatik (pig and poultry-breeder).	1,194	566	Total ...	656,267	306,490

Castes and occupations are inextricably mixed up, and many of the names of the latter, which will be given hereafter, are ordinarily used as caste names.

Ahars and Ahírs.

Ahírs must not be confounded with Ahars, who are found at present on the banks of the Rámganga, in Sambhal, Rajpura, and in the neighbouring parganahs Asadpur, Sahaswán and Ujháni, of the Budaun district,—a tract familiarly known under the name Aharát.[2] These Ahars, equally with the Ahírs, claim descent from the Jádonbansi (Yádu) Rájputs, but the latter say that *they* are the real Jádonbansi, descended in a direct line from Krishna, and that the Ahars are descended from the cowherds in Krishna's service. As proof of the inferiority of the Ahars, they point to their habits of eating fish and milking cows. They are, however, almost universally confounded by other classes and very often disagree in the accounts they give of their own genealogies.

Ahír subdivisions.

The following subdivisions[3] of Ahírs are shown in the recent census returns (1881) :—

[1] The castes selected by the census department were those only of which the total for the provinces exceeded 100,000. A separate list of the "unspecified" in the census form has been prepared from the vernacular returns and is given on p. 72 *post*.

[2] Suppl. Gloss., I., p. 6.

[3] With more than 100 members each.

Name of subdivision.	Total population.	Females.	Name of subdivision.	Total population.	Females.
Báglá or Bagúlía ...	121	64	Unspecified ...	7,712	3,142
Gwálbansi ...	135	20	Specified subdivisions with under 100 members each ...	732	325
Jádubansi ...	7,561	3,296			
Narímán ...	155	67			
Padhánían ...	151	67	Total ...	16,567	6,981

A further account of this caste will be found in the notice of the Muttra district, their original seat.

Gújars.

Like the Játs the Gújars say they came from the west, and are found as far west as, and even beyond, the Indus. Nearly three-fourths of those in the Panjáb are Musalmáns. As to their origin Mr. Beames thinks[1] the most probable story is that which makes them a cross between Rájputs and Ahírs. Their habits are more pastoral than agricultural; and Mr. Beames mentions a derivation he had heard of their name from *gau*, a cow, and *charna*, to graze. Without adopting as undoubted the theory just mentioned as to their mixed descent, he points out that the province of Gujarát, which seems to have been their first abode,[2] lies between the Rájput province of Málwa, &c., and Sindh, where the Abhiri, who are supposed to be the Ahírs, formerly lived. He thinks their fine manly Aryan type of features negatives the supposition that they might be aborigines. After them are named Gujarát in the Chaj Doáb, Gujaránwála in the Rechna, and Gújar Khán in the Sindh Ságar. A great part of the district of Saháranpur was during the last century called Gujrát, and even to this day among themselves the Gújars speak of a part of that district between the Ganges and Jumna as Gujrát. There are numerous sub-tribes, such as Batár, Khúbar, Khare, Jatli, Motlá, Surádna, Púrbar, Jindhar, Mahainsi, and Kasane. All these tribes intermarry on terms of equality, the prohibited *gots* being only those of the father, mother and paternal and maternal grandmother.[3]

Gújar subdivisions.

The following subdivisions (with more than one hundred members) were found in 1881:—

Name of subdivision.	Total population.	Females.	Name of subdivision.	Total population.	Females.
Bhadori	101	41	Katáriyá... ...	302	126
Bhále Sultán ...	703	305	Lomor	174	68
Bidhori	128	55	Lúdan	157	62
Bomor	173	64	Múndan	380	163
Boswár	134	54	Nágre	1,099	428
Chandel	151	70	Unspecified ...	7,090	2,956
Jabádari... ...	107	56	Specified subdivisions with under 100 members each.	667	265
Jaji (or Yáji) ...	196	85			
Kalyáni	129	50			
Kapási	199	85			
Káras	273	105	Total ...	12,163	5,038

[1] Suppl Gloss., I., p. 101. [2] Mr. Ibbetson queries this supposition and points out that Gújars are numerous in the hills of and beyond our N.-W. frontier. [3] Suppl. Gloss., I., p. 101.

The "unspecified" of the census.

From the vernacular lists compiled in the census office the following appear to be the details of the "unspecified" castes, and they are added here as it may be of some interest to ascertain them :—

Name of caste.	General occupation.	Total population.
Achárja	Ministers of Hindu religion	57
Bahelia	Fowler	654
Banbatta	Rope-maker	10
Banjára	Travelling grain dealer	398
Bánsphor	Bamboo-worker	2
Baranwál	Trader	968
Bári	Leaf-plate seller, torch-bearer	175
Barwál	Grass-cutter and seller	8 6
Bengali	Servant	80
Bhántú	Thief	229
Bhíl	Laborer	2
Bilwár	Grain dealer and cultivator	113
Bisáti[1]	Small trader	1
Chauhán...	Agriculturist, land-owner	31,334
Chhípi	Calico-printer	2,385
Darzi	Tailor	2,214
Devotees[2]	Mendicancy	7,261
Dhunia	Cotton-carder	3,322
Ghosi	Milkman, cultivator	788
Jaiswár	Grass-cutter, shoemaker, sái, weaver ...	248
Joshí	Servant, receiver of alms	611
Juláha	Weaver	929
Kamángar[3]	House painter	6
Kamboh	Cultivator	334
Kanchan... ...	Dancer, prostitute	35
Kanjar	Rope-maker, trapper	766
Kaserá	Metal-vessel dealer	133
Káshmíri	Merchant	20
Khági	Agriculturist, laborer, domestic servant ...	27,684
Khattri	Merchant, servant	1,925
Kotámáli	Grain-seller	2,194
Kutá	Rice-husker	1,038
Lohía	Trader	3
Mahábrahman[4]	Performer of funeral ceremonies of Hindus,	114
Manihár	Glass bangle maker and seller	63
Marhatta	Priests	3
Meo	Cultivator, cattle-breeder	1,680
Mimár	Brick-layer	60
Nat	Acrobat	1,803
Orh	Trader	214
Paría	Beggar	186
Pasía	Cultivator, field laborer	6,420
Patwá	Braid, fringe and tape maker	529
Ramaiyá	Pedler	217
Rangbharia	Dyer	6
Sanghár	Fisherman and water-nut grower ...	299
Saperá	Snake-charmer	42
Tawáif	Dancer, prostitute	73
Thárú	Cultivator	2
Thathera	Brass and copper smith	136
Unspecified	... ...	761
	Total ...	99,343

[1] Bisáti is derived (doubtfully) by Fallon from H. *bisaná*, 'to buy'. Elliot says the spelling with ب, as if the word were derived from bisát, 'a carpet,' is incorrect. [2] For details see below. [3] Originally 'bowmaker'. [4] By some said to be the same as Achárja and both are usually accounted Brahmans.

At the last census every one was entered in the schedules as of the caste he gave, and doubtless it sometimes happened that the name of a subdivision or *got* was given instead of the caste. This is probably the reason why the Achárjas and Mahábrahmans in the above list were not counted with Brahmans, nor Baranwáls with Banias, Ghosís with Ahírs, Meos with Mewátís, &c. But the Chauháns who appear among the 'unspecified' are probably a different tribe altogether from the Rájput clan. These and the Khágís are supposed by Mr. Alexander to be aboriginals. More will be said about these and other castes further on, where the castes and tribes of land-holders and cultivators are treated of.

Devotees.

Of devotees and religious mendicants the following sects are mentioned in the census schedules (1881) and are given for what they are worth[1]:—

Name of sect.	Classified as Vishnuite (V.), Sivaite (S.) Shákta (Sh.), and Sikhs.	Total population.	Females.
Bairági	V.	222	71
Charandási	V.	2	1
Jogi	S.	2,402	1,138
Nánakshábi	Sikhs	355	130
Rádhápanthi	V.	2	*Nil.*
Sádhu	?	1	*Nil.*
Sannyási	V.S.	8	2
Sarbhang	V.	4	*Nil.*
Udási	Sikhs	7	*Nil.*
Vaishnáo	V.	4,115	1,924
Unspecified	... ...	143	31
	Total ...	7,261	3,297

Muhammadans.

Muhammadans are divided by the census according to religion as Sunnís (orthodox), 375,150 (181,805 females); Shías (followers of Ali), 9,561 (5,165 females); Wahábís, of whom there are none in this district; and "unspecified" 2 (both females). Some account of Muhammadan landholding tribes and families will be given further on.

Muhammadan tribes.

Details also of certain tribes of Muhammadanized Hindus are given by the census. These are Muhammadan Rájputs, 5,136 (2,510 females), Gújars 248 (174 females), Játs 78 (38 females), Tagás[2] 6,714 (3,249 females), and Mewátís 934 (452 females).

[1] See *post*, under 'Religion'. [2] Also called Chaudhris.

Muhammadan Rájputs.

Muhammadan Rájputs are often called Rángars or Ránghars, and a good deal of ingenuity has been displayed in accounting for the name; some, like the *Encyclop. Metropol.* (art. "Dehli"), giving as the meaning "turncoats or renegades from the Hindu faith," and others, like Sir J. Malcolm, translating it "barbarous." According to the latter[1] the Rájputs themselves say the word is derived from *ran*, battle, and *gaṛh*, a fort, and explain the name as having been bestowed on them by one of the kings of Dehli as expressive of their bravery; but the Marhattas say that the derivation is from *rán*, a forest, and *gaṛí*, a barbarian. Sir Henry Elliot favored the derivation from *ran*, so that Rangar would mean "warrior," but Mr. Beames notices that *rángra* is a word said (on the strength of Molesworth's Maráthi Dictionary) to be applied freely in abuse of persons or of speech judged to be rude and uncouth.[2] This would support the translation "barbarous." Dr. Fallon gives the word as *ránghaṛ* (Hindi), "Muhammadan Rájputs in the south and west of Malwa and in Mevar," and he gives the word *ránghaṛí*, "a Hindi dialect spoken" in those parts. He does not attempt to explain its origin.

Muhammadan Gójars.

The Muhammadan Gújars are few in this district and are not found elsewhere in Rohilkhand, but in the Meerut division they muster 26,970 and in the Rae Bareli division 10,806, the total for the united provinces[3] being 39,858.

Tagás.

The Tagás are said to claim connection with the Gaur tribe of Brahmans. The Muhammadan Tagás are found in these provinces exclusively in the Saháranpur, Muzaffarnagar, Meerut, Aligarh, Bulandshahr, Bijnor and Moradabad districts; and all told numbered 26,070 persons. The name *Tagá* is said to be derived from H. *tyágná* (to give up), possibly in connection with their abandonment of the position of high Brahmans after Rája Janamajayá's snake sacrifice. From priests they became agriculturists and the legends concerning this change are numerous.[4] They were found in full possession of the Meerut district when the Játs and other offshoots of the Rájput caste swarmed across the Jumna as colonists. Mr. Forbes[5] asks if it is possible that the Tagás are "ancient Brahmans of the country, excommunicated in the mass for evil deeds connected with the downfall and destruction of the legendary city of Hastinapur?" At the conclusion of the struggle between Prithivi Ráj and the Muhammadans the Tagás came into favor with the Musalmán emperor, who employed them to harass the Chauhán

[1] Central India, II., 304. [2] Suppl. Gloss., I., 5. [3] North-Western Provinces and Oudh. [4] For a full account of them and of the speculations to which they have given rise see Suppl Gloss, I., p. 106 *et seq* [5] Paper on Castes by W. Forbes, Esq., C.B., formerly Magistrate of Meerut, quoted by Sherring, I, 67.

Rájputs to which clan Prithivi Ráj belonged. The enmity thus engendered between the Chauháns and Tagás had a long continuance.[1]

Játs.

The Játs and Mewátís are few in number in this district. The former (Játs) are divided into two grand divisions known locally as Pachháde and Deswále (corresponding to the Dhe and the Hele of the Doáb). The Pachhádes, perhaps so called from *pachchhim*, "the west," or from *pichhe*, "afterwards," are, according to Sir Henry Elliot, "a later swarm from that teeming hive of nations which has been winging its way from the north-west from time immemorial. They are in consequence frequently called Panjábis and scarcely date their residence beyond a century before the present time, when the troubles of the empire enabled them quickly to extend their usurpations."[2] The Deswále or Dhe may, thinks the same writer, be descendants of the Dahæ, "whom we know to have been on the shores of the Caspian, the conterminous neighbours of the Massagetæ (the great or, as Larcher supposes, the eastern Játs) in the south-west, and on terms of amity with them during the latter period of their residence in that quarter, and may therefore have advanced with them on their onward progress towards India, after the destruction of the Bactrian empire." But Mr. Beames mentions, as the hypothesis that is gaining ground amongst sound philologists, that which makes them either Rájputs who have lost caste or the offspring of Rájputs and some lower caste. He thinks that Sir Henry Elliot's speculation about the Massagetæ, &c., cannot be supported.[3] More immediately interesting is the description Mr. Beames gives of their manners and customs. They and the Gújars, Ahírs and some other tribes have the custom of marrying widows to a younger brother of the deceased husband. This custom is known as *chádar dálna*, a term derived from the ceremony adopted. Such a marriage is also commonly called *karáo* or (in the Panjáb) *karewá*, but this term is also applied to concubinage generally. It consists merely in the father-in-law handing over the relict, who is accounted among his *mál* (property), to the next younger son, who throws a scarf over her head. This practice of widow marriage with a member of the deceased husband's family is perhaps a relic of polyandrous customs, retained owing to the comparative scarcity of women and from a natural desire on the part of the head of the family to economise, as brides have invariably to be purchased by the father of the bridegroom. Mr. Alexander suggests that "the custom may have been adopted in default of *sati* (by which

[1] Sherring's Hindu Tribes, I., 68. [2] Mr. Alexander writes that most of the Játs in this district call themselves Pachhade, which is supposed to be the superior division. [3] Nor does he accord greater respect to General Cunningham's speculations regarding their supposed Indo-Scythian origin, from the etymological resemblance of Xanthii to Játs. For a detailed examination of these theories see Suppl. Gloss., I., 133–7.

the higher castes disposed of their widows) as the best way of arranging for the widow's maintenance and keeping her straight."

Mewáti's.

Mewát is the ancient name of Macheri and gave its designation to the tribe called Mewáti,[1] of which there are 12 subdivisions called Páls. Mr. Hume in his note on the castes of Etáwah speaks of the Mewátís (under their synonym of Meos) as overrunning the *antarbed* in the interval between the fall or decline of the Ráthor dynasty and the rise of the two powerful Rájput races, the Senghars and the Chauháns, who with other tribes, like the Gaurs and Bhadaurias, came from the south and west and exterminated the Meos in these parts. Dr. Fallon describes them as "a thieving tribe inhabiting the mountainous part of Dehli," but adds that they "are now settling down into most respectable members of society." He quotes two proverbial sayings regarding them:—1. *Meo betí jab de jab okhlí bhar rupayá rakhwá le.*—"When the Meo gives his daughter in marriage, he receives from the bride-groom a mortar (for pounding grain) full of silver". 2. *Meo ká pút bárah baras men badlá letá hai.*—"The Meo's son avenges the honor of his family even after the lapse of twelve years." Mr. Channing suggests that perhaps the Meos are such of the aboriginal Mínd population of the Aravalli hills as were converted to Muhammadanism, and that their name may be a corruption of Mewasáti or 'men of the mountain passes'. According to Tod[2] 'Mewasso' is a name given to the fastnesses in the Aravalli hills, to which Mínas, Kolís and others make their retreat. Pál, the term used for the main subdivisions of Meos and Mínás, is said to mean a community of any of the aboriginal races, its original import being a defile or valley, fitted for cultivation or defence.

Khokars and Múlás.

Two classes of Muhammadans not shown separately in the census returns are the Khokars and Múlás. The Khokars are said to have been Rájputs of the Bulandshahr district converted in the time of Bábar and settled near Sambhal. Múlás are said to be partly converted Tajas and partly descendants of a Katehria Rájput who turned Muhammadan.

Occupations.

The inhabitants of Moradabad may be divided, according to occupation, into two primary classes—those who as landholders and husbandmen derive their living from the soil, and those who do not. To the former the census of 1881 allots 771,561[3] persons, or 67·05 per cent. of the total population, and to the latter 380,612 persons, or 32·95 per

[1] *Meo, Meváti, Mivati* for the masculine and *Mivátan, Meoni*, for the feminine. [2] Rájasthan II., p. 76. [3] Form XXI. This number has been arrived at by assuming that the ratio of the total population to the agricultural population is the same as that between the number of *males* of all occupations and the number of males with agricultural occupations.

cent. Excluding the *families* of the persons so classified, the number allotted to the former class is reduced to 315,205[1] persons *actually* possessing or working the land. The details may be thus tabulated :—

	Male.	Female.	Total.
Landholders	11,877	1,815	13,692
Cultivators	215,162	38,276	253,438
Agricultural labourers	38,756	6,433	45,189
Estate office service[2]	2,879	7	2,886
Total agriculturists ...	268,674	46,531	315,205

The density of population per square mile of cultivated area varies from 1,108 in the Moradabad tahsíl to 572 in the Hasanpur tahsíl.

Classification according to census returns.

Following the example of English population statements, the census distributes the inhabitants amongst six great classes—(1) the professional, (2) the domestic, (3) the commercial, (4) the agricultural, (5) the industrial, and (6) the indefinite. The first or professional class numbered 9,779 males, amongst whom are included 3,766 persons engaged in the general or municipal government of the country, 665 engaged in the defence of the country, and 5,348 engaged in the learned professions or in literature, art and science. The second or domestic class numbered 3,427 members and comprised all males employed as private servants, washermen, water-carriers, barbers, sweepers, inn-keepers and the like. The third or commercial class numbered 11,617 males, and amongst these are all persons who buy or sell, keep or lend money and goods of various kinds, such as shop-keepers, money-lenders, bankers, brokers, &c. (2,596); and persons engaged in the conveyance of men, animals or goods, such as pack-carriers, cart-drivers, &c. (9,021). Of the fourth or agricultural class something has been said already; but besides the 268,674 males engaged in agriculture, as shown in the preceding table, the census returns include in this class 2,499 persons engaged about animals,[3] making a total of 271,173. The fifth or industrial class contains 79,123 members, including all persons engaged in the industrial arts and mechanics, such as dyers, masons, carpenters, perfumers, &c. (4,981); those engaged in the manufacture of textile fabrics, such as weavers, tailors, cotton-cleaners, &c. (36,014); those engaged in preparing articles of food, such as grain-parchers, confectioners, &c. (13,951); and lastly, dealers in all animal, vegetable or mineral substances (24,177). The sixth or indefinite class contains 235,172

[1] Form XII., table 6. [2] That is, agents (*kárinda*), orderlies and messengers (*chaprási*), and others employed by landholders in the management of their estates. [3] Class IV., Order IX.

members, including labourers (18,067), persons of independent means (4), and persons of no specified occupation (217,101).

Emigration

From the lowest or labouring class are obtained nearly all the recruits for emigration to the colonies, and how small a number even of that class consent to undergo exile, notwithstanding the frequent pressure of want of late years, will be seen from the following statistics :—

In 1879-81.

The number of emigrants between November, 1879 and December, 1881,[1] was 452 adults (97 females), youths 17 (6 females) and 3 infants (1 female), total 462 (104 females). Their destinations were Trinidad 197 (40 females), Jamaica 196 (55 females), Demerara 42 (5 females), St. Vincent 29 (4 females), and St. Lucia 8 (no females).

Towns and villages.

The number of villages or townships inhabited by the population, agricultural and otherwise, is returned by the census of 1881 as 2,446. Of these 2,301 had less than 1,000; 132 between 1,000 and 5,000; 8 (Aghwánpur-Mughalpur, Thákurdwára, Narauli, Sirsi, Kánt, Hasanpur, Dhanaura, and Bachhráon) between 5,000 and 10,000; and 5 (Moradabad, Chandausi, Sambhal, Sarái Tarín, and Amroha) over 10,000 inhabitants.

Dwellings.

The number of inhabited houses according to the recent (1881) census was 143,631. In 1872 they were returned at 252,344, and a further distinction between those built "with skilled labour" (17,128), and those with unskilled labour (235,216) was drawn, which has not been imitated in the last returns. We are not called upon to repeat here the descriptions given in nearly every preceding notice of the kind of houses occupied by the people, nor is it possible to add anything new on this subject.

Archæology.

The absence of good building-stone may have something to do with the paucity of objects of archæological interest. The following list professes to include all places where temples, mosques, shrines, &c., are found, that have any pretence to antiquity or interest. The places are given in the order of tahsíls, and the figures in brackets indicate the local idea as to the probable age in years, except where a date is given :—In tahsíl Thákurdwára there are ancient mounds (*khera*) at

Thákurdwára.

Sarkara khás, Faridpur Kásim, Gotáveli, Bázidpur, Sultánpur, Tikhuntí Mánkua Maksúrpur, and Mádho-

[1] No statistics before November, 1879 are available.

wâla ; funeral monuments to commemorate places where widows have committed *sati* at Rámnagar (80), Jamnáwála (125) Kamálpuri (two, each 100), Surjannagar (150), Sabalpur (150), Taharabad (150), Khai Khera (100), Sherpur (200) and Rátapur (125); Hindu temples at Mahmudpur Lál (65), Babadwála (150), Hasápur (80), Thákurdwára (two, 60 and 70), Fateh-ullahganj (two, 90 and 100), Alíabad (50), Bháipur (90), Khai Khera (300), and Rájpur Kalán (50); and Muhammadan mosques, shrines, &c., at Shimál Khera (50, Mánpur Sáhib (50); Thákurdwára (three, 50, 70 and 115), Jamnáwála (70), Fatehullahganj (three, 60, 70 and 80), Sharífnagar (50), and Surjannagar (50).

Moradabad.

In Moradabad there are ancient mounds (*khera*) at Sirdárnagar and Núrkhera, and Hindu temples at Mughalpur (232), and Bhojpur Asa (200). The Muhammadan mosques and shrines are 7 in number, 4 being at Mughalpur (218, 200, 250 and 220), and three at Moradabad. The latter three are the *Jámi' Masjid*, the fort *Masjid*, and the *Masjid Bádsháhi*, all built in 1625 A.D. The Moradabad fort was erected by Rustam Khán in the same year. The bridge across the Rajhera in Dilári is supposed to be about 250 years old, and to have been built in Sháh Jahán's time under the supervision of Rustam Khán.

Moradabad fort.

Bilári.

The only objects worthy of mention in Bilári are two mounds (*khera*) at Kahra and Sarthál. In tahsíl Amroha there is, near Amroha itself, a curious old well called Bawan *kúán* (age uncertain) and, in that town, a mosque and shrine (*ziárat*) in muhalla Saddo to Shaikh Saddo, the famous tomb (*dargáh*) of Sháh Wiláyat, and numerous other objects of interest which will be found mentioned in the town notice.

Amroha.

Sambhal.

In tahsíl Sambhal there are the remains of an ancient fort in Sambhal itself, locally ascribed to Prithiví Ráj, and on the mound which is pointed out as the site of this fort there is an ancient mosque, said to have been built by the emperor Bábar on the site of a Hindu temple, or, according to another account, the mosque is merely a Hindu temple converted into a Muhammadan place of worship.[1] There is another small masonry fort in the Mían sarái ward (250). It is said that there are only two Muhammadan shrines of special interest, both at Sher Khán sarái (200 and 400). The remaining places of interest are Hindu *tíraths* or holy places along the courses of sacred streams. These are the Bánsgopál

[1] See separate notice of Sambhal, *post*.

tírath at Kanvalpur, (50,[1] the Bhágirathi tírath at Shahbázpur Khurd (60), the Nímsar tírath at Saif Khán sarai (40), the Súrajkund tírath at Sher Khán sarái (100), the Manokámná tírath at the Budaun darwáza (200),[2] the Káli tírath at Hauz Bhadesra (100), and the tíraths at Gangáolí and Álam sarái (50 and 75 respectively).

Hasanpur.

In tahsíl Hasanpur there are a Sikh temple at Jahkri (200), Muhammadan shrines at Bachhráon (687 H. or A.D. 1288) and Ujhári and a mosque at A'zampur (both the last built in the time of Akbar). Other places of interest will be mentioned in the Gazetteer portion of this notice under the towns and villages where they are found.

Clothing and food.

Nothing need here be said of the clothing of the people, that subject having been dealt with sufficiently in former volumes. Of their food we may say something even at the risk of repetition. A native contributor[3] writing on this subject divides the population into (1) mahájans, (2) petty traders, and (3) labourers. To the first class he ascribes a daily expenditure of from 3 to 6 ánas a day for food, which consists of the thin unleavened cakes made of flour and water, slightly baked or roasted over an open fire (*chapáti*), the split pea of various pulses (*dál*, rice and vegetables, as the ingredients of the midday meal; and for the evening meal thin meal cakes fried in clarified butter (*púri*) are eaten with vegetables, and curds or sweetmeats are eaten afterwards. The second class (petty traders) have much the same articles of fare, but, as the cost is stated to be from one to two ánas, in quality and quantity they must be inferior. For the labouring class the diet consists of grain of the coarsest crops[4] of the current season, the cost varying from ½ ána to 1½ ánas per head in ordinary times. The absence of meat of any kind from the above description is noticeable, for it is certain that a very large proportion consume meat and especially fish when they can get it.

Mr. Buck puts[5] the annual produce of food for this district at 240,000 tons, and, estimating 18 oz. per head per diem as the average amount of food consumed,[6] arrives at the conclusion that there is a balance for store or export of 25,000 tons. Mr. Smeaton gives the results of his calculations regarding the produce, consumption and surplus or deficit in three different years—the

[1] The figures indicate that the place has been resorted to for 50 years past as a place of pilgrimage. [2] A *muhalla* in Sambhal. [3] Ganga Parshád. [4] Rice, *sáwan*, *kangni*, *bájra*, *jodr* and *makka* in the autumn; gram, barley, and wheat in the spring. [5] Answers to questions put by the Famine Commission, chap. I. [6] Making a total consumption of 215,000 tons.

favourable and the irregular years and the year of drought—in the following form :—

Kind of year.	Total food grain produced (government maunds).	Total consumption (government maunds).	Surplus (government maunds).	Deficit (government maunds).
Favourable year ...	1,13,40,000	89,00,000	24,40,000	...
Irregular year ...	92,00,000	89,00,000	3,00,000	...
Year of drought ...	51,00,000	63,70,000	...	12,76,000

Regarding these figures he writes :—

"The surplus therefore in really good years is nearly 2½ millions of maunds.[1] In irregular years there is not a large margin between production and consumption. In the year of failure of the autumn rains, the district is dependent to some extent on foreign food stores. I have not considered the case of a year in which both the autumn and winter rains have failed. There has been none such since my connexion with the district, and the reasons of such a collapse are probably beyond the range of an estimate altogether. Assuming that the proportion of good and bad seasons is tolerably constant in each successive period of seven years, the annual food production of the district over the whole of such a period may be put, I think, at from 9½ to 10 millions of maunds ; and the annual surplus at a little over one million of maunds. I may here remark by way of caution that no general conclusion respecting the position of the Moradabad agricultural population can safely be drawn from the figures alone. Sugar and cotton are produced all over the district, and sugar is for the most part exported. The agriculturist looks to the sugar crop for his hard cash, to the cotton for his clothes. So that these two items of production must form an essential factor in any estimate of the general condition of the Moradabad cultivating classes".

Customs regarding (1) Marriage.

No castes in this district have yet adopted reforms regarding child-marriages. Amongst Bráhmans (with the exception of the Kanaujías) the marriageable age is from 9 to 14 years. There is no limit of age amongst Kanaujías, who look out for *kúlins* (boys of good family) as a match for their girls and whose women are sometimes found to remain unmarried. The Rájputs usually marry their boys and girls at the age of 14 or 15 years. The marriageable age among the mixed castes is generally the same as among Bráhmans and Rájputs. Bráhmans, Kshattrís (Rájputs), and Vaisyas (Banias) do not permit the re-marriage of widows. Játs and the other castes permit their re-marriage, but without the usual marriage ceremony. Such a marriage is called *karáo*, and children born from it have the same status as those of an ordinary marriage.[2] There are no castes that tolerate inter-marriages with other caste-people,[3] except Játs and some of

[1] Taking the maund at 82 sers this equals 91,517 tons and may be compared with Mr. Buck's estimate (which was for normal years) of 25,000 tons. Elsewhere Mr. Smeaton estimates the annual surplus at a little over one million of maunds, which is about 36,000 tons.

[2] "The degree in which divorce and widow marriage prevail is probably in the direct ratio to the degree in which the respective castes have imitated Brahman habits." (Mayne's Hindu Law and Usage, p, 78.)

[3] The prohibition is comparatively modern. See the subject discussed at length in the work quoted in the last note, p. 72. For the essentials of a valid Hindu marriage see *ibid.*, p. 79.

the Rájput clans. Children of such marriages among the castes excepted are usually recognized as true members of the caste.

(2) Exclusion from and re-admission to caste.

There are no castes that admit of the enrolment of outsiders, and none that do not exclude members on their conversion to Christianity or Muhammadanism.[1] There is at present no particular caste from which Muhammadanism is making converts. Besides conversion to another religion, the usual causes of exclusion from caste among Bráhmans, Rájputs and Banias are (1) publicly drinking wine; (2) eating and drinking with men of another religion; and (3) taking a wife from another caste (except amongst Játs and Rájputs). There are other causes, such as the killing of a cow; but conviction for a crime, such as theft, is not regarded as a ground of exclusion. Amongst the lower orders an outcast is re-admitted after obtaining the consent of the caste-people and on payment of a fine. The higher castes never in practice re-admit an excluded member. All caste-questions are laid before a *panchâyat* or committee consisting of the principal members of the caste.

(3) Divorce.

There is no system of divorce among the higher castes; but among the lower castes, on the complaint of a husband or wife, a divorce can be procured by the decision of a *panchâyat* of the caste-people. The subsequent union of a divorced Hindu woman with another husband is recognized as a *karáo* marriage.

Other customs.

In boundary disputes private arbitration was formerly much in fashion, and often the decision was left to a single individual appointed by common consent. The arbitrator, having bathed, tied a rope or thread around his waist, and taking a bamboo stick in his hand, walked around the boundary line, while Chamárs marked out places for the boundary pillars and buried charcoal at the points that were settled.

Chaudhris are appointed in most trades, but are losing their old influence and power. It is only by Government that they are much recognized or utilised.

Religion: Hindúism.

We shall not add here to what has been said in former volumes on the subject of Hindúism generally, nor is Moradabad the special home of any sect, so far at least as is known. A list of devotees has already been given in the portion of this notice concerned with the census, but it of course gives no clue to the proportions of the Hindu community that are votaries respectively of Vishnu and Shiva. Neither does it probably give anything like an exhaustive statement of the numerous sects. So far from furnishing the last, it is probable that amongst the 4,115 so-called Vaish-

[1] *Ibid.*, p. 67.

navas there are a score or so of different sects to whom the common name Vaishnava applies. Something has been done in the way of describing these sects in former volumes, but necessarily in a disjointed fashion, and it is impossible from the census returns to determine in which district any particular sect is most prevalent. It will be reserved to the notices on Muttra and Benares to give an account of the sects of Hindús not already sufficiently noticed.[1]

Muhammadanism.

But there is a special reason why we should devote some space here to the rival religion. The professed followers of Islám muster strongest in Moradabad of any district in these Provinces, numbering 384,716 to 767,844 Hindús, or a little more than half the number of the latter. The prominent features of the Muhammadan religion may be grouped under six heads: (1) The causes which led to Muhammad's success; (2) the distinctive character and peculiar structure of the Kurán; (3) the traditions by which it is supplemented; (4) the doctrinal side of Islám; (5) its moral and practical side; and (6) its sectarian divisions and corruptions. The first five of these heads will not be dealt with here, as there are ample sources of information elsewhere, and it will be enough to refer the reader to a recent synopsis of them by Professor Monier Williams.[2] Of the sectarian divisions of Muhammadanism which fall under the sixth head, a brief account will be given.

Its sectional divisions.

The Prophet, tradition asserts, predicted the appearance after his death of 73 sects, of which one only would be rightly regarded as orthodox. Whether the traditional number has been yet reached or passed is doubtful, but certain it is that each severally imagines that it is the only true form of Islám and the one indicated in the prophecy. The three main divisions, however, are without question the Sunnís, Shías and Wahhábís, the last a very modern sect, as we shall presently see. It is usual to describe as Sunnís the Indian Muhammadans, the Turks, Egyptians and Arabs; to apply the term Shía to the Persians, and that of Wahhabí to the inhabitants of Eastern Arabia. But this territorial division is—as the recent census returns amply demonstrate—only partially true, perhaps no more so than the statement that Englishmen are members of the Church of England and Irishmen of that of Rome. The analogy is not so far-fetched as it might seem, for the writer just mentioned[3] remarks that the Sunnís constitute a kind of established church, while the Shías and Wahhábís represent the non-conformists. He writes:—

"The dissent of the Shías turns mainly on the succession to the Khalifate. The Sunnís consider themselves the only orthodox followers of Muhammad, on the ground that they accept

[1] For Rámanandis or Ramávats, see Gaz., IV., 290-92; Kabír Panthís, *Ibid.*, 562-65; Jains, III., 497-99; Sádhs, VI., 73-74; Jogís, Bairágís, and Sannyásís, V., 591-92; Bishnois, *Ibid.*, 302; Atíths, Rádhaballabís and Aghorpanthís, VI., 654-57. [2] In an article on Muhammad and his teaching in the *Nineteenth Century* for July, 1882, pp. 60-83. [3] Professor Monier Williams in the article above referred to.

Abú-bakr, Omar, and Othmán (the first two being the Prophet's fathers-in-law and the third his son-in-law) as rightful Khalífs or successors of Muhammad, and that they submit themselves to the authority of the traditions (Sunnah) as interpreted by four great doctors (sometimes called Imáms), Hanífa, Málik, Sháfa'í, and Hanbal, each of whom is the leader of a different religious party among the Sunnís.

"The Shías, on the other hand, protest against the legality of the succession of Muhammad's three immediate successors, and declare that the Khalifate ought to have passed at once to Alí, the Prophet's cousin and son-in-law (husband of his daughter Fátimah and father of Hasan and Husain). They are said to have seceded about 363 years after the Hijrah; but in reality they existed as dissenters from the time of Muhammad's death, though not in great numbers or as an organized body.

"The Shías, in fact, only acknowledge twelve true successors of the Prophet, whom they call Imáms or religious leaders, the first three being Alí, Hasan and Husain, and the twelfth, Abú Kásim (also called Mahdí, "the guided"). This twelfth Imám is held to be still living in some place of concealment. Born in the neighbourhood of Baghdad in the 258th year of the Hijrah, he disappeared in a mysterious manner and is to reappear at the end of the world, or, as some say, at the second coming of Christ. In the meanwhile the Shías are without a supreme spiritual head, and are obliged to trust for guidance to their Mujtahids, or learned doctors, who decide upon all questions of doctrine and law.

"It is a mistake to suppose that the Shías differ from the Sunnís in essential doctrines. Nevertheless Shías are certainly inclined to give too great honor to Alí, adding to the two clauses of the usual creed a third—that Alí is the Walí or representative of God. Some of the thirty-two sects into which the Shías are said to be divided even evince an inclination to exalt Alí above Muhammad, and one sect holds him to be an incarnation of the deity. It is also wrong to suppose that the Shías reject tradition. They do not assent to the whole body of Sunnah accepted by the Sunnís, but they have a Sunnah of their own, and this contains some traditions held in common by both Sunnís and Shías.

"The Shías, of course, observe the ceremonies of the Muharram, or first month of the Muhammadan year, much more strictly than the Sunnís. The latter only keep the 10th day with much solemnity, as the day of the creation of Adam and Eve; but all the first ten days are observed by the Shías as days of mourning for the martyrdom of Alí (assassinated at Kúfa in the year 660) and for the murder of his sons Hasan and Husain. Hasan is said to have been poisoned by his own wife, and Husain with seventy-two relatives and followers met a cruel death at Karbalá near Baghdad, being there massacred by Yazíd, son of the first Umayyad Khalíf (Muáviya). Hence the Shías perform pilgrimages to the tomb of Husain and his fellow-martyrs at Karbalá as well as to the Kabah at Mecca. Their religion is generally of a less mechanical character than that of the Sunnís. They are more thoughtful and speculative and less inclined to interpret the material descriptions in the Kurán literally. Their mode of praying varies from that of the Sunnís, the arms being held straight down instead of crossed over the breast. Probably the influence of Zoroastrianism in Persia helped to modify the Persian form of Islám. It is also to be noted that the Shía tenets gave birth to a kind of mystical philosophy, called Súfiism, very similar to the Indian Vedánta system.

"The Wahhábís were founded about 150 years ago by a man named Muhammad, but were called after Abd-ul-Wahháb, the name of their founder's father. They are very puritanical, rejecting all traditional teaching except that of the Prophet's companions, prohibiting pilgrimages to the shrines of the Imáms or to the tombs of Pírs, and in other respects trying to restore Islám to the condition of greater purity which originally belonged to it. But they are very fanatical and are fond of advocating Jehád, or the undertaking of religious wars—like the Christian crusades—against all infidels, whenever a probability of success offers."

Indo-Muhammadans.

As is shown by the census returns the Muslims of India for the most part call themselves Sunnís, but the majority really follow a Hindúized form of Islám which has adopted many practices and superstitious observances from Hinduism. There can, indeed, be fewer subjects of greater interest than this one of the Hindúizing process which the Muhammadan invaders of India have undergone—a process which has not been confined to their religion, but has included their domestic, social and even political institutions. The astonishing preservation of Hindúism is itself a problem, and its reaction on Islám has been at least as striking as Islám's influence upon Hindúism: indeed, some observers see a tendency on the part of the latter to extend itself at the expense of Islám.[1] The conventional divisions of Indian Muhammadans into the four classes of Saiyids, Mughals, Pathán and Shaikhs has already been mentioned and commented upon. The Saiyids have been called the Brahmans of Muhammadanism, and, like the four conventional castes of Hindús, these classes of Indo-Muhammadans are again sub-divided into what for most practical purposes may be regarded as castes, for each has its own customs and observances, and although, according to the Kurán, all the followers of the Prophet are religiously and socially equal, they have very strong caste-ideas with regard to marriage, commensality, &c.

Among the points of contact between Indo-Muhammadanism and Hindúism may be mentioned the reverence accorded to aged men who have lived holy lives and are regarded as spiritual guides. The Muslim's name for these spiritual leaders is Pír, and the tombs of Pírs in all parts of India are thronged with worshippers. In the North-West there are five Pírs who receive special honour, corresponding probably to the five Pándavas among the Hindus.

The Christian religion: the American Episcopalian Mission.

The Christian religion is mainly represented by the American Episcopalian Mission. From its 17th annual report[2] we learn that there are Mission stations at Moradabad, Chandausi, Sambhal and Amroha. There appear to be no less than 35 Sunday schools in Moradabad, with 1,150 pupils of all ages. The adult congregation is stated to be about 450 in number. Of day-schools there are 28 in Moradabad itself, of which 12 are boys' vernacular, 14 girls' ditto, and one boys' and one girls' Anglo-vernacular. There are 44 teachers and 862 pupils (196 Christians and 666 non-Christians), with an average daily attendance of 770. The annual cost is stated at Rs. 6,524, or Rs. 7·9 or each pupil. At Chandausi there are two boys' and two girls' vernacular and one boys' Anglo-vernacular; at Sambhal two boys' and six girls' vernacular schools and one boys' Anglo-vernacular; and at Amroha there are two

[1] See Barth's *Religions of India* (Trübner, 1882), p. 289 *et passim*. [2] Dated January, 1882.

boys' vernacular schools. For the whole district, then, the Mission provides 45 schools (4 Anglo-vernacular), which have 66 teachers and 1,328 pupils (1,086 non-Christians), costing annually Rs. 8,293, or Rs. 6·2 for each pupil. The native Christian community in each circuit (according to the report) numbered (1881) in Moradabad 620, in Chandausi 41, in Sambhal 714 and in Amroha 534: total 1,909.[1]

The buildings belonging to the Mission include seven churches valued at Rs. 8,500, and 12 parsonages at Rs. 11,900, free from all debt. With one exception the accessions to the community during the two years 1880 and 1881 were all from "Hindúism" and are stated as 39 for the former year and 150 for the latter. The report is silent as to the classes of the Hindu population from which converts are drawn, but work among the Chamárs is mentioned as "giving encouragement." The report does not allude to any industrial branches in connection with the Mission work in this district such as exist in Sháhjahánpur.

Literature and language.

Amongst the many poets and historians whose memory has perished the name of one at least is preserved. Mír Sa'ádat Ali, better known by his poetical name Sa'ádat, was a pupil of Sháh Wiláyat Ullah and a resident of Amroha. He was the author of a poem called *Seli Sakhion*, containing the story of two lovers who lived in the time of the wazír Kamr-ud-dín Khán. A long list of modern authors and their works, both printed or lithographed and in manuscript, might be given in proof of the fact that literature is not neglected in Moradabad. A dry calalogue would, however, have but little general interest, and we must be content with noticing that among the works alluded to are a Persian dictionary, three treâtises on grammar, half-a-dozen on history, some labelled 'poetry,' and a considerable number of religious polemical essays defending Islám or attacking Hindúism. The large majority of these works are in Urdú or Persian. Sanskrit literature is represented by at least one work, the *Sambhal Mahátmya*, which is a kind of manual for pilgrims to Sambhal. The work does not appear to have been translated into the vernacular. It professes to be a part of the *Skandá purán*, but contains no clue to the author or the date of its compilation. It is divided into 27 chapters containing 1,784 slokas. There is little of historical interest in the work, the greater part of it being occupied with descriptions of the various *tíraths* and their virtues, with narratives of the wonderful results obtained by individuals from visiting them.

[1] The census gives the total of all Christians on 17th February, 1881, as 1,877, and these figures include not only the native Christian community, but the European civil and military residents. There is, therefore, a considerable discrepancy between the two enumerations.

It is usual to speak of Hindi as the language of the common-people throughout these provinces, but recent research has disclosed the existence of at least two main languages, the Eastern Hindi and the Western Hindi, with many subordinate dialects. This district comes within the area of the Western Hindi, of which the typical dialect is the Braj.[1] In passing it may be remarked that the recent census (1881) gives the mother-tongue of all persons in the district, except 532, as Hindustáni. Of those excepted 438 spoke English, one Assamese, 75 Bengali, one Greek, two Gujráti, three Kumáuni, two Panjábi and 10 Pashtu.

Newspapers.

There are numerous printing presses established under high-sounding names and ten vernacular newspapers are published—nine in Moradabad and one in Amroha. These are known by the following names:—*Naiyar-i-Azam, Áín-ul-Akhbár, Áína-i-Sikandari, Najmu-l-Hind, Sitára-e-Hind, Núru-l-Akhbár, Akhbár-i-Lauh-i-Mahfúz, Rohilkhand Akhbár, Jám-i-Jamshed* or *Rohilkhand Panch, Ahsan-ul-Akhbár.* The last is published at Amroha.

One literary society under the name of the British Indian Association has been in existence since June, 1868, and the Árya Samáj, a Hindu religious society, was started in July, 1879.

Education.

We have already mentioned the Mission schools, and it remains only to notice those established by the Government. The statistics for these for the year 1880-81 may be shown as follows;—

Class of school.		Number of schools.	Number of scholars. Hindús.	Musalmáns.	Others.	Average daily attendance.	Cost per head. Rs. a. p.	Expenditure borne by the State.	Total charges.
							Rs. a. p.	Rs.	Rs.
Government and Municipal.	Zila (high)	1	166	37	...	149	75 6 9	7,197	11,238
	Tahsíli and parganah ...	8	299	215	...	387	7 1 8	2,366	2,749
	Halkabandi { Boys ...	114	2,029	1,230	...	23,30	6 3 0	...	14,412
	Halkabandi { Girls ...	6	16	97	...	76	6 4 10	...	479
	Government Girls ...	...	...	...	...	...	...	...	...
	Municipal ... { Boys ...	10	169	243	...	299	4 7 10	...	1,342
	Municipal ... { Girls ...	3	35	21	...	42	9 2 3	...	384
Aided by Government.	Boys	4	251	102	68	366	12 8 10	1,596	4,595
	Girls	17	102	343	101	421	9 3 9	1,392	3,888
	Total ...	163	3,067	2,288	169	4,070	9 9 8	12,551	39,087

[1] See Beames' Comparative Grammar of the Modern Aryan Languages of India in 3 vols. (Trübner, 1872-79), and Dr. Hœrnle's Grammar of the Gaudian Languages (Trübner, 1880).

If to the 163 Government and aided schools we add the 45 missionary schools already described, we get a total of more than 200; but some of the missionary schools are included in those "aided by Government," so that the number of actual schools[1] open in the year was something less than two hundred. The high charges incurred for the zila school brings up the average annual cost of education at a Government school to Rs 9-9-8, but at pure village (*kalkabandi*) schools it only costs Rs. 6-3-0, which is almost the same as we found to be the cost of the missionary schools. In distinguishing between the expenditure borne by the State and that not so borne, the village schools are treated as of the latter class, although the payments are made direct from the Government treasury. The reason of this is that a cess equal to or greater than the allotment of funds for these schools is collected over and above the ordinary land revenue.

The classification adopted in the above statement is that used in former district notices, but it differs from the classification found in the annual educational reports, where terms having reference to local position, as zila, tahsíli, and halkabandi, give place to high, middle and primary, which have regard only to status. The Government high (zila) school is the only one that sends up candidates to the University entrance examination. The school-house was erected in 1868, on the model of the Bareilly college, and its cost was defrayed in part by subscriptions. The middle English schools are the middle department of the high school and the aided mission school at Moradabad. These are tested by the results of the annual anglo-vernacular examination. There are no middle girls' schools. The middle vernacular schools embrace the upper departments of all Government vernacular schools (tahsíli, parganah and village), the oriental department formerly attached to the high school having been abolished—owing to absence of support from the classes for whose benefit it was opened. These middle vernacular schools are tested by what is called the middle-class vernacular examination, success in which has now become a condition of obtaining admission to the service of Government in most of its departments.

Referring to the poor figure Rohilkhand schools cut in the published returns of 1880-81, the Inspector attributed this to the hankering after Persian (a subject which has no place in the examination), manifested by the boys of the division, who in consequence read the Urdu text-books in a half-hearted way, and only to the extent deemed barely necessary to pass the examination. The percentage of failures in Urdu is therefore large, while in Hindi, a language studied for its own sake and also (according to the Inspector) more easily learnt, the percentage of failures is small. But the number taking up Hindi seems to have been so small (only 7 as against 145 examinees in Urdu) as to scarcely

[1] Omitting indigenous (*desi*) schools, of which no returns are available.

warrant any general deduction. The smallness of the number is accounted for by the fact that scarcely any Hindi schools of the middle class exist. Only the town schools attained any success, all seven village (*halkabandi*) schools of this class failing to pass candidates.

The total number of schools under the control of the committee consisted on 31st March, 1881 of 6 tahsíli (403 pupils), 2 parganah (111 pupils), 114 halkabandi (3,259 pupils), 1 town-fund at Sambhal (49 pupils), 6 halkabandi girls' (113 pupils), 8 municipal boys' (288 pupils), 3 girls' schools aided from municipal funds (56 pupils), and 1 anglo-vernacular boys' school at Amroha (75 pupils). The tahsíli schools are at Moradabad, Chandausi, Hasanpur, Amroha, Thákurdwára, and Sambhal; the parganah ones at Sirsi (in Sambhal tahsíl) and Kánt (in Amroha tahsíl). The only Sanskrit-teaching school in the district is a private one at Sambhal. The mission school at Moradabad (middle English) with its branch (lower primary) is aided by Government. The Christian girls' boarding school, with a roll of 94 distributed into 9 classes, received high praise for efficiency at the annual inspection, and the other mission schools of the district, at Hasanpur and Sambhal, were declared to fully deserve their grants. At Sambhal the mission school has three departments, for English, Persian and Hindi.

The amount allotted for primary education in 1880-81 was Rs. 15,000, and for middle-class (tahsíli and parganah) Rs. 2,478.

State of education in 1846-48.

Systematic education, so far as it exists, is a creation of British rule and its commencement dates back little more than a generation. In 1846-48 the first attempt was made to arrive at a statement of the means available for educating the people. From the returns furnished to Government by the then Collector of Moradabad, it appears[1] that there were 248 Arabic and Persian schools, educating 1,710 scholars at an average monthly cost for each school of Rs. 5-7-9, and 81 Sanskrit and Hindi schools educating 1,127 scholars at an average monthly cost for each school of Rs. 3-11-2. The town of Moradabad contained 64 Persian and 6 Hindi schools, and Amroha 45 Persian and 5 Hindi. In the whole district 110 villages were returned as containing schools of one kind or another. In comparing the nominal-roll of schools existing in 1846-48 and in 1880-81, it must be borne in mind that the total for the latter year omits all indigenous schools, of which class alone the schools of the former years consisted.[2]

[1] Thornton's Memoir, p. 38. [2] The number of Government and aided schools is returned as 34 in 1860-61 and 113 in 1870-71, and the number of pupils in them at 1,638 in the earlier and 4,132 in the later of those years. The total charges are stated at Rs. 3,373 in 1860-61 and at Rs. 29,009 in 1870-71. These figures may be compared with the Rs. 39,087 which now appears to be annually spent on Government and aided schools, of which less than a third comes from Imperial revenues.

Post-office.

The appended statement of receipts and charges for five out of the past twenty years shows a great advance in the receipts, dating from 1875-76, and accounted for chiefly by the sale of postage stamps, which appear not to have been included in the accounts for the earlier years:—

	Receipts.							*Charges.*				
Year.	Postage collections on letters, newspapers, &c., &c.	Mail cart and passenger service collections.	Bullock-train collections.	Sale of ordinary postage stamps.	Sale of service postage stamps.	Petty receipts.	Total.	Presidency and district offices.	Conveyance of mails.	Miscellaneous.	Bullock-train.	Total.
1861-62	10,304	...	112	...	...	723	11,139	5,173	3,996	156	56	9,381
1865-66	14,617	...	...	...	...	51	14,668	5,594	4,661	578	...	10,833
1870-71	14,519	...	240	...	...	21	14,780	9,804	14,591	...	...	24,395
1875-76	14,906	1,257	3,134	11,627	3,415	71	34,410	16,601	14,455	9	867	31,932
1880-81	11,558	...	534	16,141	2,810	111	31,154	16,549	709	4	23	17,285

For a history of the establishment of the post-office in these provinces the reader is referred to Volume VII. (Agra).[1] It is sufficient to state here that the district contains 13 imperial and 10 district post-offices and to give a few statistics concerning them. These are situated at the following places:—

Imperial.	*District.*
Amroha.	Asmauli.
Bachhráon.	Bahjoi.
Bilári.	Dilári.
Chandausi.	Gajraula.
Chhajlait.	Kundarkhi.
Dhanaura.	Mundha.
Hasanpur.	Mánpur.
Kánt.	Rehra.
Moradabad city.	Seondára.
Moradabad railway station.	Sirsi.
Naugaon.	
Sambhal.	
Thákurdwára.	

The following table gives the number of letters, parcels and other missives received[2] at those offices during four years in the past two decades:—

	1865-66.				1870-71.				1875-76.				1880-81.			
	Letters.	Newspapers.	Parcels.	Books.	Letters.	Newspapers.	Parcels.	Books.	Letters.	Newspapers.	Parcels.	Books.	Letters.	Newspapers.	Parcels.	Books.
Received ...	180,827	13,700	2,157	2,047	218,779	19,979	2,820	3,634	674,466	43,992	3,978	4,342	787,930	45,942	7,956	14,976

Telegraph.

There is one Government telegraph-office at Moradabad, and railway telegraph-offices at the Moradabad, Bahjoi, Bilári, and Chandausi stations.

[1] Page 507 *et seqq.*

[2] The registry of despatches was discontinued after 1870-71.

Police.

The Moradabad district now contains 32 police-stations, which are distributed into first class 9, second class 4, third class 6, and fourth class 13. The first class stations, which have usually a sub-inspector, two head and a dozen foot constables, are at Moradabad,[1] Thákurdwára, Amroha, Chhajlait, Bachhráon, Hasanpur, Sambhal, Asmauli, and Chandausi. The complement of the second class stations, at Bilári, Bahjoi, Seondára, and Mánpur, is as a rule one sub-inspector, two head and nine foot constables. The third class stations, at which are generally quartered two head and six foot constables, are at Mundha,[2] Rehra, Moradabad, Tigri, Maináther, and Kundarkhi. The fourth class stations or outposts, whose quota consists of but one head and three foot constables, are at Kailsa, Sarái Tarín, Sherpur, Sayyid Nagli, Darhiál, Sihal, Moghalpur, Páekbara, Rajabpur, Gajraula, Jiwára, Sirsa Sarái, and Rajhera. From the *thánas* or stations of higher classes these fourth class stations are distinguished by the name of *chauki*.

All police-stations, of whatever class, are manned by the regular police, enrolled under Act V. of 1861. This force is assisted by the municipal and town police, recruited under Acts XV. of 1873 and XX. of 1856 respectively. In 1880 the three forces mustered together 953 men of all grades. There was thus one policeman to every 2·39 square miles and 1,177·79 inhabitants.[3] The cost of the force was Rs. 97,858, of which Rs. 66,043 was debited to provincial revenues, and the remainder defrayed from municipal and other funds. The following statement shows for a series of years the principal offences committed and the results of police action therein :—

Year.	*Cases cognizable by the police.*					*Value of property.*		*Cases.*			*Persons.*			
	Murder.	Dacoity.	Robbery.	Burglary.	Theft.	Stolen.	Recovered.	Total cognizable.	Under inquiry.	Prosecuted to conviction.	Brought to trial.	Convicted and committed.	Acquitted.	Percentage of convictions to persons tried.
						Rs.	Rs.							
1876 ...	17	5	6	682	1,920	36,334	6,741	3,992	2,776	1,112	741	534	140	80
1877 ...	14	9	19	848	2,576	39,207	8,860	5,603	4,061	1,921	1,791	1,273	200	86
1878 ...	15	3	61	1,127	4,056	45,669	10,373	8,627	6,468	3,714	2,965	2,621	256	91
1879 ...	12	8	32	692	2,429	43,777	7,367	7,120	4,075	1,782	1,331	1,105	213	83
1880 ...	14	6	18	663	1,771	41,544	9,094	5,914	3,345	1,426	816	723	86	89
1881 ...	...	7	23	605	1,638	35,757	8,396	5,309	2,867	1,110	726	560	120	82

[1] This station has eight additional constables attached to it. [2] The police-stations of Mundha and Rehra have three additional constables attached to each of them, and Kailsa (outpost) has also an additional constable [3] These are the figures given in the administration report for 1880-81. By the "allocation statement" corrected to February, 1882, the regular police force consisted of 17 sub-inspectors, 87 head-constables, 474 foot constables; total 578. The exact number of municipal and town police entertained at the same time (February, 1882) cannot be given.

Excluding sanitary offences 5,752 crimes were reported in 1880, being 49 (or excluding also hurt cases, 33), to every 10,000 of the inhabitants, thereby entitling the district to rank twelfth in the list of 49 districts in the united provinces (North-Western Provinces and Oudh). It was unenviably distinguished in the official returns of that year for the excessive prevalence of the following crimes:—uttering spurious coin, rioting, homicide, rape, grievous hurt, robbery, mail robbery, and theft.

The percentage of convictions to cases reported in 1880 for the commoner crimes is shown below:—

	Reported.	Prosecuted to conviction.	Percentage of convictions to cases reported.
Burglaries	663	95	14·32
Thefts	1,771	445	25·12
Cattle thefts	342	14	4

The crime of mischief to cattle is more prevalent here than in any district, except those of the Benares division, the average number of cases for the past five years being 25 as compared with the provincial average 9.

Village and road watchmen.

Besides the police already mentioned, there were 2,215 village and 58 road watchmen appointed under Act XVI. of 1873.[1] These were in 1880 distributed among the 2,628 inhabited villages[2] in the proportion of 1 to every 401 inhabitants and at a sanctioned cost of Rs. 82,176 met out of the ten per cent. cess.

Infanticide.

Measures for the repression of female child-murder were in operation in 1880 with respect to 49 villages,[3] inhabited by the clans and with the girl percentage shown below:—

	Percentage of girls.
6 by Katehria Rájputs	35·77
2 „ Bargújar do.	44·89
4 „ Játs (Deswále)	30·72
23 „ Játs (Pachádе)	35·33
14 „ Ahars[4]	29·6

Of these clans the one most violently suspected is that of the Ahars. The special establishment entertained to repress the crime consists of one head-constable on Rs. 20, one head-constable on Rs. 15, and a watchman on Rs. 3; total Rs. 38 per mensem.

[1] Modified by Act XII. of 1876. [2] This is the number according to the police report. The recent census (1881) gives only 2,446 towns and villages in the district. [3] Two of these (one Ahar and one Katehria Rájput) have since been exempted, so the number of villages in 1881 was 47. [4] Not Ahírs.

Jail.

Convicts imprisoned through the agency of the police just described are sent to the central prison at Bareilly or to the district jail at Moradabad itself. The principal statistics for 1880 are given below :—[1]

Total number of convicts during the year.	Admitted during the year.	Discharged during the year.	Admitted into hospital during the year.	Deaths.	Number of convicts in the Jail on 31st December, 1880.					Average daily number of convicts.	Total yearly cost per head of average strength.	Net yearly cost per head of average strength.
					Hindus.		*Musalmáns.*					
					Male.	Female.	Male.	Female.	Total.			
											Rs a. p.	
2,194	1,798	1,810	445	16	241	4	136	3	384	420·75	37 4 4¾	38

Of the total number of prisoners received during the year, 106 (one female), principally debtors, had been imprisoned by order of the civil courts. A comparison of the number of admissions with the total number of prisoners during the year will show that 396 of the latter had remained in jail since former years. Of the jail population on 31st December, 1880, 355 (5 females) are entered as between 16 and 40, 25 (2 females) as between 40 and 60, and 4 (males) as above the latter age. The greater part of the average yearly expenditure on each prisoner consisted in the cost of his rations (Rs. 17-0-5). The remainder was made up of his shares in the expenditure on establishment (Rs. 11-4-6), clothing (Rs. 2-1-4¼), police-guards (Rs. 2-6-6), hospital charges (Rs. 1-3-10¾), and contingencies (Rs. 3-3-8½). The average number of effective workers employed in each class of work was as follows:—5·45 as prison officers, 70·77 as prison servants, 30·54 in gardening, 51·81 in preparing articles for use and consumption in the jail, 39·02 in jail repairs, 33·91 in additions and alterations to jail buildings, and 136·50 in manufactures. The ratio per cent. of prison officers was 1·48, of prison servants 19·23, and of those employed in manufactures 37·09. The previous occupation of the prisoners was in few cases such as to fit them for profitable work in prison, the majority having been as follows:—men of independent property or no occupation and Government or domestic servants 50, professional men 55, and agriculturists 197. Of non-agriculturists, or miscellaneous persons, which is presumed to include shopkeepers, there were only 75.

[1] From the Annual Report of the condition and management of the Jails in the North-Western Provinces and Oudh for 1880-81.

Lock-up.

The lock-up (*havalát*) for under-trial prisoners is at Moradabad a division of the jail. It had during the same year (1880) 1,086 different occupants, of whom 575 were afterwards transferred as convicts to the jail proper, and the average daily number of its inmates was 41·75.

Present area, revenue and rent.

Before proceeding to the next head, the fiscal history of the district, it will be convenient to give details of the area, revenue and rent for the district at the present time (1882); and by prefixing these statistics to the head just mentioned, comparison, so far at least as it is possible, between the present and past conditions of the district, will be facilitated. The district is still a temporarily-settled one; in other words, the amount taken as land-revenue is fixed for a term of years. The current settlement has not yet been formally sanctioned by Government, but its term will probably be thirty years dating from 1879-80, when the last revised assessments (those of Hasanpur) were declared.

The total area according to a statement supplied by the Collector[1] was 2,283·5 square miles, of which 1,569·4 were cultivated, 526·2 cultivable, and 187·9 barren. The area paying Government revenue or quit-rent was 1,888·3 square miles (1,291·2 cultivated, 438·8 cultivable, 158·3 barren). The amount of payment to Government, whether land-revenue or quit-rent (including, where such exist, water-advantage, but not water-rates) was Rs. 14,54,015; or, with local rates and cesses, Rs. 16,61,487. The amount of rent, including local cesses, paid by cultivators was Rs. 34,99,356.

Fiscal history.

At the commencement of Part I. of this notice[2] a sketch was given of the changes in the constitution of this district from the cession in 1801 to the present time. We have now to state as concisely as possible its fiscal history during the same period, and it will be only necessary to deal with the area which is at present included in Moradabad, the portions which have from time to time been taken away to form other districts being dealt with in the notices of the districts where they are now found.

The great landmark in the fiscal history of the temporarily-settled districts of these Provinces during British occupation is Regulation IX. of 1833, under which the penultimate (ninth) settlement of the district was made in 1840-43. Some account of its improved methods over its short-term predecessors has been given in the Sháhjahánpur notice; and it is only necessary here to remind the reader that it was the first in which an attempt was made to procure an accurate survey of lands, a precise record of the various rights existing in the soil, and

[1] Dated 3rd February, 1883. This, as the latest available, is given instead of the figures printed in the census report of 1881, which are necessarily for an earlier year. [2] *Supra*, p. 3.

a regular determination of standard rent and revenue rates. All preceding settlements had been conducted summarily, and, imperfect as the performance may have been of the programme laid down in Regulation IX. of 1833, its great superiority over previous settlements has been confirmed by experience.

Brief review of early settlements.

Of the earlier settlements little more than the bare statements of demand have come down to us. The summary of their history given in the settlement report is not too long perhaps to be quoted :—

First settlement (1803-6).

"The first settlement seems to have been made in 1803 for three years, probably, as elsewhere, on the system of lease to the highest bidder. No details are available regarding it except that it was not very successful, as in 1803 a severe scarcity affected the district, and before the people had recovered from this, another calamity fell on them in the shape of the freebooter Amír Khán (or Mír Khán as he is commonly called). He was born at Tarína Sarái in Sambhal, and having an accurate knowledge of the neighbourhood, brought his band of freebooters, who are said to have numbered 10,000 horsemen, into the district, and after plundering Sambhal moved on in a leisurely manner towards Bareilly—this was in the beginning of 1805—and hearing that an English force had just marched up to Bareilly, he turned and made for Moradabad instead. There, however, he was unexpectedly kept at bay by the handful of English residents assisted by some *barkandáz* and *sawárs*, and hearing that the Bareilly force was coming on to Morádábád, he retired, crossed the Ganges, and made off to join the Marhattas. In a letter, dated 24th September, 1805, to the President of the Board of Revenue, the Collector of Moradabad relates how, heavy arrears having accrued in 1804 (owing to the failure of rain both in 1803 and 1804), the irruption of Mír Khán's Horse in 1805 threw the whole country into utter confusion and rendered it necessary to employ a military force to collect the revenue. He adds that, incredible though it might seem, Mír Khán had in the 29 days he was in the district visited and plundered almost every village of any size, and he winds up by asking for a suspension of no less than 6½ lákhs.

Inroad of Mír Khán.

Second settlement (1806-9).

"In 1806 another triencial settlement was made, and the Collector, in a letter dated 4th November, informs the Board that he has had careful enquiries instituted, and as far as possible made the settlement with the real proprietors. Up to this time the district seems to have included, besides its present area, the district of Bijnor and a large portion of Budaun and a part of Rámpur and Bareilly. But at the commencement of 1806, the Budaun parganahs lying in the extreme south-east were transferred to Bareilly, to which Aonla is still attached. The new settlement seems to have worked fairly, but in this district, as in almost every other at the introduction of our rule, the law of sale seems to have done great injustice and ruined many of the zamíndárs, who fell victims to the sharp practices of the court underlings.

Third settlement (1809-13).

"In 1809 a settlement was made for four years, which seems to have been chiefly remarkable as the commencement of the enquiry into revenue-free tenures, which proved such a troublesome piece of work to complete. Attention seems to have been paid to agricultural improvements, a large sum being advanced in 1812 to extend the cultivation of sugarcane.[1]

[1] Advances seem to have been made with a liberality which is unknown now, large sums, amounting in some cases to as much as a lákh, being spent in encouraging sugarcane cultivation or in purchasing seed and cattle for distressed cultivators.

"In 1813 a further settlement was made for five years, and the annals of the district for several years are made up of nothing more exciting than decisions on claims to hold revenue-free, orders for farm or sale of estates, and praises of the tahsíldars who got the revenue in promptly. The quinquennial settlement was extended for five years more in 1818, but before this te m elapsed the district was reduced in size."

Fourth settlement (1813-18). Extended to 1823.

The extension of the quinquennial settlement referred to in the last paragraph of the passage just quoted was only the first of a series of extensions that lasted until the thirty-years settlement under Regulation IX. of 1833 was effected. This was not completed until 1843, and in the official report is called the ninth settlement, the fifth to the eighth inclusive being merely extensions of the fourth as just stated. The only circumstance of interest recorded regarding these extensions is that "the work of enquiry into the tenures of the district and especially into claims to hold revenue-free went on steadily."

Further extensions to 1843, making the fifth to eighth settlements.

The ninth settlement began in 1840 under Mr. Dick in Thákurdwára and was completed by Mr. Money in 1843, as just mentioned.

Ninth settlement in 1840-43 for thirty years.

It will be convenient here to show in tabular form the results of these settlements, and those of the current (or tenth) settlement are added for the purpose of comparison :—

Results of all the settlements compared.

1.	2.	3.	4.	5.	6.	7.	8.	9.	10.	11.
Name of pargauah.	Assessment at first settlement, 1803 to 1805.	Assessment at second 1806 to 1808.	Assessment at third 1809 to 1812.	Average assessment of the quinquennial settlement, 1838 to 1842.[1]	Assessment declared in the ninth settlement.[2]	Revenue demand as it stood when current (tenth) settlement began.	Assessment of the new settlement.	Increase. On column 6.	Increase. On column 7.	Incidence of current assessment per acre on cultivated area.
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs. a. p.
Moradabad ...	63,260	59,878	59,982	60,168	1,81,480	2,02,254	2,59,738	78,258	57,484	2 7 8
Thákurdwára ...	1,35,323	1,37,201	1,62,581	1,77,707	1,80,800	1,81,962	1,82,075	1,275	113	1 15 9
Bilári ...	1,95,112	2,07,891	2,18,508	2,24,907	2,31,968	2,47,030	3,38,967	1,07,001	91,939	2 2 10
Sambhal ..	2,09,464	2,12,242	1,92,581	2,34,027	2,67,130	2,87,925	3,51,016	83,886	63,091	1 10 4
Amroha ...	55,571	56,396	52,877	54,314	1,09,103	1,00,447	1,15,827	6,724	15,380	1 12 9
Hasanpur ...	75,973	76,569	1,08,256	1,40,656	1,80,933	1,81,850	1,83,063	2,130	1,213	1 3 6
Total ...	7,34,703	7,50,177	7,95,085	8,91,779	11,51,414	12,01,468	14,30,688	2,79,274	2,29,220	1 13 4

Of the methods adopted for assessing and realising the revenue in the early settlements we learn something from the settlement reports.[3] When we first assumed government

Early systems of assessment.

[1] *i.e.*, average of the last five years (1838-1842) of the series of quinquennial settlements.
[2] In the ninth settlement several villages were brought in from Bijnor which account for part of the increase.
[3] See Chapter IX. of Mr. Alexander's report (1881), and Mr. Money's report (1843) *passim*. *Cf.* Smith's Settlement Officers' Manual, Chapter III.

we were almost completely in the dark, not merely as to the individual right of the different persons we had to deal with, but as to the very nature of the rights considered in the abstract. Fortunately the facility with which our ignorance might be converted to their own profit was not immediately recognised by the unscrupulous members of our native staff, and by the time they appreciated it the opportunity had to a great extent passed. Fortunately, too, in most of the parganahs the landowners had a sufficiently strong hand to hold their own, and it was not, therefore, worth while for a needy grasping speculator to take up the farms which we seem to have offered so freely. Nothing perhaps could help us to realise more clearly the progress which has been made since those days than a perusal of the accounts existing in the office of the Board of Revenue of our procedure all over the ceded districts of the North-West during the first ten years of our rule.

The first system seems to have been to ignore all rights and farm to the highest bidder, and from the report of the Revenue Commissioners in 1820 it seems that more than two-thirds of the revenue imposed in the triennial settlement was realized from farmers. The quartennial settlement seems to have been the first in which we began to recognise the right of proprietorship which has since developed to so great an extent. Even then, all we recognised was a kind of right of refusal, which, owing to the extreme severity of our laws of sale, was not unfrequently fatal to the zamíndar who claimed it. During farm the zamíndar was temporarily obscured and very often was put to desperate traits to satisfy the farmer ; but the periods being short, if he was a man of any real position he re-emerged at its close. Once sold up, on the contrary, all his rights were gone at a swoop, and there can be no doubt but that several estates were acquired by the *amlah* of our offices in the most fraudulent and unjust manner under the cover of our sale laws. The very large area of revenue-free land and their own strength did a good deal to protect the wealthier Muhammadan zamíndárs ; but the petty men, like the Tagas of Hasanpur and the Thákurs in Moradabad and Thákurdwára, suffered severely. The quinquennial settlement was more carefully made. The Board's attention had been directed to the abuses of the sale law[1] and to the claims of the zamíndárs, and the result was that more than half of the revenue was settled for with the latter and the farms were greatly cut down. The extension of the term of this assessment, by which it lasted thirty years, did great good by preventing the competition and irritation consequent on a new settlement, the evils of which were plainly seen in parganah Thákurdwára.

[1] See Gaz., VI., 383 (Gorakhpur).

Of the last-named tract (Thákurdwára) Mr. Crosthwaite writes :—[1]

"While other parganahs enjoyed the benefits of the several regulations which extended the term of the quinquennial settlement, this parganah was subject to continual revisions. Each revision brought its increase. It was held that the tenure of the *mukaddams* and other *málguzárs* was only a farming tenure. The farmers were not thought deserving of any moderation in the demand, and the fact that the money must eventually be wrung out of the cultivators does not seem to have occurred to the revenue authorities. *Mukaddams* were pitted against *talukdárs* and farmers against *mukaddams*, and the demand was literally fixed by competition.

"The consequence of over-assessment had just begun to appear when the high prices of produce, caused by the failure of crops in most parts of the country in 1233 and 1234, enhanced enormously the assets of this *mahál*, in which the failure was less felt. On this followed the settlement of 1235 *fasli*. Deceived by the profits of the preceding two years, and urged on by the lamentable system of putting up the villages to auction and setting up adventurers to bid, the unfortunate *mukaddams* were induced to agree to terms which they could never discharge. The demand was enforced for two years; the unfortunate people were utterly ruined, everything of property that they possessed was distrained and sold, and while they were appealing for justice their villages became worse by neglect. A few succeeded in obtaining from the Board of Revenue a remission of the increase, but not those who most deserved it; and many whose villages were in reality not over-ass essed followed the example of appealing, and by neglect or design their villages soon became in as bad a condition as those of their neighbours."

A long list of balances of land revenue is added to show with what irregularity the revenue was collected. "With our present knowledge of the country," writes Mr. Alexander in his review of this part of the subject, "and with the well-defined tenures we now recognise, such mistakes seem stupid and extraordinary. It is, however, necessary to remember that the clear definition of the different proprietary titles has been a slow piece of work." Regulation VII. of 1822 should have put an end to the system of farming, but unfortunately 'it was too perfect to be worked', and it was not till Regulation IX. of 1833 simplified and relaxed its provisions that the regular revision contemplated could be made. This is the reason why the quinquennial settlement was so often extended, and it was only in 1841 that the long-expected revision took place.

Survey of 1831-36.

Preparatory to the settlement under Regulation IX. of 1833, the district had been surveyed between 1831 and 1836, and a very full and exhaustive inquiry had been made with respect to all the revenue-free tenures above 10 bíghas pakka, or roughly 6 acres, in extent. They consisted largely of the grants made to the Saiyids of Amroha, though there were a few more recent ones which had fallen to some of the Rohillas shortly before the cession of the district, and there were also the numerous plots scattered over the district assigned to various shrines, mosques, and similar buildings. Special officers were deputed from 1837 to 1841, with

[1] Rent-rate report.

the title of Commissioners of Muáfi, to enquire into the validity of the rights claimed, and their proceedings were submitted for sanction to the Board of Revenue, most of whose orders bear date between 1840 and 1843.[1]

The former settlements had all been made without survey and without any accurate idea of the area or natural value of the land settled. They were based on the figures of previous demands and on the estimates (*daul*) of *kánúngos* and other native officials, checked by a very hasty supervision on the part of the European officer who made the assessment. In the new settlement an attempt was made to obtain accurate areas. The district had already been trigonometrically surveyed and the total areas of the different villages were known. *Amíns* were now deputed to make out field maps, giving the cultivated area in detail, but the value of their work may be judged from what Mr. Smeaton says of the whole system:—

Mr. Money's settlement.

"In estimating the quality of Mr. Money's settlement it is necessary to consider in detail the system adopted from survey to final assessment.

"In one-half of the district, including parganahs Moradabad, Bilári, part of Sambhal, and Káshipur, the survey had been conducted on the old plan, under which the detailed survey included only lands under cultivation or lately abandoned and the waste lands were surveyed professionally. The amount of waste land being deducted from the total area by the professional survey, the amount of cultivation and lately abandoned land was obtained. Mr. Money had pinned his faith to these returns, but found himself wofully deceived.....

"In the other half of the district, including part of Sambhal, Hasanpur, and Amroha, the survey was made, 'under the new system of dispensing with what may be called the interior professional survey, with an azimuth compass and perambulator, of the total cultivated and total uncultivated lands of each village. That survey, when properly conducted, was an effective check on the detailed field measurements which were made by the *amíns*. The *amíns* felt when it was abolished that there was no check upon them. * * * The great extent to which bribes were taken in that (detailed survey) department was a matter of too great notoriety to admit of any doubt. The system that was said to be pursued was variable. Sometimes the amíns were paid a fixed sum monthly; sometimes allowed to make what they could by bribery; sometimes they received a percentage. There were instances in which only about one-fourth of the land under cultivation was surveyed as cultivated. I had the survey returns corrected, but it was not to be expected that a correct return could be formed on such a basis, and the actual amount of cultivated land in the parganah is therefore unknown.'

"To begin with, then, the foundation of the settlement was undermined. The areas upon which the settlement officer had to operate were virtually unknown; approximation was rendered difficult, if not impossible, by the variety of modes in which the figures had been doctored; so that, in effect, the primary data for assessment were purely conjectural."

In fixing soil classes the same want of time, and of a sufficiently reliable subordinate staff, occasioned similar injury. In parganah Bilári, for instance, Mr. Money found that the *khasras* were false, their preparation having been

[1] Some of the difficulties arising out of these muáfi claims are dealt with in a memorandum of 12th February, 1851, printed in Mr. Thomason's Despatches, II., 105.

a matter of private arrangement between the tahsíldar on deputation and the zamíndárs. When the discovery was made, the assessments were on the eve of being framed, so there was no time for thorough revision, and all Mr. Money could do was to send his deputy collector to one part of the parganah and ride over the rest himself, taking rough notes as to the extent to which he thought the soils had been mis-stated.

Character of the settlement of 1842.

It is perhaps unnecessary here to reproduce Mr. Alexander's critical review of Mr. Money's mode of assessment or his method of arriving at rentals and soil-rates. The judgment passed by Mr. Smeaton is sufficiently trenchant:—

"It would be difficult to imagine a settlement conducted on such principles now-a-days. Allowance must of course be made for the haste which seems to have been insisted on. But even after every plea is urged, I think it must be admitted that from beginning to end the proceedings were of the most haphazard character, and the method bad.

"The real settlement officers of the district were the kánúngós. Their *dauls*[1] decided the assessments virtually. The area statements, village and soil classifications, rent statistics, even had they been accurate, would have had no real influence on the ultimate result. As it was, the areas were false, the soil and rent statistics were obtained second-hand, and the village classifications were made on a principle which is obviously unsound and misleading."

Despite its many defects, however, the settlement appears, except in Thákurdwára, to have worked fairly well; that it was tolerably light towards its close is evident from the enhancement which the revised assessments exhibit.[2]

Parganah Thákurdwára, as already stated, was separately settled by Mr. Dick in 1840. He is regarded as having had a more reliable basis to work upon, going on his own knowledge of the capabilities and rentals of each village, while Mr. Money had to rely on native subordinates. The unsatisfactory working of Mr. Dick's assessments is attributed not to their unfairness but to the previous heavy indebtedness of the landholders.

Easiness of the settlement proved.

In proof of the easiness of the ninth settlement Mr. Alexander cites the following facts :—

"Setting aside the *khám tahsíl* management of 137 villages in Thákurdwára between 1860 and 1863, the coercive processes found necessary to get in the *jama* were very few indeed. In Bilári not one, in Sambhal only 6 *mahálsl* out of 705, in Amroha only 4 out of 212, in Moradabad 10 out of 479, and in Hasanpur 27 out of over 1,000 had to be farmed, and in two cases sold. Both Mr. Crosthwaite and Mr. Smeaton clearly state that there is abundant evidence that the jamas in all these parganahs were easily collected.

by the small resort to coercion,

"The very marked rise in the value of property during the term of settlement is also pretty clear proof of this. Taking private sale as the gauge, it appears to be as follows : —

and by the rise in the value of land.

[1] *Daul* is Hindi for the estimate of assets made for the purposes of assessment. *Carnegy's Kach. Techn.* [2] Mr. H. S. Reid's note.

Parganah.	Price per acre.		
	1st decade.	3rd decade.	Average for 30 years.
	Rs. a. p.	Rs. a. p.	Rs. a. p.
Thákurdwára	5 12 0	15 0 0	7 11 4
Moradabad	4 10 5	13 5 4	9 2 6
Bilári	9 10 10	17 14 6	13 5 2
Sambhal	5 11 1	12 7 10	8 12 9
Hasanpur	5 7 6	15 6 5	9 12 10

"The prices at which muáfi sold were, on an average, rather more than twice those of the khálsa, and have not increased quite so much during the same term. The areas dealt with are, however, too small to base any sound induction on. It is worth noticing that in all the parganahs the increase in value has chiefly occurred during the last ten years preceding the new settlement.

"On the other hand must be noted the very large extent of the transfers that have occurred during the same term. Setting aside revenue-free land, the proportion transferred in the different parganahs since settlement seems to have been as follows :—

Thákurdwára, two-thirds.	Sambhal, about half.
Moradabad, two-fifths.	Amroha, not known accurately, but about one-third.
Bilári, rather over half.	Hasanpur, two-fifths.

And from the authorities above quoted I gather that transfers have been more frequent than ever during the last ten years before settlement."

Current or tenth settlement.

Moradabad is one of the first districts in which the cadastral survey, by the revenue surveyor, was substituted for the field survey, made under the supervision of the settlement officer. The cadastral survey commenced in 1870, and settlement operations in 1872. Details of the progress of the work are given in Mr. Alexander's ninth chapter. The settlement was commenced by Mr. C. H. T. Crosthwaite, carried on from 1876 to 1879 by Mr. Donald M. Smeaton, and completed by Mr. E. B. Alexander in 1880. The cost of survey and of settlement are calculated by Mr. Alexander at 4½ lákhs and 9 lákhs respectively, the total cost being, in round numbers, 13½ lákhs.

Rent-rates.

In the thirteenth chapter of his report, Mr. Alexander describes the method of calculating soil rates and the mode of assessment of the revenue demand. The average rates[1] for each primary soil in each parganah, excluding special classes like *gauhán*

[1] Technically called 'assumed rent-rates.'

and suburban, that were ultimately arrived at, are (together with the estimated cultivated area) shown below: —

Parganah.	*Dúmat I.*		*Dúmat II.*		*Matiyár I.*		*Matiyár II.*		*Bhár I.*		*Bhár II.*	
	Area.	Rate.	Area.	Rate.	Area.	Rate.	Area.	Rate.	Area.	Rate.	Area.	Rate.
		Rs. a. p.		Rs. a. p.		Rs. a. p.		Rs. a. p.		Rs. a. p.		Rs. a. p.
Moradabad ...	53,830	4 14 3	23,240	3 10 6	23,472	4 6 2	14,927	3 0 6	8,173	2 6 0	683	1 9 9
Thákurdwára,	36,487	4 8 0	17,218	3 6 3	13,094	4 7 3	28,645	3 2 0	3,572	2 4 0	377	1 7 6
Bilári ...	73,287	5 3 0	49,216	3 15 6	6,787	4 6 9	4,950	3 3 0	25,136	2 12 10	4,847	1 9 8
Sambhal ...	64,787	4 12 9	82,752	3 6 0	10,768	4 7 0	1,959	2 15 6	52,649	1 15 9	13,610	1 3 0
Amroha ...	59,298	4 8 1	57,316	3 3 7	8,046	4 7 6	13,594	2 12 10	25,512	1 15 11	5,114	1 3 2
Hasanpur ...	40,017	4 1 0	45,821	2 7 0	8,056	3 9 0	5,238	1 13 6	46,121	1 7 6	20,747	0 12 10
Total ...	327,706	4 11 7	275,563	3 5 2	70,233	4 7 1	69,313	2 15 1	161,163	1 15 9	45,378	1 1 0

The areas include revenue-free land, the whole total agreeing with the total cultivation of the district at the time of measurement, but differing from that now shown, for the reasons already stated.[1]

The assessment compared with the rental.

The revenue demand (Rs. 14,30,688) was fixed at Rs. 5,827 less than the sum represented by half the deduced rental. The settlement officer remarks that the difference is too small to need much comment, and that it depends on the special circumstances of many estates. The increase on the original demand of the penultimate settlement, was Rs. 2,79,274, and on the demand at its close, Rs. 2,29,220. The causes assigned for the increase are—(1) extension of cultivation, (2) more accurate record of the cultivated area, (3) and the rise in prices of agricultural produce, coupled with the increased value of land. To the last of these we have already alluded and the two former may be considered together.

Causes of increase in the revenue-demand.

The increase in the total area is estimated at 27,969 acres, and at 220,809 (=793,991—573,182) in the cultivated; (*a*) revenue-free, (*b*) barren, (*c*) old waste and groves show a decrease of (*a*) 47,651, (*b*) 101,754, and (*c*) 66,760 acres, while the area of "new fallow" has risen by 23,325 (=78,138—54,813) acres. But the settlement officer points out that "a considerable portion of the increase shown under cultivation is only a paper one, being brought out by the more accurate record of the cultivated area." At the same time he thinks that the real increase in cultivation may be estimated at about 25 per cent., while the increase in the revenue

Real increase in cultivation.

[1] *Supra* p. 14, footnote.

demand is only 19 per cent. It may be assumed that the land more recently brought under cultivation is of inferior quality than that cultivated at the penultimate settlement, when, moreover, the revenue was assessed at two-thirds of the rental assets, in place of one-half under present rules. On the other hand, the prices of the better part of the agricultural produce have risen by about 60 per cent.; while, including enhancements of rent made in the present settlement, cash rents show an increase of probably at least 35 per cent.

Incidence of revenue; compared with other districts.

The incidence of the revenue, excluding *nazrána*, has fallen from Rs. 2-0-1 to 1-13-4 on the cultivated area. This incidence may be compared with the revenue rates in the other districts of Rohilkhand and in Bulandshahr :—

	Incidence of revenue (without cesses) on cultivated area at time of settlement.
	Rs. a. p.
Bijnor	1 15 2
Bareilly[1] (including Bisalpur)	1 14 1
Moradabad	1 13 4
Sháhjahánpur...	1 9 7
Bulandshahr	1 9 4
Pilibhít (excluding Bisalpur)	1 8 9

Tahsíl incidences.

The incidence for each tahsíl has been shown in the tabular statement above.[2] The lowest rate is in Hasanpur (Rs. 1-3-6) and the highest in Moradabad (Rs. 2-7-8). The reasons for the differences are given at length in the rent-rate reports and have reference to the different capacities of the tahsíls as regards the payment of rent.

Dates for instalments how fixed.

The dates of the land-revenue instalments were fixed mainly on the principle that the cultivators and proprietors should have time to get in their harvests before the rent and revenue become due. Owing to the extent of the area, in parts of the district, over which grain rents prevail, the *kharíf* instalments of these rents were deferred to December or January in place of November, and the *rabi* instalment was moved on from May to June. In parganahs Sambhal and Hasanpur, the presence of Indian-corn and rice necessitated one early *kharíf* instalment. Special *kists* (February and April) were fixed for Hasanpur, with reference to the *sawai* income

[1] Mr. Alexander in his report, and Mr. H. S. Reid in his note, state the Bareilly rate at Rs. 2-1-1. This is evidently taken from page 178 of Mr. Moens's Settlement Report (Bareilly), but is the rate at 55 per cent., while that at 50 per cent., which is the one to be taken for purposes of comparison, is as stated in the text. In Mr. Stack's memo. it is given as Rs. 1-15-1, probably by a clerical error.

[2] *Supra* p. 96.

derived from the sale of thatching-grass and of grazing fees in the alluvial (Ganges) tract; while the May instalment in the same parganah was specially suited to the low-lying villages affected by inundation from the Ganges, in which the income from the *kharíf* crops was very inconsiderable. In sugar-cane-growing villages a special two ánas instalment is fixed for March.

Peculiar feature: *nazrána* payments.

The peculiar feature of the Moradabad district from a revenue point of view is the payment levied under the name *nazrána* on revenue-free (*muáfi*) estates. But we may conveniently reserve further remarks on this till we come to the subject of proprietary tenures, merely stating here that the total demand on this account amounted to Rs. 25,581.

Period of new settlement.

The last revised assessments, those of the Hasanpur tahsíl, were declared in 1879-80. The formal approval of Government has not yet (1882) been accorded to them, but when this has been done they will probably be sanctioned for thirty years from that year.

Collections of land revenue.

The following statement, compiled from the yearly reports of the Board of Revenue, gives the official account of the land-revenue collections and balances for the past eight years:—

Year.	Demand.	Collections.	Balances.	Particulars of balances.				Percentage of real balance on demand.
				Real.			Nominal.	
				In train of liquidation.	Doubtful.	Irrecoverable.		
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	
1873-74 ...	12,23,418	12,20,917	2,501	..	..	...	2,501	...
1874-75 ...	12,22,004	12,20,193	1,811	38	...	...	1,773	...
1875-76 ...	12,77,278	12,76,420	858	...	...	...	858	...
1876-77 ...	13,63,401	13,62,010	1,391	558	...	...	833	·04
1877-78 ...	14,29,131	14,15,545	13,586	11,749	...	...	1,837	·82
1878-79 ...	14,33,409	14,24,272	9,137	1,316	...	3,788	4,033	·36
1879-80 ...	14,34,337	14,05,441	28,896	1,337	631	...	26,928	·14
1880-81 ...	14,48,257	14,21,824	26,433	1,482	...	...	24,951	·1

The large nominal balances in the last two years are explained as "due to diluvion, revision of assessment, &c., to be written off the accounts."[1]

Patwáris and kanúngos.

The accounts of the 2,925 villages[2] of the Moradabad district are kept by 807 village accountants (*patwárí*) and 18 assistants, overlooked by 18 supervisor *kánúngos*. There are in addition seven registrar *kánúngos*. The *patwárí* cess, which in the year of settlement

[1] Board's Revenue Administration Report for 1881. [2] This was the number at the time of settlement.

amounted to Rs. 94,515, has been recently abolished,[1] and the expense of their entertainment will in future be paid out of ordinary revenue.

Proprietary tenures.

The number of estates (*mahál*) in each tahsíl of the Moradabad district was as shown below in April, 1882, but by the operation of the partition clauses of the revenue law (Act XIX. of 1873), their number constantly tends to increase.

Name of tahsíl.	Number of estates.	Name of tahsíl.	Number of estates.
Moradabad	535	Hasanpur	1,122
Sambhal	1,010	Thákurdwára	616
Bilári	844		
Amroha	881	Total ...	5,008

The final settlement report merely mentions that the bulk of the district is held in *zamíndárí* tenure without giving an analysis of tenures, for which we must go to the rent-rate reports of each tahsíl.

In Thákurdwára.

In Thákurdwára 306 estates were *zamíndárí*, 19 *pattídárí*, 92 imperfect *pattídárí* and 2 *bhaiáchára*. In 10 estates there were no proprietary rights, the engagements for the Government revenue being apparently made direct with the cultivators. There were also 41 revenue-free estates in sole possession of the muáfidárs, and 19 in which the muáfidárs recognized the right of the zamíndárs by paying a little of the profits. Mr. Crosthwaite remarks that proprietary right may be said to have had no existence in this parganah prior to the settlement made under Regulation IX. of 1833. Previous to the cession the whole parganah was held as a *taluka* (manor[2]) by a Thákur family settled at Faridnagar. During the changes that preceded our rule they were deprived of it and a claim to the *zamíndárí*, set up subsequent to the cession on the part of some persons who called themselves adopted sons of the last rája, was dismissed by the Civil Court. Certain persons styled headmen (*mukaddam*) were recognized as proprietors at the settlement under Regulation IX. of 1833, the tenure thus created being one of pure *zamíndárí*, where the co-sharers divide the produce according to their recorded shares.

In Moradabad.

In Moradabad all the estates were *zamíndárí*, except 5 *pattídárí* and 79 imperfect *pattídárí*. The *bhaiáchára* tenure is here unknown. The present *zamíndárs* were created mostly out of a class called here *padhán* or *pardhán*, which means a headman and is synonymous with *mukaddam*. There were no *zamíndárs* under the Rohilla rule, and what is now done by the zamíndárs was done entirely by the village

[1] From 1st April, 1882, under Act XIII. of 1882. [2] *Taluka* is a word of many meanings (*vide* Carnegy's *Kachahri Technicalities*), but is here apparently used with the one given.

padháns, of whom there appears to have been one in every village. The term *padhán* has now come to be applied to a privileged class of tenants who, having no proprietary rights, hold at favourable rates of rent in return for their services in the management of the village, collection of rent, location of tenants and the like. As a rule, the expenses of the *chaupál* or village meeting-place are defrayed by the *padhán*, and if the zamíndár comes to the village, it is the *padhán* who is bound to provide for his entertainment.[1]

In Bilári.

In Bilári there were 495 *zamíndárí*, 27 *pattídárí*, 137 imperfect *pattídárí maháls*, and one *bhaiáchára* estate. There were four revenue-free estates, in all of which the muáfidár in possession recognized certain rights in the zamíndárs.

In Amroha: complex tenures.

In Amroha we meet with very complex tenures, and we cannot do better than quote Mr. D. M. Smeaton's description of them :—[2]

"Land tenure in India may be said to have two sides, according as it regards the relations of co-proprietors (1) to one another and (2) to Government. This duality is a result of the position occupied by the State in regard to all lands. In Amroha the complexity is well illustrated. To begin with the mutual relations of co-proprietors without reference to the State at all—there are 513 estates held in *zamíndárí* tenure, that is to say jointly, without any separation of lands, but with specification of fractional interest. There are 81 *maháls* held in pure *pattídárí* tenure, that is, in which the lands are held in severalty, the separation having been made in many case by private arrangement, but in which the headship of some one influential co-sharer is still acknowledged; the proprietors, chiefly from a desire to preserve the right of pre-emption, preferring the semblance of community to complete isolation. Then there are 188 imperfect *pattídárí* tenures. In these the severalty is by no means so complete as in those 81 just mentioned. Large blocks of land are still held in common by the whole body of co-sharers, whose mutual relations are only one stage removed from absolute community of possession. There are seven *bhaiáchára* (here sometimes styled *lánádárí*) tenures. In these the separation is of the same incomplete character as that of the 188 *maháls* just described; the only difference being that here the hereditary fractional share, which in the other tenures governs the distribution of profits on the common lands, and helps to restrict appropriation of waste within due bounds, has disappeared altogether. Then there are 1,415 *milk* plots and subordinate properties. The proprietors of these have no sort of connexion with the affairs of the village community. So much for the subjective side of the Amroha tenures. What I may style the objective side, or the connexion between proprietors and the State, is of more interest. Of the whole 789 *maháls* 447 are held revenue-free or *muáfi*. Of these there are 403 which pay a species of tribute called *nazrána*. They are called *muáfi nazránádár*.

Dual aspect of the question: (1) Subjective.

(2) Objective aspect.

Revenue-free estates.

"The history of the Amroha *muáfis* is very obscure. The Saiyids themselves are not able to throw any real light upon it. It seems certain that long before the time of Akbar the Amroha Saiyids were a class

History of the Amroha *muáfi* tenures.

[1] Mr. Crosthwaite's rent-rate report of parganah Moradabad. [2] Amroha rent-rate report, pp. 6-9.

by themselves, and held in great repute as a choice branch of the Muhammadan aristocracy of India. In the *Ain-i-Akbari* I find Amroha described as, 'formerly a much more important town than now; belongs to Sarkár Sambhal. Its Saiyids belonged to old families of great repute throughout India.' In so far as I can gather from scattered notices, it would seem that in Akbar's time the Amroha Saiyids ranked second only to the Bárha Saiyids (of Muzaffarnagar). I find from the same record that, although the pedigree of the Bárha Saiyids was a very doubtful one, their military prowess had given them an unquestioned precedence over the Amroha families. The Bárha Saiyids claimed descent from Abul Farah of Wásit (Irák); the Amroha family trace their lineage back to Sharf-ud-dín Sháh of Wásit, whose son, Abdul Azíz, is said to have married the daughter of the King Firoz Sháh Ghorí in 710 *Hijrí*. This cannot be correct, however, for the Ghorí dynasty had fallen a century before 710 *Hijrí*. The probability seems to be that the sovereign whose special favor was extended to the ancestor of the Saiyids, was Firoz Sháh Tughlak. But this of course is only a conjecture. It is said that Sharf-ud-dín with his following of Saiyids had reduced to subjection the unruly Tagas who had up to that time been in possession of the Amroha parganah; and that with the downfall of the Tagas the Saiyid supremacy began; that the high social rank of the Saiyids, consequent on the marriage of their leader's son to a princess of the blood, and the services rendered in the subjection of the Tagas, led to the extensive revenue-free grants of which so large a residue still remains. Whatever may have been the real origin of the Saiyids' good fortune, it seems certain that very large grants were made to them as a body, not improbably during the Khilji or Tughlak periods; for in Akbar's time (about 973 *Hijrí*), as I have already said, they were regarded as a branch of the old aristocracy of India.

Originated in royal grants.

"The position of the Saiyids then, after the royal grant, was that of assignees of the Government revenue of the tract which included large part of the present Amroha parganah. Instead, however, of resting satisfied with the share of the produce which the State had hitherto taken, the new-comers resolved to assume absolute possession of the villages. Acting on this resolution, the Saiyids seem to have divested the headmen of all authority, and assumed to themselves the direct management. But, as the Saiyids did not live on their properties, they found it prudent not to abrogate altogether the influence of the old headmen. They accordingly, it is said, allowed them the enjoyment of certain dues and privileges. These dues consisted in certain house-rents, the produce of the waste, fish of ponds, coupled with what was probably about a tithe of the agricultural assets. These concessions of course secured the loyalty of the headmen, and gave them a direct interest in the improvement of the estates. Previous to the coming of the Saiyids, and while yet the villages were under State management, similar privileges seem to have been enjoyed by these men in consideration of their representative character and influence. It is not certain whether the Saiyids maintained these intact, or whether, after having stripped the headmen of all their privileges, they afterwards restored them. It seems more probable that the ancient *régime* was really never seriously interfered with, and that the Saiyids, after taking their villages in direct management, saw it to be to their profit as absentee landlords to make friends of the headmen; and that accordingly they maintained to them their privileges, while curtailing their authority.

Position of the grantees

How the *zamíndárí* tenure arose in revenue-free estates.

"This, then, would seem to have been the beginning of what is called the *zamíndárí* tenure in the *muáfi*. The headmen, who had been representatives of the present community, and referees in all matters relating to their villages before the Saiyid grant, became a species of pensioners under the Saiyid *régime*, divested of power, but allowed to retain its substantial privileges. They

were styled *zamíndárs*. Possibly the title may have been current before the advent of the Saiyids; but certainly it became more appropriate afterwards, when what had been a species of honorarium under the State was transformed into a valuable perquisite under the Saiyids involving no obligations; in other words, an inferior right in the land co-existent with that of the *muáfidárs*.

Zamíndárs now found in every *muáfi* village,

"We find, therefore, in Amroha that every *muáfi* village has its *zamíndárí* body. The two tenures are always found together. And the *zamíndárs* have remained to this day in enjoyment of precisely the same sort of income as that set apart for them at the original adjustment. The *muáfidárs* however in numbers of villages have acquired the *zamíndárí* rights. But even where the two classes of rights are now united in the same persons, the holders do not consolidate them; they maintain them separate, registering themselves, not as plenary proprietors of a revenue-free estate, but as *muáfidárs*, enjoying as such the whole agricultural profits after deduction of one-tenth, and as *zamíndárs* in enjoyment of a tithe of the rental along with the monopoly of spontaneous products of jungle, waste, and pond, and of the house-rent of non-agricultural residents. This duality of property, interesting as a relic of the past, is very cumbrous, and, under certain conditions which may arise at any time, is a source of perpetual inconvenience, and often of oppression, to the tenantry. The *muáfidárs* may at any time sell the whole or part of the *zamíndárí* rights to a stranger. As long as the new-comer is on friendly terms with the *muáfidárs*, things go on smoothly enough. But quarrels between them mean endless annoyance to the tenants. The purchaser of the *zamíndárí* insists on his right to realize his dues independently of the *muáfidárs*, and he proceeds to collect his tithe from the tenants without the intervention of the *muáfidárs*. Each party makes as large collections as he can, and the unfortunate tenants, thus subject to two separate squeezings, are as a matter of course often well nigh sacrificed between the two.

and the two classes of rights kept distinct.

"Even when the *zamíndárí* and *muáfidárí* rights are in the same hand, the peasantry sometimes suffer. For it frequently occurs that the shares of the *muáfi* do not correspond with the shares of the *zamíndárí* held by the proprietors. The parties in possession, for instance, may be three in all; each holding one-third of the *muáfi* property, while one holds a half of the *zamíndárí*, each of the other two owning only a fourth. In such cases disputes are not uncommon.

Effect on peasantry.

The *zamíndárí* tenure exists both in the pure *muáfi* villages and in the *nazránádár muáfis* to which I have already alluded. The *nazrána* is a curious sort of impost. In theory it is not revenue; it is not a public cess; it is in no way a tax. It seems to have originated in the hospitality shown by the Amroha *muáfidárs* to some influential *ámil* of the olden time. The *ámil's* favor was worth buying; therefore, during his official visit he was treated with every honor and *fêted*, each section of the *muáfidárs* paying their quota according to their quality. It was not to be expected that the successor of this favored *ámil* would lightly forfeit such advantages. Accordingly, the entertainment of the *ámil* by the Amroha *muáfidár* became a fixed hereditary custom. Some mercenary official of later days who did not care for show bethought himself of commuting the expenses incurred by the *muáfidárs* into a fixed annual payment. Gradually, then, the Amroha hospitality crystallized into what was styled a yearly *nazrána*, or token of good will, of a very substantial kind. On the accession of the British Government it was found to amount to Rs. 23,427, and thereupon became an item in the imperial revenue. The burden of the payments was found to be very unequally distributed; and it was not till Mr. Wilson, the well-known Collector of Moradabad, took the

Nazrána.

matter in hand, that the *nazrána* payments were justly apportioned. Condensed into the following schedule the complexities of the Amroha tenures may be surveyed :—

Resumé of complexities of Amroha tenures.

	Total number of *mahál*s.	Revenue-paying.	Revenue-free.	*Mahál*s with *muáfi* and *zamíndárí* rights distinct and co-existent.	*Mahál*s revenue-free paying *nazrána*.	*Mahál*s not paying *nazrána*.
In zamíndárí ...	513	267	246	246	403	44
„ pattídárí ...	81	20	61	61		
„ imperfect pattidárí.	188	54	134	134		
„ bhaiáchára ...	7	1	6	6	...	...

In Sambhal.

In Sambhal there were 525 *zamíndárí*, 34 pure *pattídárí*, 218 imperfect *pattídárí*, and 10 *bhaiáchára* estates. Of the whole 787 estates 32 were revenue-free. Of these 26 were held, in exclusive possession, by the assignees of the Government revenue (*muáfidárs*). In the remaining six estates the assignees had overborne the zamíndárs and assumed entire management, but the latter still retained the right to a small percentage on the rental and to certain perquisites.

In Hasanpur.

In Hasanpur there were 886 *zamíndárí*, 78 perfect and 104 imperfect *pattídárí* estates, total 1,068, distributed among 649 villages; 83 of these villages were entirely revenue-free, besides numerous revenue-free plots in the others. Most of these were owned by the Amroha Saiyids.

Castes and tribes of land-holders at the cession

Mr. Alexander traces the history of the district as regards the transfer of ownership from the time of British occupation. In Thákurdwára we find Katehria Rájputs and Rohillas ; in Moradabad, Musalmáns (Shaikhs and Patháns) ; in Sambhal, Musalmáns (Shaikhs and Patháns), Bargújars, Banias and Játs ; in Bilárí, Bargújars ; in Amroha, Saiyids and Bishnois ; and in Hasanpur, Patháns, Tagás, Banias and Chaudhrís—as the prevailing classes of land-holders at the cession. The last of these (Chaudhrís) were Tagas that had embraced Islám in the reign of Aurangzeb. They were chiefly found in the north of Hasanpur, the Tagas in the south being mostly Hindús.

and in 1872.

At the commencement of the recent revision of settlement (the tenth) in 1872, the proprietary classes were as follows :—[1] In Thákurdwára and northern Moradabad the Rájput proprietors had lost ground, their place being taken by Játs, Banias, Káyaths, Khattrís and Musalmáns, a mixture of races accounted for by the results

[1] Mr. Alexander has illustrated this subject by two colored maps showing the possession of the principal castes at the time of cession and in 1872.

of the farming system and our sale-law. Of the Shaikhs many were really Nau-Muslims, being the descendants of Rájputs who had been converted in Aurangzeb's reign. In Amroha, Banias, Khattris and Shaikhs had encroached on the Saiyids and Bishnois, although perhaps the actual property held by the last had not diminished, many of the villages held by them at cession being only farmed to them by the governor of Moradabad (Mahtáb Sinh). In Sambhal and Bilárí the Rájputs and Ahars had parted with a good many villages to Brahmans and Banias, but owing to the confusion between Ahars and Ahírs invariably made in the records, it is difficult to say how many villages had changed hands.[1] In Hasanpur the Patháns had more than held their own, but the Nau-Muslims (Tagas and Chaudhrís) of the northern portion had been to a large extent supplanted by Shaikhs, a process facilitated by our sale-law. In the south the Tagas and Chaudhrís had also lost ground to Játs, Thákurs and Banias. Mr. Alexander attributes this decline in their prosperity to the excessive litigiousness of Tagas and Chaudhrís.

On the whole, the Banias and Káyaths had extended their possessions very considerably, and their rise, as well as that of the Khattris, who own a large number of villages in Bilárí as well as in Thákurdwára, is comparatively recent, and owing mainly to British rule. Much the same may be said of the Káyaths, whose property lies chiefly in Moradabad, Amroha and Bilárí. The Saiyids of Amroha have been mentioned already. They are said to be divided into 16 sub-divisions, some bearing very fantastical names. Their dislike to trade and agriculture, their expensive habits and increasing numbers, have involved them in debt and they will probably soon lose their estates. The Patháns of Hasanpur date their settlement from the time of Sháhjahán, when the country was wild and unreclaimed. They are an energetic, well-to-do community and have steadily extended their possessions. The Shaikhs and Afgháns are generally men of no family, the descendants of the Musalmán invaders that passed and re-passed across the district. They have acquired importance, however, as a consequence of obtaining the ownership of numerous estates.

Leading families.

There are three resident families with titles derived from the British Government. The first is that of Jai Kishn Dás, Rája, C.S.I.; born 24th November, 1832; has issue Jwála Parshád; residence, Moradabad. The following account of this family is taken from the official "Manual of Titles" (1881):—

"This family are Chaube Brahmans. Rája Jai Kishn Dás is the brother of Chaube Ghanshám Dás, who, after having served Government as a tahsíldár in Háthras and Koíl, retired

[1] For an account of these two classes see the Suppl. Gloss., I., 3-6.

before 1857, having become paralytic and blind. On the outbreak of the mutiny, Ghanshám Dás, despite his infirmities, exerted himself, and incited his people, to assist the Government; and rendered valuable aid. He was surprised and slain by the rebels at Kásganj, where he had stationed himself for the purpose of watching the ghâts of the Ganges. His two brothers, Jai Kishn Dás and Mohan Lál, had loyally supported him, and were both rewarded. The former obtained his present title, a *khilat* of Rs. 5,000, and lands assessed at Rs. 10,000, with partial remissions of revenue for his own life and that of his immediate successor. The family is said to have come from Muttra in the reign of Alá-ud-dín Ghori. Their ancestors killed the Kázi of that place and fled into what is now called the Etah district, where a branch of them is believed to be still settled. Rája Jai Kishn Dás is at present the Deputy Collector of Cawnpore."

The second family is that of Kishn Kumár of Sahaspur, Rája; born 25th December, 1848; has issue one son, Kunwar Lál Kumár. From the work already quoted we learn that :—

"The founder of this Khattri family is said to have come from the Panjáb and settled in Moradabad in the reign of the Emperor Muhammad Sháh, by whom the title of Rai was conferred on him. On the cession of Rohilkhand, Rái Átma Rám, great-grandfather of Rai Kishn Kumár, was *chakladár* of Bijnor : and subsequently he entered the service of the British Government. Rái Pardáman Kishn, father of Rái Kishn Kumár, behaved loyally during the disturbances of 1857-58, assisting the English officers who had taken refuge at Naini Tál, by sending them money and information. In consideration of these services he was rewarded by a grant of estates paying Rs. 4,000 land revenue. Rái Kishn Kumár is a Special Magistrate. He received a medal at the Imperial Assemblage at Dehli, and a *khilat* at the darbár held at Agra by the Lieutenant-Governor and Chief Commissioner on the 10th February, 1879. Rái Kishn Kumár owns in whole or part 165 villages in the Bijnor, Moradabad, Budaun, and Tarái districts, assessed to a revenue of Rs. 55,819. With the exception of shares in three villages that have been acquired by purchase, all the property is hereditary."

The third family is that of

"Dhaukal Sinh, Resáldar Major, Sirdár Bahádur[1]; born about 1810; has issue, Jhabba Sinh, aged 50 years. He rendered good and loyal services to Government during the mutiny, in consideration of which he was rewarded with the title of Sirdár Bahádur, and a grant of land. He was, in 1872, admitted to the Order of British India, as a member of the 1st class (with retrospective effect from 14th March, 1869). The Sirdár owns two villages and has shares in two others. The revenue assessed on his estate is Rs. 2,429."

Other important families: Majhola.

Besides these officially recognised titles, the family of the so-called Rája of Majhola must be mentioned as one of great antiquity. Some account of the family history has been given above, in connection with the description of the caste—Bargújar Rájputs—to which it belongs.

Káshípur and Tájpur.

Other families of titular rank owning property in the district but residing elsewhere, are the Káshípur[2] rája (Sheoráj Sinh) and Rája Jagat Sinh of Tájpur in Bijnor. The former owns several villages in Thákurdwára, and the latter a few estates in Amroha

[1] Of the 16th Bengal Cavalry. [2] In the Tarái.

and Hasanpur. The ancestral estate in Azampur was acquired by Balrám Sinh, the great-great-great-grandfather of the present rája, and the first known ancestor of the family, which belongs to the Taga clan of Brahmans. It was in the time of Balrám Sinh's son, Rám Kishn, that Tájpur was acquired and the family residence changed to that place.

Brahman families.

Among large Brahman landholders without titles are Páthak Harsahái and Sheo Prasád of Moradabad; Misr Rámji Mal and Sipáhi Sinh of Sambhal; Átmárám in Thákurdwára; Jaináth and Jwálánáth. Among untitled Rájput families of importance may be mentioned those of Chaudhri Rámbaksh Sinh of Harthala; Bhagwant Sinh of Asálatpur Jarái; Badam Sinh of Birní; Tika Sinh of Jargaon; Lakpat Sinh of Rasúlpur Kaili; Rúp Sinh of Narauda; Ratan Sinh of Jargaon; the ránís of Gáwan, who own estates in Sambhal and Hasanpur; the ráni of Kuar Gajádhar Sinh in Moradabad tahsíl.

Rájputs.

Banias.

Banias are represented by Sáhu Mukand Rám, Púran Parshád; Rám Sarúp of Thákurdwára; Bhúkan Saran of Moradabad; Durga Parshád and Bansi Dhar of Chandausi; Shyám Sundar, Lachhman Dás, Mathra Dás, Sheo Sahái and Tula Rám of Bahjoi; Ganeshi Lál and Naráyan Dás of Sambhal; and Ishri Mal of Amroha. The Káyaths are represented by Bulákichand and Musammát Rukman Kuar of Kundarkhi, and others too numerous to mention. A local authority[1] gives the total of villages held by Káyaths in 1872 as 109.

Káyaths.

Játs.

The Játs in the same year (1872) are represented as holding 131 villages, of which 65 were in the hands of the late rája Gúr Sahái's family. It is asserted that Nain Sukh, the grandfather of the rája just mentioned, was a mere day labourer. His son, Chaudhri Narpat, acquired a fortune and built a ward (*katra*) in Moradabad. Gúr Sahái appears to have held the post of bailiff (*názir*) in the civil court until the mutiny, and to have acquired the proprietorship of many villages before that event. For his services during the rebellion the title of rája was conferred upon him. Among Bishnoís—who are said to have owned 64 villages in 1872—the oldest family is that of Chaudhri Sheoráj Sinh of Moghalpur, whose great-grandfather, Chaudhri Mahtáb, was a governor of Moradabad during the rule of the Oudh *Wazirs*. But the Chaudhris of Kánt are at present the most important. The Gosháins are represented as owning 36 villages near Salempur when the last settlement operations commenced (1872). The

Bishnoís.

Gosháins.

[1] Ganga Parshád, Deputy Collector.

present incumbent (*mahant*) is Pirbhu Ban, who holds in succession from Mahant Gangában, who is said to have come from Benares and to have settled in Shakarpur in Sambhal tahsíl, in the *sambat* year 1102 (1045 A.D.) In 1485 A.D., Túlaban, one of his successors, settled in Salempur.

Musalmáns.

The principal Musalmán landholders are the Amroha Saiyids already mentioned, whose settlement dates back to the 14th century. Among others Maulvi Ibráhím Ali was reputed owner of about 50 villages in tahsíl Hasanpur and three in Sambhal, besides several revenue-free villages. His father Munír Ali was for a long time the head native clerk of the Judge's office as well as tahsíldár, and during that time purchased the greater portion of these villages. Kázi Abbás is a son of an old *sadr amín*, or subordinate judge, who has recently become a landholder. The Patháns of Hasanpur hold a large number of villages; among them the principal family is that of Abdul Ali Khán, a descendant of Mubáriz Khán, *alias* Hasan Khán, the founder of Hasanpur. Ghulám Chishti Khán, the descendants of Maulvi Muhammad Azam of Bachhraon, the Kázis of Kundarkhi and those of Sambhal, are other Musalmán land-owners of the district. The Musalmán Tagas formerly held Bachhraon, but have now few of their old possessions.

Alienations and the rise in the price of land.

The settlement report deals with the transfers in the proprietorship and the rise in the value of land together, and the connection is undoubted. Of the period antecedent to the settlement of 1842 Mr. Alexander takes no account, probably from the absence of reliable materials. But he shows that a very marked rise in the value of property has co-existed during the term of that settlement with a very considerable extent of alienation. Some of his remarks on these subjects have, however, been already quoted in connection with the history of the ninth settlement, where they were adduced as proof of its easiness. So far as alienations have been really more frequent than previously, they have chiefly arisen from the greater security of tenure, caused, since the settlement of 1842, by the fixity of the revenue demand for a lengthy period. This better security, added to the increased value of produce and the presence of larger supplies of money in the district, resulted in a rise in the price of land, although the number of sellers increased. The actual prices realised have already been quoted.

Cultivators and non-agriculturists: their castes and tribes.

The non-proprietary classes are described by Mr. Alexander without distinguishing cultivators from non-cultivators, and this evidently arose from the impossibility of predicating of any particular caste that its members do not any

of them engage in agriculture. His remarks, derived as they are from local experience, may be quoted at length:—

"Turning to the non-proprietary population, we find the principal classes are Chauháns, with Múlas and other low Muhammadans in Thákurdwára and north Moradabad, with a sprinkling of the Katehria Thákurs in the south-east corner. In Amroha, Thákurs, Shaikhs, Játs, and Bishnois predominate, the last-named being only found in the east, and the Játs almost exclusively in the west, where there is a very large colony of them, running from the north-east of Hasanpur, along the border of the parganah, right down to Sambhal. In Hasanpur the old tenants, Khágís, Gújars and Tagas, have to some extent been supplanted by Shaikhs, Múlas and other Muhammadans, and also by Bághbáns and Chamárs brought over and settled down by the more wealthy zamíndárs. Khágís are, however, still very numerous. Round the city of Sambhal, Shaikhs and Afgháns are most numerous, as is natural, since it was one of the chief Muhammadan centres ever since the time of Shaháb-ud-dín Ghori. In the south of the parganah the Ahars and Bargújars are the principal inhabitants; the former, though they had lost their proprietary rights, remaining as cultivators both in this parganah and in Bilári. Játs and Muhammadans cultivate the northern half of the Bilári parganah, and every here and there small colonies of Bághbáns and Chamárs are met with. The Chamárs are in fact ubiquitous in this district, as elsewhere, and abound in every parganah, and though originally introduced rather as labourers and menials than as tenants, they now hold a considerable area.

"It will be seen from this sketch that, as a rule, the proprietors differ in race and caste from the cultivators, the principal exception being the Bishnoi proprietors in the east of Amroha, the Bargújars in the south of Sambhal, and a considerable number of the Ját villages, in which not unfrequently the zamíndárs are themselves the cultivators of the greater portion.

Chauháns.

"Regarding the Chauháns, who are numerous in Thákurdwára and are also met with in parganahs Hasanpur and Amroha, there seems reason to believe that they are not, as usually supposed, *Chauhán Thákurs*, but a much lower caste, probably aboriginal like the Bhars ..... ; there may be a few real Chauháns confused with them, but the bulk certainly seem utterly unlike the Chauháns of other districts, and the fact of their being mostly found in the north, seems to support the belief that they are a remnant of the aboriginal tribes that took refuge in the Tarái country, when driven out of the south by the Thákurs and Ahars, and that their proper name is *Chúhán*. The Játs seem to have extended very considerably since the date of Pánipat. The desolate condition of the country gave them good opportunities of selecting favourable spots for settling down on, though their tendency to amalgamate helped the colonies from spreading very much away from each other; but very little is known about them, except that they came from across the Ganges at different times.

Játs.

The Khágís, who are only found in large numbers in Hasanpur, seem, like the Chauháns, to be remnants of the aboriginal races who sought shelter in the wild jungle near the Ganges. Some of them state that they are really Lodhas, but there is no proof of this, and it is also extremely uncertain who the Lodhas really are. The Khágís are looked down on by all the genuine Hindu castes and are a dark-looking, wild set of people, whose appearance favours the theory of their being aborigines just as that of the Chauháns does. They are great rice-growers, and are found in large numbers in the villages at the edge of the *jhíl* tract of Hasanpur.

Khágis.

"Amongst the Muhammadan cultivators the Shaikhs are naturally the most numerous, including all those who have no particular title, and also some who ought more correctly to have been shown separately. Such are

Shaikhs.

the Khokars, who settled at Sambhal on their conversion to Muhammadanism by Bábar, having formerly been Rájputs and inhabitants of the Bulandshahr district.

Khokars.

Múlás.

The Múlás also may be mentioned, one branch being of the same origin as the Chaudhris of Hasanpur, that is, converted Tagas, though for some reason unknown the term Múla is looked on as one of contempt by the Chaudhrís, who do not like being called by it at all. The other branch, found principally in Thákurdwára and Moradabad, are said to be the descendants of a Katehria Rájput, who turned Muhammadan to obtain an estate in which his brother refused to allow him a share. Both Mr. Crosthwaite and Mr. Smeaton note them as the lowest of the Muhammadan classes, and it is certain that the term is one of no honorable character, though why they should be looked on as lower than other Nau-Muslims it is impossible to discover. Turks are also comprised in the Shaikhs; they are not uncommon as cultivators in the Amroha and Sambhal parganahs, and seem to be a finer and more manly set than the Nau-Muslims. They appear to have come to the district long ago with some of the early colonies of Saiyids. The classes more correctly comprised in the term Shaikh include individuals very widely separated by both position and even race; but, as a rule, they are of low origin, and contain the greater part of the *riff-raff* of the large towns."

Turks.

The usual two-fold division of cultivating tenants into occupancy and non-occupancy must be extended in this district to include "privileged," which is used not to mean that tenants so designated hold at a fixed rate, but that they are possessed of the privileges attaching to the *padhán*-ship. Allusion to this term, *padhán*, has already been made; its ambiguity of meaning arises from its application to two different classes of men. Primarily it signifies a headman of a village, and the first and oldest *padháns* seem to have been proprietors. When they lost their rights of ownership, by conquest or under sanction of some less arbitrary exercise of authority, such as farm or sale for arrears of revenue, they were usually induced, by the concession of certain privileges, to stay on and use their influence on behalf of their new masters. Chief among such privileges would naturally be the payment of a considerably lower rate of rent than ordinary tenants. In the case of this class of *padháns* the office was almost invariably hereditary when the *padhán* had a son of sufficient age to succeed him. But the descendants of these *padháns*, properly so-called, have been always confused with a totally different class whom Mr. Alexander calls *thanets*. These are men who, without any ex-proprietary right or any hereditary claim to the *padhán*-ship, have been made headmen by the proprietors in the absence of a genuine *padhán*, and have been granted similar concessions, merely as wages, under the arrangement by which they became the proprietor's agents. Some villages, it is said, have both *padhán* and *thanet*. The total of both classes is

Cultivating tenants; their classes and rights.

Padháns.

Thanets.

estimated by Mr. Alexander at about 20,000. It is important to note that these *padháns*, of both classes, are not to be confounded with the ex-proprietary tenants whose recognised status dates back only from the passing of Act XVIII. of 1873,[1] by which the class was created. There is no legislative recognition of the *padhán's* privileged rate of rent, but in the settlement report there is a suggestion that it should be accorded to such as can prove three successions by hereditary right.[2]

Occupancy and non-occupancy tenants.

Classing ex-proprietary with occupancy tenants, and roughly estimating the number of both, the occupancy tenants may be put at 70 per cent. (numbering with their families about 360,000) and the non-occupancy tenants at 30 per cent. (155,000). The total of cultivating tenants with their families would thus be about 515,000. But these figures are mere approximations, for reasons that are sufficiently obvious. The area held by occupancy (*maurúsi*) tenants is, with similar reservation, stated at about 66 per cent. all over the district, the proportion of two-thirds being followed very closely in all tahsíls except Amroha and Hasanpur, "where the *maurúsi* land is less, owing in the first parganah to the tenants more frequently absconding or dying of want under the harsher *régime* of the landholders, and in Hasanpur partly to the same causes, but chiefly to the changes in holdings that so often take place on the *bhúr*, where the light soil must be left fallow after a few years' cultivation. In the Amroha parganah a scarcity such as that of the *kharíf* of 1285 *fasli*,[3] is sufficient to cause a large number of empty houses, and the general position of the cultivators has long been extremely miserable."[4]

The exact proportions in each tahsíl are thus given in the settlement report:—

	Percentage of area held by "occupancy" tenants.	*Percentage held by "non-occupancy" tenants.*
(1) Moradabad	68	32
(2) Bilári	70	30
(3) Thákurdwára	67	33
(4) Sambhal	73	27
(5) Amroha	57	43
(6) Hasanpur	60	40

[1] Repealed and its provisions re-enacted in Act XII. of 1881. [2] See the short article on *Pradhán* or *Padhán* in Wilson's Glossary. The term is one of wide application throughout India, sometimes meaning a chief civil and military officer (of whom there were eight in the Marhatta States), and sometimes the middleman or under-proprietor in a village. In Garhwál it is used for the person who undertakes the revenue engagement with Government. [3] 1877-78. [4] Settlement report.

The average rent-rates found to prevail for each principal class of soil have been already mentioned,[1] but something remains to be said regarding the modes of payment. Mr. Alexander has supplied the following note on them :—

Rents in money and in kind.

"The first main distinction is into kind and cash, but between the two extremes are some intermediate steps—of interest not merely as now-existing forms of payment, but as tracing the history of the conversion. Originally payments were probably all made in kind by actual division of the produce between the cultivator and his 'lord.' The inconvenience attaching to this process in the case of certain crops, like cotton, led to a compromise, by which the cultivator paid a certain fixed quantity at the end of the harvest; and this, again, was converted into a payment of a fixed sum of money, when progress rendered the latter more acceptable than the produce. The system proving satisfactory, it was further extended to crops like sugarcane, garden cultivation, &c., which require an amount of expenditure or trouble on the cultivator's part that render it manifestly unfair that the produce should be divided in the same shares as ordinary crops, and, therefore, as long as division was practised, these were a constant source of trouble in estimating the allowance to be made on account of them. The landlords rightly judged that, by fixing a definite and moderate cash payment for such crops, they would encourage their cultivation; and the system, once started, rapidly became almost universal. The crops thus distinguished were known as *zabti*, the exact meaning of which seems to be 'marked off', and in time the same term came to be applied to the rates of cash-rent fixed for such crops.

Batái.

Zabti.

"Regarding these *zabti* crops, the rents, at first fixed low, seem to have been enhanced till they were no longer looked on with the same favour by the tenants. To prevent loss the landlords in many villages then introduced the rule, that each tenant should be bound to grow a certain area of *zabti* crops on each plough he held.

Amaldári.

"The area corresponding with the term 'plough' was not very accurately laid down; but the number of ploughs each tenant was supposed to hold was known, and on this the calculation proceeded. This custom soon developed into the tenants paying the zamíndár *at zabti* rates on a certain area, whether he grew *zabti* crops or not, the tenant being allowed, if he had not the full area of them, to select a sufficient area out of the land occupied by his other crops to make up the total. Of course, he naturally picked the best fields he had of these other crops (as paying the *zabti* rates they escaped *batai*), and very likely the idea may have occurred to some tenant, when he had an unusually fine crop, to offer to pay in cash on a certain further area for that particular year. To this the zamíndár probably demurred, unless he also paid in cash on some field with a poor crop on it, and finally the matter would very likely be settled by the tenant's paying in cash on his whole holding after a valuation of the different fields. To a non-resident zamíndár, not desirous of keeping up the custom of division for any ulterior objects, the system would naturally possess great attractions, and it is quite easy to conceive his overcoming the objections of other tenants by allowing them to pay the amount of the estimate in grain, instead of in money. This system is that now known as *amaldári* and, once introduced, the convenience of the system would soon cause it to extend and take a firm hold on the people. The tenants would find themselves free to cut the crop as soon as it was ripe, and free to store it and sell it, when and as they liked; the zamíndár, on the other hand, would find himself relieved from the vexatious task

The system probably at first mutually satisfactory.

[1] *Supra* p. 102.

of watching the crops and dividing them, besides in most cases escaping the cost of carrying off his share in kind Thus, as first introduced, the system was probably of mutual advantage almost everywhere. Unfortunately, the opportunities it gives for oppression were too great to be long resisted, and in the hands of the less respectable zamíndárs, and especially in those of the *kárindás*, it has now become so misused that the tenants almost universally entreat to be allowed to keep to actual *batái*, in spite of all its inconveniences. The appraisement has to be made just when the crop has ripened, almost immediately, that is, before it should be cut, and when any considerable delay must cause it to deteriorate. To the tenant the loss of even one crop often means ruin, and the landlord or his *kárindá* have thus a hold on each of them individually, which they well know how to use. The appraisement made is, therefore, usually as high as they think it possible to go, but as it is common to all humanity to make mistakes, so occasionally the crop turns out to be better than they thought it would be. It was on some occasion of this sort that the idea of *dhála* struck one of them. The crop, he argued, had turned out about twenty per cent. better than had been expected; therefore, the least the tenants could in justice do was to pay up at least ten per cent. more, over and above the value of the zamíndár's share as first calculated. The same argument was applied, with less reason, in cases where the selling price of the crop turned out more than usual, though here the zamíndárs got the benefit just as much as the tenant; and in process of time the dishonest and grasping landlords, without any just ground whatever, extended the system till they made *dhála* into a demand always claimable against the tenant, unless the crops turned out much *worse* than had been estimated; and, further, levied it on a kind of sliding scale, that invariably brought up their demand to just about as much as they could possibly squeeze out of the tenant. *Dhála* was declared an illegal cess at the time of settlement.

Now generally misused and disliked by the tenants.

Dhála originally an extra payment levied on a crop turning out better than was estimated.

Since made into an unfixed demand applied to raise the rent as high as the tenant can afford to pay.

"Reverting to the original system of actual division, it is of importance to notice how the payments, originally light, have come to be enhanced, either directly in the case of land let to new tenants, or by the imposition of additional charges tacked on to the payments made by old ones. These took the shape of *kharch*, an allowance for the landlord's expenditure in watching and dividing the crops; *khákdána*, allowance for dust supposed to have got mixed up in his share; *nazar*, or offerings to the *kárinda* for his trouble in supervising; *biyáha*, a benevolence raised when a wedding occurs in the landlord's family; and *wazn-kashi*, or fee to the landlord's weighman. *Kharch* is both the most universal and by far the most important, its variations speaking volumes as to the extent of the landlord's power. Briefly, it usually varies in such a way as to bring up the share paid on what were originally the more lightly assessed holdings to something approaching an equality with these more heavily taxed directly."

When settlement began, it seems that, of the land held by the tenants, rather more than two-fifths, or roughly 300,000 acres, were held on *batái*, the rates paid by them varying from 22 sers to 10¼ (both including *kharch*). The cash-paying area is chiefly found in the east and south of the district, whilst the *batái* land is chiefly in the north and west. Both Mr. Smeaton and Mr. Alexander were moved to righteous indignation by the exactions of the zamíndárs in tracts in which grain-rents prevail, though the former has admitted, more unreservedly

Area held on *batái*.

than the latter, that many parts of these tracts are not yet ripe for commutation. During the course of the settlement the rents of about 85,000 acres were commuted.

Condition of the cultivating classes.

Intimately connected with the subject just discussed, is the condition of the cultivating classes. This will be found depicted in not too favourable colours in the subjoined extract:—

"The tenantry in Moradabad are a much less sturdy and fearless set of men than the Thákur and Brahman or Ját peasantry of the Dúáb. The *batái* and *kankút* systems have held their own in Rohilkhand to a great extent, and, as a consequence, the tenants are much more at the mercy of their landlords, have profited much less by the rise in prices, and have much less knowledge of their rights than they have in the Dúáb. As to education, they have none of any sort. A very large proportion of them are nominally Muhammadans; but the greater number have none but the vaguest idea of the religion they profess. In ignorance, however, I do not think they are below the peasant of the Dúáb. Our village schools, paid for as they are by the agricultural population, fail everywhere to give that population any benefit in return, and are really kept up for the use of the Banias and Káyaths, who contribute nothing to them but the scholars.

"The principal cause of the state of subjection and degradation in which the peasantry are is, I think, the *batái* system. The zamíndárs use this system, and, I think I may say without injustice, value it also as an instrument of oppression. If the grain is to be divided, they keep the grain in the threshing-floor for weeks, and sometimes months, in order to punish the tenants for any sort of opposition. They keep the tenant waiting for days and weeks, sometimes out of sheer neglect, because they have to be away at a funeral, or a feast, or a fair. They have raised the share by various additions and exactions, until it is much more than it was originally. If the share is nominally one-third, the tenant will seldom get off under two-fifths or half. Club-men and watchers are kept, to prevent the cultivators from touching the grain until it is divided and the cost is thrown on the tenant."

Thus wrote Mr. Crosthwaite in 1874. He also mentions, as contributory causes of the subjection, he deplores the fact that so many landowners are absentees, and in numerous other cases are persons unconnected by any personal or tribal ties with the land or its occupiers, but often mere farmers whose sole object is to squeeze all that they can out of the tenantry.

In Thákurdwára and Moradabad.

In considering the real condition of the cultivator, it will be convenient to take each of the main divisions of the district separately.[1] We find that in Thákurdwára the cultivator is as well off as in Moradabad, except in some of the worst villages; but in Moradabad there is less comfort and less wealth than in most parts of these provinces. The cattle are decidedly inferior. In physique the people themselves are below the average of the Dúáb, and in the dresses of the women at fairs and festivals there is a marked inferiority.

In Bilári.

In Bilári, Mr. Smeaton considered the cultivating classes well-to-do, although not in so marked a degree as the landholding classes,

[1] The following brief notes have been summarized from the Rent-rate reports of each tahsíl.

regarding whom he says "all are in easy circumstances; a large proportion are wealthy; several keep a retinue and have their elephants, horses and conveyances." But if they do not live in the same luxury as the landholders, the cultivators of Bilári are said to appear "comfortable, fairly-clad, with good food and plenty of it." Mr. Smeaton enumerates four causes for this unusual prosperity. The first three have reference to the general fertility of the soil, the custom of money-rents, and the absence of rack-renting. The fourth and most important is, "the singular aptitude of the soil for sugarcane, the skill of the tenants in raising it and the large local demand. I have seen," (writes Mr. Smeaton) "among the Chamárs and Játs, the most singular and satisfactory evidences of the working of the four causes first enumerated. Numbers of them had hoards of money, buried in large jars under their houses, which they would not spend. They dressed humbly, but cleanly, from sheer thrift; but there was an air of comfort and independence about them that was unmistakable." The average indebtedness of tenants in this tahsíl was roughly ascertained to be Rs. 7; and in many cases this was a nominal indebtedness, "being a temporary relinquishment of the year's balance, to stand as an advance for the following year."

In Amroha.

In Amroha we find a total contrast in the condition of the cultivator, who is "ground under a triple yoke," being harassed by the Saiyid landlords of whom mention has already been made. The result is, that, with a few exceptions, they are more poverty-stricken, less independent and less happy than any class of tenants in this district or elsewhere (so far as the experience of Mr. Smeaton, whose opinion is quoted, went).

In Sambhal.

In the low country of Sambhal tahsíl, the condition of the people approaches the favorable one of the residents of Bilári tahsíl, but rents are somewhat higher. In the higher parts (*bhúr*) the people were originally Ahars, and they still pursue here their traditional occupation of graziers, having abandoned the other branch of it—cattle-lifting. Having the virtual monopoly of the trade in *ghí*, they are well-to-do, notwithstanding the grudging fertility of the soil, which barely allows them an autumn harvest and denies them spring crops.

In Hasanpur.

Hasanpur is more agricultural than any other tahsíl and the tenants almost entirely Hindús of the lower class, while the landlords are mostly a wealthy, haughty, Muhammadan aristocracy. The system of division of crops prevails, with the incidents already alluded to. Serfage is apparently the result, but a serfage of a very mild type. So far as indebtedness proves poverty, the tenants are not so badly off, as of

166 families whose cases were enquired into, 101, or 61 per cent., were entirely free from debt; nor were the indebted portion insolvent, as an elaborate estimate of their assets showed, as the result, that each family had on an average 8 acres of land, 5 cattle and a debt of Rs. 31 to pay. The net income for the year is taken at Rs. 16 (proceeds of sugarcane and cotton) and 37 maunds of grain. The food of the family and payments for services amount to 4¾ sers daily, or 43 maunds for the year, including in this the seed required for the next year. This leaves a deficit in grain of six maunds, costing Rs. 10, which must come out of the cash reserve, now reduced to Rs. 6. But from the sale of *ghí* about Rs. 6 will be realised, bringing the assets to Rs. 12, to meet the debt of Rs. 31. Rs. 10 will go as interest, and a net balance of Rs. 2 will remain. There is bare solvency, therefore, but not much more.

Trade.

Before the railway was opened, the principal export trade was in unrefined sugar (*gur*), carried by carts to Meerut, and in refined and unrefined sugar (*khand* and *gur*), in carts to Aligarh. There never seems to have been much river traffic, the course of the Ganges not being sufficiently reliable. From the settlement report we take the following *resumé* of the export trade of the district:—

Exports: Sugar.

"The Meerut trade took in a large part of the north of the district, including the two centres of Kánt and Dhanaura, and also the south of Bijnor, and crossed the river at the Tigri and Garhmuktesar ghát. The Aligarh trade was almost all through Sambhal, one branch of small importance also passing by the Ahár ghát into the Bulandshahr district. Since the railway has been opened, the Sambhal road-trade has to a large extent been diverted to the railway, a large part still going through Sambhal, but a portion, which is yearly increasing, going direct to Chandausi or Bilári. Some of the Kánt trade has also been diverted to the railway, and, instead of being loaded at Moradabad, this is mostly brought on to Bilári or Chandausi by cart. The people explain this by saying that, once it has been put on the carts and the latter have gone the 18 miles from Kánt, it is easier and cheaper to go right down to the consignee's store-house at Bilári or Chandausi, than to take the train at Moradabad, and then to have to unload again a few miles further on and again load when it is despatched finally. They cannot probably make their arrangements fit so as to export it straight away when it is first purchased, and, of course, it is safer and cheaper to keep it in their own stores than to leave it lying at the station in Moradabad. Part of the Bijnor trade has been diverted to Khatauli, in the Muzaffarnagar district, but the road trade to Meerut has held its own much better than that to Aligarh. This is owing to the excellent roads that connect Moradabad with Meerut, and thence with Dehli, to which a very large portion of this sugar goes. The import of refined sugar, which undoubtedly goes on to a considerable extent, is almost entirely due to speculations, and the import is generally re-exported. In Chandausi there are several traders who will keep sugar or grain by them for a long time with a view to future profit, and these men, if they hear of a good bargain, will import with a view to exporting again, at a profit, later on.

"Next to sugar wheat is by far the most important export. It is the chief crop of the district, about 270,000 acres being annually sown, from which, at a moderate computation, even allowing for the small yield on some of the light soil, two hundred and fifty millions of maunds of grain should be obtained on an average, taking good and bad years together. What the amount of wheat annually exported from the district comes to, on an average, cannot be very accurately determined; the exports of edible grains by rail aggregated close on a million maunds in 1878-79, and nearly 17 hundred thousand maunds in 1879-80; but a considerable portion of this was grain imported by rail from elsewhere, and re-exported to other markets, and a certain amount (more probably a large amount in 1879-80) was grain brought down from the Tarái or from Bijnor by cart.

Wheat.

"Rice is grown extensively in this district, the average area under it being not less than 80,000 acres, including *dofasli*. But probably the main portion of the exported grain comes from the Tarái and Kumaun *viâ* Rámnagar and Tánda. The latter place lies within the piece given out of this district to Rámpur after the mutiny, and is a great depôt for the rice coming down from the Tarái. The export trade is mainly by cart to the railway at Moradabad and Chandausi, and by ponies, mules, and bullocks to Meerut and Dehli. Were it not so precarious, rice would probably beat wheat in importance for trade, and in a good year the export must be very large. In the past year, 1879, for instance, large consignments were sent by rail to Dehli, and also to Agra and Bombay. The railway has greatly stimulated the export trade of this staple, though it might still be considerably opened out if the road communication were better all over the district and in the Tarái. The export now mainly comes, as before stated, from Thákurdwára and the Tarái, but there is some from the south of Hasanpur and the borders of Budaun. The crop is grown all over the district, and were the means of communication better than they are, a larger portion of the produce would be exported, from many localities where comparatively small areas are sown, than is at present the case.

Rice.

"Cotton, like rice, is a very fluctuating crop, and in one year there may be a considerable surplus for exportation, whilst in the next the local supply is insufficient for district wants, and has to be supplemented by imports. In either case, however, there is a trade, and employment is furnished to the Banias and carriers. The trade in cloth is mostly carried on by the wandering traders called *baiopâris*, who roam over the country with ponies or bullocks, and pretty closely represent the pedlars of bygone years in England. These men are mostly Banjáras or Pathâns, but a few are Banias. Besides the cotton grown in the district, considerable quantities come from Rámpur and Budaun to Chandausi and Bahjoi, for export towards Bareilly and Lucknow.

Cotton and cotton cloth.

"In the autumn food-grains there is an export in good years, but there is also an import; and it is impossible to say how far any one class of grain is exported in exchange for other commodities, or merely sent back in repayment of consignments of the same grain before received.

Autumn food-grains.

"Besides the above articles, there has, for some time, been a considerable local trade in *ghí*, and since the railway was opened, there has been some export of this, principally from Bahjoi, which is the trading centre nearest to the *bhúr* tract of Sambhal and south Hasanpur, whence the *ghí* chiefly comes. 'The Ahír's great standby,' writes Mr. Smeaton,[1] 'is the *ghí* he makes from the milk of his buffalo-cows. He sells his *ghí*, and with the money he receives pays some of his rent and buys more live stock. In fact, the *ghí* trade in this part of the country is a vital element in the rural economy. When an Ahír's

Ghí.

[1] Sambhal Rent-rate report.

buffalo has calved, he goes off to the Bania and offers to supply him with *ghí*; the terms being that the Ahír gets an advance in cash to the extent of, say, one maund, or Rs. 20 to 25, he undertaking to supply a certain quantity of *ghí*. The bargain is almost always a written one. Once in every seven days, the tenant trudges to the market town or village, and hands over to the Bania the *ghí* he has made during the week. The Bania weighs it and credits it to his account. And so the transaction progresses for as long as the buffalo gives milk, generally a twelvemonth. At the end of this period, the accounts are squared, and the balance, on whichever side due, is paid up. The tenant's security is his buffalo; and the bond distinctly specifies that, if he defaults, the buffalo is liable to be sold up. A good buffalo gives six to eight sers of milk a day; and the yield of *ghí* is about half a chhaták to every ser of milk. The milk is first heated, and then, after its transformation to buttermilk, it is churned. The butter that comes out is heated and *ghí* obtained. The buttermilk remaining over after the churning, is available for feeding both the children and the buffalo. There is nothing the buffalo-cow thrives better on than this buttermilk mixed up with ground *jadr*. The *ghí* advances in the *bhúr* tract, therefore, are the same sort of subsidy to the Ahír tenantry as the sugar advances are to the Bilári agriculturists and their neighbours in the Sambhal Katehr."

The extension of cultivation that has taken place since last settlement, must have materially reduced the grazing-grounds, and it is only too much to be feared, that their area will at no very distant date get so small, that the keep of cattle will become too expensive for the Ahírs, and the *ghí* trade will diminish. Of course, it is only whilst the buffalo is actually giving milk, that she is fed up in the way above described. There must be large grazing areas to keep the animals on at other times.

"There is also some export trade in hides, principally from Sambhal and Hasanpur. Of late years, too, a large demand has sprung up for the Moradabad brass-ware. The export trade has, however, sprung into importance almost altogether recently, and is confined to Moradabad city."

Hides.

To sum up, then, the main exports of the district are sugar and wheat; and rice is, in good years, largely exported, but in bad years the quantity for export is reduced, sometimes to none at all.

We turn now to the imports that are exchanged for these commodities. The chief are salt, tobacco, metals, and piece-goods.

Imports.

"The first used to come chiefly from Dehli, but owing to the large export trade, which the railway now enables the district to carry on in grain and sugar with Rájputána, a considerable trade has recently sprung up in salt imported from Rájputána through Agra and Háthras. This mainly comes to Chandausi, which is yearly growing in importance. The Panjáb trade used to come by road through Meerut, crossing at the Garhmuktesar ghát, and to a certain extent this trade still goes on, but most of the salt is now sent by rail as far as Chandausi and Moradabad.

Salt.

"The average requirements of the district would be about 1,00,000 maunds of salt for eating, besides a certain amount used for other purposes. The railway statistics show a gross import of over 3,00,000 maunds, and a net import, after deducting re-exports, of very nearly 2,00,000 maunds for each of the two years 1878-79 and 1879-80. The re-exports by rail are chiefly consignments to Bareilly and Oudh, and the surplus of the net import is the salt which is sent on by road into the Tarái and the east of Bijnor, or to Rámpur or to Budaun, merely passing through

the district. Besides the rail trade, there is some import by road from Dehli and Meerut, but not to a very large extent.

Tobacco.

"The import of tobacco is mostly from Oudh by rail and from Budaun by cart. I have no statistics whatever to gauge its extent by, but it is certain there must be a considerable import, as, owing to the frequent frosts in December and January, it is very little grown in the district, whilst the consumption is apparently just as unusual as in districts where it is extensively cultivated.

Metals.

"Metals imported are chiefly iron and brass, the former coming from Nipál through Oudh, and the latter from Calcutta. The recent development of the Moradabad-ware trade has increased the import of brass, which comes in thick, broad sheets, and is shaped here into the form required. In 1880 the value of the brass imported into Moradabad city for the manufacture of ware was rather over a lákh of rupees.

Piece-goods.

"The trade in piece-goods is mostly from Háthras or Dehli generally; they are carried by rail, but sometimes they are carried from Dehli by road. A considerable portion of the goods that are imported to Chandausi are thence re-exported to Bareilly or Rámpur; but allowing for this, the importance to the district itself in a good year, when there is a large trade balance in its favour against Dehli and Rájputána, must be considerable, taking into account the high value these goods bear in proportion to weight."

Main course of trade.

Since the license-tax has been imposed, traders naturally look on all enquiries as to their business with much suspicion; and the information they give is often so utterly misleading that it is extremely hard to give any accurate account of trade dealings. Still, in all but exceptional years, the main course of trade appears to be that above described; *viz.*, a large export of sugar and wheat, with a fluctuating but sometimes large export of rice, to Meerut, Dehli, Háthras, and Agra, and in return a large import of salt, a considerable import of piece-goods, with a steady, but less valuable, import of tobacco and metals, and a fluctuating import of cotton. Besides the main imports, there is a pretty brisk trade in lac, red pepper, spices, and potatoes from the hills, carried chiefly by the *baiopáris* already alluded to, who in return take back salt, country cloth, and tobacco. Their dealings are, however, only on a small scale.

Returns of traffic by road.

Having glanced at the principal commodities brought into and sent out of the district, we may turn to the available statistics of traffic by road and rail, for which we are indebted to Mr. J. B. Fuller, who has kindly furnished a note on them.

"The only returns of road traffic" (he writes) "which are available are of traffic entering and leaving the district on two of its sides, in the direction of the hills on the one side, and of the Meerut division on the other. Road traffic between Moradabad and Bijnor, Rámpur and Budaun, has never been registered.

A.—Traffic between the Moradabad district and the Tardi and hills, viâ the metalled road to Káládúngí.

Position of post.	Year.	Direction.	Cotton.	Cotton goods.	Grains.	Metals.	Oil-seeds.	Provisions.	Salt.	Sugar.	Miscellaneous.	Total Maunds.	Total Rupees.
			Mds.	Mds.	Mds.	Mds.	Mds	Mds.	Mds.	Mds.	Mds.		
Darhiál, 23 miles from Moradabad.	1879-80	Towards Moradabad.	72	304	1,07,866	7,589	10,335	2,507	8	103	12,323	1,41,107	4,32,462
		From ditto ...	180	2,307	9,946	1,838	758	2,774	14,710	5,175	5,039	42,727	5,13,249

"The chief imports are grain and oil-seeds, and are paid for, principally, by exports of cotton goods and salt.

B.—Traffic between the Moradabad district and the Meerut division, viâ five Ganges ferries.

Position of post.	Year.	Direction.	Cotton.	Cotton goods.	Grains.	Metals.	Oil-seeds.	Provisions.	Salt.	Sugar.	Miscellaneous.	Total Maunds.	Total Rupees.
(i).—*Between Moradabad and Meerut.*			Mds.	Mds.	Mds.	Mds.	Mds.	Mds.	Mds.	Mds.	Mds.		
Sherpur ...	1878-79	Towards Moradabad.	237	17	2,712	1	16	18	361	169	398	3,929	20,321
		From ditto ...	..	567	6,923	6	641	1,520	...	2,029	1,556	13,542	95,923
Garhmuktesar.	1877-78*	Towards Moradabad.	3,029	1,284	2,48,474	4,794	448	487	51,703	6,043	16,022	3,32,294	16,50,622
		From ditto ...	593	1,725	33,940	326	11,797	18,967	...	82,526	89,103	2,38,977	12,46,416
	1878-79	Towards Moradabad.	3,491	1,036	21,062	4,419	443	117	20,810	319	4,778	56,585	6,17,220
		From ditto ...	...	1,119	60,049	262	5,842	10,752	...	1,10,433	24,707	2,13,164	9,66,326
Púrhghát ...	1876-77	Towards Moradabad.	6,778	19	1,61,468	553	88	149	29	27	2,240	1,71,351	4,11,102
		From ditto ...	...	446	44,972	7	390	82	...	58,758	5,894	1,10,549	5,09,591
	1877-78*	Towards Moradabad.	6,989	40	1,53,753	232	50	19	...	32	1,780	1,62,895	5,71,685
		From ditto ...	...	907	37,299	38	358	756	124	28,155	8,403	76,040	5,02,36
(ii).—*Between Moradabad and Bulandshahr.*													
Ahár ...	1876-77	Towards Moradabad.	1,100	1	21,963	60	50	30	142	69	719	24,134	59,361
		From ditto ...	6	14	3,811	7	353	1,777	...	7,726	2,579	16,273	56,792
	1877-78*	Towards Moradabad.	612	5	30,759	60	650	15	262	35	891	33,229	1,01,873
		From ditto ...	21	71	2,038	1	455	16,992	...	7,011	3,750	30,389	96,443
Anúpshahr...	1876-77	Towards Moradabad.	665	62	28,208	2,174	253	183	1,960	28	5,243	38,776	3,03,932
		From ditto ...	659	328	12,903	94	1,772	7,073	..	22,266	1,95,307	2,40,432	4,37,421
	1877-78*	Towards Moradabad.	253	41	38,214	6 3	78	188	2,341	257	4,844	46,819	2,16,873
		From ditto ...	1,528	286	9,465	45	1,959	19,691	18	9,889	1,72,402	2,15,223	4,11,175
	1878-79	Towards Moradabad.	280	43	691	603	37	61	922	258	1,858	4,755	98,848
		From ditto ...	229	140	24,804	44	1,472	2,700	12	9,06.	22,737	61,199	2,83,245
Total (taking average of two or more years where necessary).		Towards Moradabad.	11,635	1,292	3,43,823	6,185	1,002	570	38,574	3,612	17,570	4,24,263	19,82,805
		From ditto ...	,122	2,958	1,13,680	387	11,972	36,303	72	1,63,070	1,98,932	5,28,496	21,32,145

NOTE.—An asterisk denotes that the year was the one of scarcity.

"These ferries are all on unmetalled roads of minor importance, except Garhmuktesar and Anúpshahr, the former of which is on the metalled road between Moradabad and Meerut, and the latter on the second-class road between Moradabad and Aligarh. The most noticeable point in this statement is the very large import of grain from the Meerut division during the year of scarcity (1877-78), a large portion of which is known to have been drawn from the Rohtak and Hisár districts, and merely crossed Meerut in transit.

"The average amount of traffic which passes by road between Moradabad and the Meerut division may, therefore, be assumed to be—*imports* 4¼ lákhs, and *exports* 5¼ lákhs maunds. This is rather less than two-thirds of the traffic transacted by rail at the station of Chandausi alone. It must be noted, however, that the greater portion of the district railway-borne traffic is concentrated at Chandausi, which, indeed, ranks sixth in commercial importance amongst all the railway stations in the North-Western Provinces.

"By far the greater portion of the district traffic is carried on by means of the Oudh and Rohilkhand Railway, but from the district limits not coinciding with those of any of the 'blocks' which are the units for railway trade registration purposes, it is impossible to give full details of the district railway-borne traffic. From the extension of the Oudh and Rohilkhand Railway to Saháranpur *viâ* Bijnor, which has now been commenced, still more of the trade will be attracted to the railway, since the new line will pass through some of the principal sugar-producing parganahs, and will intercept much of the sugar traffic that now finds its way out of the district by road towards Dehli."

and by rail.

The manufactures of the district are confined to a few of the larger towns. Chief among them is the Moradabad ware already mentioned (and described in the article on MORADABAD). The demand has enormously increased of late years, and the workers may be counted by thousands. The productions of the Amroha pottery give employment to hundreds of persons; camp-beds of very good quality are also made there (see AMROHA). In the south-west of Hasanpur chiefly, but also elsewhere in that tahsíl, a small quantity of the rough glass known as *kánch* is made by a class of persons called *manihárs*. Brass-vessels are made in many places, espcially at Dhanaura. The manufacture of cotton-cloth provides subsistence for a large number of persons and is thus described:—[1]

Manufactures.

"The cotton is first cleaned (by women usually), and this costs about two ánas for eight sers of uncleaned cotton, or a little less than one ána a ser for the cleaned cotton resulting.

[1] Settlement report, p. 54.

The latter is spun into thread by women, who get one chhaták per ser and two pies' a day as their wages, and then the thread is worked into cloth in the looms. Cloth of this kind is made at Amroha, Naugáon Sádat, Umri, Kánt, Sambhal, Sirsi, Bilári, Chandausi, Kundarkhi, Moradabad, Páekbára, Thákurdwára, Hasanpur, and several other towns or villages. That made at Thákurdwára, Moradabad, Páekbára, Kundarkhi, and Hasanpur is reported to be the best, the *dusúti* made at Hasanpur having especially such a good name that the makers have almost always orders on their hands."

Sugar.

Here, as in Sháhjahánpur, the manufacture of sugar in its various forms is a flourishing and highly profitable business. Mr. Smeaton writes[1]:—

"The demand for cane-juice has been all along on the increase. All who have a little capital embark it in sugar advances. Thrifty cultivators who have saved money—and these are numerous—are to be found in partnership with banias in the sugar business. Zamíndárs themselves are finding out how profitable it is, and many among the wealthiest have been lately taking to buying up the sugar of their villages. A regular competition has set in, and the tenantry have therefore found no difficulty in disposing of their juice to advantage. The influx of wealth formerly alluded to has of course greatly stimulated this competition. Many more persons now have capital than before: a great portion of these can afford to live more frugally, and therefore take a lower rate of profit than the old capitalists."

The measure by which the cane-juice (*ras*) is sold is almost always the *karda*, equal to a very little over 50 government (or 100 *kachcha*) maunds. The system by which a sugar manufacturer obtains his supplies of juice, includes the giving of advances by him to the cultivator, and these are usually three in number. The price to be paid is fixed either on the first or second advance. The average produce of an acre may be put at 175 government maunds, the value of which would be about Rs. 75 and the cost of cultivation and crushing Rs. 50, leaving the cultivator a profit of Rs. 25, though this varies enormously, according as the cultivator employs hired labour or not. The profits have increased since the railway was opened by about Rs. 14 per acre. During the actual crushing operations, the hired labourer earns on an average Rs. 8 a month besides his food. He has to work hard, and runs some risk of having his hand crushed by the mill. The processes of manufacturing *gur*, *ráb*, and *khand* have been described in former notices.

Gur is made all over the district and is either made by *khandsálís* (sugar manufacturers) or by the cultivators themselves. In the latter case it is usually sold to petty dealers at so many *bhelís* a rupee, the *bhelí* being a ball of *gur* weighing about 2½ government, or two local, sers. The purifying process by which *ráb* is turned into *khand*, has been described above[2]. The average percentage of *khand* to *ras* is about 7; Mr. Butt puts it at only 5·8, but zamíndárs whom Mr. Alexander questioned on the subject put it as high as 8, and

[1] Bilári Rent-rate report.

[2] *Vide supra* p. 45.

Mr. Moens, in his Bareilly report, makes it 7. The manufacture is chiefly carried on at Sambhal, Bilári, Kundarkhi, and Chandausi.

Manufacture of spirits after the native process.

Among the local manufactures may be reckoned that of spirits after the native process. A very full account of the various processes in common use will be found in the annual report on the excise administration for 1880.

Markets and fairs.

The principal fair during the year is that called *Kátki*, held near Tigri, at the end of the Hindu month *Kártik* (November), on the banks of the Ganges opposite to Garhmuktesar in the Meerut district. The attendance is in ordinary years about 50,000. Smaller gatherings are held at Sambhal, Bilári, Kundarkhi, &c., but they are not of sufficient importance to detain us.

Wages.

In the following table will be found the average rates of hire paid during different years of the last quarter century to the commoner classes of artisans and labourers.[1]

Class of artisan or labourer.	*Average daily wages for the year.*		
	1858.	1866.	1881.
Masons	As. 6 to 10	As. 5 to 12	As. 3 to 4
Carpenters	„ 6 to 8	„ 6-8 to 8	„ 3 to 4
Thatchers	„ 3 to 6	„ 4 to 6	„ 2
Boatmen (*mallás*)	„ 3 to 5	„ 4 to 5	„ 2-6
Diggers (*beldárs*)	„ 2 to 5	„ 3 to 5	„ 3
Cultivators	„ 2 to 4	„ 2 to 5	„ 1-6
Coolies	„ 1-14 to 6	„ 2-8 to 6	„ 2
Hackney-drivers	„ 1-8 to 4	„ 2-8 to 4	„ 2

Village servants.

Amongst artisans, carpenters and blacksmiths are found in nearly every village, and the Julahás, who earn a living by weaving, are numerous in this district. In agricultural villages the carpenters and blacksmiths are still usually looked on as village servants, receiving a certain *hak* or fee, paid in grain at each harvest, or a certain sum on each plough and cane-mill used during the year. Juláhás, on the other hand, with shopkeepers, such as Halwáis, Telis, Chhípis, Ghosis, and others, have till quite recently had, as a rule, to pay house-rent or fees to the zamíndárs. This custom is usually found in rather large and populous villages, and in some, as for instance Bilári, the income derived from such fees was very large. But, since the settlement began, zamíndárs have been virtually prohibited by Government from levying these fees on trade.[2]

[1] The wages and prices for 1858 and 1866 have been taken from Mr. W. C. Plowden's treatise on that subject (1871). Those for 1881 have been kindly supplied by Mr. L. M. Thornton, C.S.

[2] G. O. No. 510A., dated 3rd April, 1876, and G. O. No. 986A., dated 9th April, 1874.

Carriers.

Amongst the labourers are included carriers, other than servants employed on regular wages, and they may be divided into those who drive carts and those who actually carry loads. The number of carters that live solely by the trade and are not also agriculturists, is small. We find them, however, in all the larger trading centres, and at Chandausi some of these men make a very comfortable living. The rates ordinarily paid are, either by the day, 6 ánas for each bullock required for the cart, or, by the month, Rs. 14 for a two-bullock and Rs. 25 for a four-bullock cart; or, by weight, ½ ána a maund where the distance does not exceed 5 miles, and from nine pie to one ána where it does. The hire of donkeys with packs is from six to nine pies each a day, and for bullocks and ponies about 4 ánas; bullocks are, however, rarely hired except with carts. The number of Kahárs who live by load-bearing alone is not very large; most of them either own land or also do a day's work of other sorts.

Agricultural labourers.

The average pay for agricultural labourers is an ána a day and their food, which consists of about half a ser of some coarse grain made into *chapátis* at noon and the same in the evening. When paid in cash only, 2 ánas a day is about the average. When reaping *rabi* crops or rice, they are commonly paid in kind; and two to four sers of grain, according as the harvest is plentiful or the reverse, or more accurately a sheaf of the crop sufficiently large to yield this quantity of grain, is a fair day's wage. At harvest-time, in a good year, they are not at all badly off, and sometimes make enough to buy a spare blanket or some cheap silver ornament; but in a year of scarcity, such as 1877-78, they are often in dire straits.

Prices.

Food-prices may be treated in the same tabular fashion as wages, the periods selected being 1845-57, 1860-78, and the year 1881:—

Articles.	*Average weight purchasable for one rupee in*			
	1845-57.	1860-78.	1881.	
	Sers.	Sers.	Sers.	chs.
Wheat	36	22	20	10
Rice, common	49	32	14	10
Barley	55	32	28	10
Cotton, cleaned	3	2	2	13
Judr millet	57	29	24	2
Unrefined sugar (*gúr*)	16	10	8	10
Múng pulse	43	24	19	12
Bájra millet	46	26	20	6
Gram	...	...	20	1

These figures [1] show the enormous increase of 64 per cent. in the second period (1860-78) over the first (1845-57) for wheat, of 53 per cent. for rice, of 78 for barley, of 50 for cleaned cotton, of 95 for *juár* millet, of 60 for unrefined sugar (*gur*), of 79 for *máng* pulse, and 77 for *bájra* millet.

Money-lending and interest.

The great mass of the cultivators require periodical loans for their business, and, except when they get them by way of advances from sugar-manufacturers, they have to take them on interest, either from their zamíndárs, or from the professional money-lenders, the Rahtis, Athbariás and Bohras already mentioned (*supra* p. 69). The common rate of interest in the case of loans from one season to the next, is 2 ánas in the rupee for half-a-year, or about 25 per cent., which, though high, is not perhaps exorbitantly so when the risks are considered. With approved customers and fair security the rate is not infrequently reduced to half, and it is but rarely that formal bonds are entered into for repayment. When, however, the loans are not cleared off and the cultivator gets at all deep into the money-lender's books, the matter changes. It is then customary for the creditor to take over the *whole* of the cultivator's grain or cane-juice and dispose of it to the best advantage for himself, giving the debtor credit for a price always somewhat, and sometimes very much, below the current rate. The creditor then advances the debtor sufficient means to barely subsist and work his land, and this goes on till he either decamps or dies. Under such circumstances the cultivator is little better than a slave. Such cases perhaps are not very common. They are found most often in villages where the zamíndár himself is also the money-lender.

Besides these regular yearly loans, there are a vast number of transactions carried on unconnectedly, and as the emergency arises. These are principally sought by cultivators who have not a regular account with any banker, or by the non-agriculturists; and the profits from these are sufficiently large to form the principal means of subsistence of a considerable number of persons. Loans for marriage or funeral expenses, and for purchase of cattle, food, and clothes, are perhaps the commonest, and costs of litigation are also a not infrequent item. The rate of interest charged on these transactions varies of course enormously. In many cases the creditor has no security whatever beyond the good faith of the borrower, and the latter has no chance of raising the loan from any one else. It

[1] Taken from a statement in Mr. Alexander's settlement report. Mr. Plowden, in his Report on Wages and Prices, gives a tabular statement for each of the years 1858-67, but the variations appear too great to make it of much value. It is unfortunate that Mr. Alexander made his estimates for so few staples. Gram at least we should have expected to find included, as its price does not bear a fixed proportion to that of wheat. Mr. Plowden gives the prices of gram as follows: 1858, 40 to 49 sers; 1860, 15 to 24 sers; 1862, 23 to 32 sers; 1863, 25 to 46 sers; 1866, 21 to 27 sers; and 1867, 15 to 19 sers. In the year 1881 the average price was 20 sers.

is not, therefore, strange to find even as high a rate as one ána per rupee per mensem charged, and where grain is lent, the rate is sometimes even higher, 50 per cent. being charged for about six months' loans.

Measures of weight.

The local ser in use is roughly equal to 100 tolas, and therefore exceeds the government ser of 80 tolas (or 2 $\frac{2}{35}$ lbs. avoirdupois). The local (*kachcha*) maund is a little more than half the government maund (of 82·3lb. nearly). 100 *kachcha* maunds (=50 government maunds)=1 *karda*, a measure used for cane-juice. Other local measures of weight are: a *saia*=1$\frac{1}{4}$ sers (government); 8 *saia*=1 *báhni*; 12 *báhni*=1 *kúndi*, or about 3 maunds, also used for cane-juice.[1]

Measures of distance and area.

The English mile is four-fifths of the Moradabad *kos*, and indeed seems to be the same all over Rohilkhand.

The measures of area current in the district are very complicated. First, we have the Government bígha (used in the re-settlement of the district), which differs in Thákurdwára and in the rest of the district. These measures may be conveniently shown thus:—

	Number of square yards in Government bígha.	Number of bíghas to the acre.	Decimal fraction the bígha is of the acre.
Whole district except Thákurdwára ...	3,025	1·6	·625
Thákurdwára	2,232·56	2·1680	·4612[2]

The Thákurdwára government bígha was also used in the re-settlement of the adjoining Káshipur parganah (in the Tarái). But this Government (or as it is locally called *pakka*) bígha is hardly ever used by the people themselves; and the settlement officer for this reason recorded only *kachcha*, or local, bíghas in the *khasras* (lists of fields). Regarding this local bígha Mr. Alexander writes as follows:—

"There are two different measures generally recognised for the *kachcha* bígha in this district; one in Thákurdwára, the square of length of the local *jarib*, which is 27·26 yards in length, and the other in the rest of the parganahs, the square of their *jarib*, 27·50 yards in length. Besides this, in several of the villages brought in from Bijnor there was another *kachcha* bígha rather larger than either, and apparently not on any very accurately-fixed scale. This last has, however, been discarded, and only the two above mentioned employed.

[1] Ganga Parshád's notes. [2] Nearly. These measurements are taken from a printed tabular statement apparently published by authority, but as to the Thákurdwára bígha see the next note.

"In Thákurdwára, therefore, the *kachcha* bígha is 743·11 square yards, and in the rest of the district 756·25—in other words 6⅔ of the former, and 6⅔ of the latter, roughly go to an acre. I may also note that, to complicate matters still more, three bíghas *kachcha* go to a *pakka* bígha in Thákurdwára as in Bijnor, whilst four go to it in the other parganahs."[1]

District receipts and expenditure.

To preserve uniformity with preceding notices we append a statement of the district receipts and expenditure, for a recent year, under the 'service' heads.[2] These are the items that enter into the accounts of the Government of India, but the 'debt' heads, comprising the accounts of sums repayable by or to Government, such as deposits, loans, &c., are not included:—

Receipts.	1880-81.	Charges.	1880-81.
	Rs.		Rs.
1. Land-revenue	14,21,497	1. Interest on funded and unfunded debt.	81
2. Excise on spirits and drugs ...	74,149	2. Interest on service funds and other accounts.	...
3. Assessed taxes	38,348	3. Refunds and drawbacks ...	16,452
4. Provincial rates	2,87,664	4. Land-revenue ...	2,82,153
5. Stamps	2,43,268	5. Excise on spirits and drugs...	4,291
6. Registration	23,247	6. Assessed taxes ...	45
7. Post-office	...	7. Provincial rates ...	...
8. Minor departments ...	1,018	8 Stamps ...	2,131
9. Law and justice	13,367	9. Registration ...	8,226
9½. Jails	4,401	10. Post-office ...	3,789
10. Police	9,141	11. Administration ...	...
11. Education	1,444	12. Minor departments ...	3,629
12. Medical	2	13. Law and justice ...	1,30,733
13. Stationery and printing ...	280	13*a*. Jails ...	16,567
14. Interest	3	14. Police ...	1,59,155
15. Receipts in aid of superannuation, retired, and compassionate allowances.	...	15. Education ...	32,580
16. Miscellaneous	3,452	16. Ecclesiastical ...	7,720
17. Irrigation and navigation ...	...	17. Medical services ...	25,700
18. Other public works ...	17,044	18. Stationery and printing ...	1,522
		19. Political agencies ...	...
		20. Allowances and assignments under treaties and engagements.	8,900
		21. Superannuation, retired and compassionate allowances.	25,676
		22. Miscellaneous ...	1,676
		23. Famine relief ...	...
		24. Irrigation and navigation	...
		25. Other public works ...	5,977
Total ...	21,38,325	Total ...	7,37,003

[1] Mr. Alexander's estimate of the dimensions of the Thákurdwára Government bígha differs, it will be seen, by 3·23 yards from that given in the tabular statement. In a note to the latter it is stated that the Thákurdwára government bígha consists of "2,916 yards at 31½ inches per yard, the *jarib* measuring 54 yards, or 2,232·56 square yards, at 36 inches per yard." The note is expressed doubtfully, so probably Mr. Alexander's statement is the more correct. [2] Furnished by the Accountant-General, N.-W. P. and Oudh.

Changes that have been from time to time introduced in the mode of keeping the accounts of receipts and expenditure, make it impossible to obtain an exhaustive and accurate statement for former periods, for the purposes of comparison with that just given, but a few main items of receipts for the years 1860-61 and 1870-71 are subjoined, with the figures for 1880-81 added for comparison—

	1860-61.	1870-71.	1880-81.
	Rs.	Rs.	Rs.
Land-revenue	12,19,467	12,67,273	14,21,497
Excise	36,333	60,247	74,149
Assessed taxes	45,500	1,02,155	38,348
Stamps	91,800	1,60,693	2,43,268

Local rates and self-government.

With regard to the system of local self-government or decentralisation the position of this district is shown as follows:—The balance of local cess available (1882-83) for local expenditure—after deducting further rate and percentage for canals and railways—was Rs. 1,58,310. Of this, general establishments (district dâk, lunatic asylum, inspection of schools, training schools, district sanitation, Department of Agriculture and Commerce) required Rs. 14,930; leaving Rs. 1,43,380 available for expenditure on education, medical charges, and village watchmen. As this expenditure is normally estimated at Rs. 1,17,520, there is a balance of Rs. 25,860. But on public works a normal expenditure of Rs. 62,170 is annually required, so that we have a deficit (or excess of charges over receipts from local cess) of Rs. 36,310. The only possible remedy for this state of affairs is that indicated in Resolution No. 36 of 1882, dated 13th April,—that the Local Government will step in and subsidize the district by a grant from other funds.

Municipalities and house-tax towns.

Municipal funds are collected under Act XV. of 1873 and Act XX. of 1856, and disbursed on local objects in the towns that are subject to those enactments. Full details of receipts and expenditure and the various modes of taxation in force are given in the town-notices at the end of this volume. The towns that rank as municipalities, are Moradabad, Chandausi, Amroha, Sambhal, and Dhanaura. Those that are not so constituted, but are still liable to local taxation—called *chaukidárí* towns—are Thákurdwára, Sirsi, Kánt, Darhíál, Kundarkhi, Bilári, Sambhal,[1] Hasanpur, Bachhráon.

[1] Sambhal appears both as a municipality and as a house-tax town. For the explanation see *infra* under SAMBHAL.

Income-tax.

The actual assessment of the income of the district at 6 pies in the *rupee*, calculated upon profits exceeding Rs. 500 for the purposes of the income-tax of 1870 during 1870-71, was Rs. 83,083. There were 870 incomes between Rs. 500 and Rs. 750 per annum; 347 between Rs. 750 and Rs. 1,000; 283 between Rs. 1,000 and Rs. 1,500; 135 between Rs. 1,500 and Rs. 2,000; 235 between Rs. 2,000 and Rs. 10,000; and 24 between Rs. 10,000 and Rs. 1,00,000; the total of persons assessed was 1,894. The assessment in 1871-72 was Rs. 25,370 and the number assessed 1,258. In 1872-73 they were Rs. 21,090 and 750 respectively.

License-tax.

The license-tax levied under Act II. of 1878 yielded in 1880-81 a gross sum of Rs. 38,330, and, after deducting the cost of collection, the net produce of the tax, according to the official report, was Rs. 35,635. The incidence of taxation per thousand of the total population was, in towns with population exceeding 5,000, 126·2, and the number of persons taxed per thousand 5; while in smaller towns and villages it was only Rs. 14·4, and the number taxed 1 in 1,000. Judged by net collections, Moradabad ranked twelfth in the North-West Provinces in 1879-80 and in 1880-81.

Excise.

Excise is levied under Act XXII. of 1881. The following are the collections for the past five years; they show great fluctuations under the items of still-head duty and license-fees :—

Year.	Still-head duty.	Distillery fees.	Fees for license to sell native or English liquor.	Drugs.	Madak and chandú.	Tári.	Opium.	Fines and miscellaneous.	Gross receipts.	Gross charges.	Net receipts.
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1876-77 ...	19,441	26	11,585	8,001	700	183	18,655	26	58,617	4,195	54,422
1877-78 ...	11,168	30	3,320	3,601	430	171	19,958	53	38,731	3,805	34,926
1878-79 ...	8,797	16	11,928	5,625	967	261	23,882	16	51,492	4,241	47,251
1879-80 ...	17,714	64	4,299	5,001	698	49	21,770	47	49,633	4,361	45,272
1880-81 ...	19,218	62	9,573	6,403	1,200	38	25,268	450	62,212	4,296	57,916

The sudden fall in receipts in 1877-78 marks very distinctly the character of that year as one of scarcity, if not absolute famine.

Chandú.

The practice of smoking *chandú* is said to be increasing and the figures bear out this supposition, but much is doubtless sold without a license.

Charas.

Charas is said to be the exudation of the flower of the hemp plant collected with the dew and prepared for use as a drug. It is imported by Kábuli merchants and resembles tobacco in consistency. Of the two varieties sold in the district, the Yárkhand is esteemed the better; it is purchased by vendors from the importers at Rs. 3 to Rs. 4 per government ser, and sold by them at Rs. 10 to Rs. 12 per ser. The Bokhára variety is imported at Re. 1-8-0 to Rs. 2 per ser, and sold at Rs. 6-4-0 per ser.

Stamps.

Stamp duties are collected under the Stamp Act (I. of 1879) and Court Fees Act (VII. of 1870). The following table shows for the past five years the revenue and charges under this head :—

Year.	Hundi and adhesive stamps.	Blue-and-black document stamps.	Court-fee stamps.	Duties, penalties, and miscellaneous.	Total receipts.	Gross charges.	Net receipts.
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1876-77	3,137	44,999	1,73,714	874	2,22,724	3,289	2,19,435
1877-78	2,995	47,979	1,65,520	515	2,17,009	3,654	2,13,355
1878-79	4,355	47,526	1,77,580	130	2,29,591	3,549	2,26,042
1879-80	3,738	52,062	1,73,343	403	2,29,546	3,337	2,26,209
1880-81	4,907	60,767	1,78,029	467	2,43,270	5,176	2,38,094

Registration.

In 1880-81 there were 6,082 documents registered under the Registration Act (XV. of 1877), and on these fees (and fines) to the amount of Rs. 13,738 were collected. The expenses of establishment and other charges amounted, during the same year, to Rs. 4,971. The total value of all property affected by registered documents is returned as Rs. 31,89,064, of which Rs. 28,81,576 represent immovable and the remainder movable property.

Judicial statistics.

Connected with the subject of judicial receipts and expenditure is the number of cases tried This amounted in 1880 to 16,659, of which 9,792 were decided by civil, 3,671 by criminal, and 3,196 by revenue courts. The following statement shows the number of suits and appeals instituted in the civil courts of the district for four years during the past 20 years :—

Year.	1865.	1870.	1875.	1880.
Number of suits and appeals ...	6,145	7,743	9,169	9,792

From this it would appear that the amount of litigation has increased by more than 50 per cent. since 1865.

Medical charges and sanitary statistics.

The medical charges are in great part incurred at one central and four branch dispensaries. The first is at Moradabad; the others are at Chandausi, Bilári, Amroha, and Sambhal. These dispensaries are all of the first class except Bilári, which is of the second class (and is solely supported by Ráe Kishn Kumár, except the pay of the native doctor and European medicines). The total district expenditure on dispensaries was in 1880 Rs. 7,270, of which 59·3 per cent. was defrayed by Government, the rest being paid from municipal funds, interest on investments, and subscriptions. The total number of patients, both in-door and out-door, in 1880, was 83,492, including 225 Eurasians, 44,038 Hindús, 38,082 Musalmáns and 1,147 other classes. The average daily attendance was 529·04.

Epidemics: Small-pox.

Malarial fever.

The most frequent epidemic is small-pox, which makes its appearance almost every year with the cold-weather, and continues till the following rainy season. Malarial fever prevails every year, in a direct ratio to the amount of the rainfall. An unusually severe epidemic of the disease broke out, at the end of the rains of 1871, in the part of the Sambhal parganah that adjoins the Sot river. The disease seems to have been a quotidian intermittent, followed rapidly by atrophy, dysentery and anasarca; it also gave rise to enlargement of the spleen. The number of deaths was estimated at 5,000, or about 5 per cent. of the population of the locality where it prevailed. The probable cause was the excessive rainfall of that year, which inundated the country, so that the wells were flooded with surface water. In the Hasanpur parganah a similar epidemic, but of a less severe character, broke out at the end of the rainy seasons of 1870 and 1871. The epidemic fever of 1879-80, which followed the last season of scarcity in these provinces, was not so severe in this district as in Meerut, Bulandshahr, Eta and Aligarh; indeed, the official report of the Sanitary Commissioner for 1880 states that in Moradabad there was no excessive prevalence. The ratio of deaths from this cause was 36·4 per 1,000 in 1879, as compared with the mean for the previous five years of 23·20. The ratio in Bulandshahr was 113·70 per 1,000 in the same year. Cholera epidemics have from time to time visited the district, although it is outside the *dúáb* of the Ganges and Jumna rivers, which has been called "the home of cholera." A visitation in August, 1819, is remembered, and later ones in 1836 and 1856. In 1867, 4,300 deaths were reported from this disease. In

Cholera.

August, September and October, 1872, 1,100 deaths are said to have occurred, and 700 in 1873. There was a fresh outbreak in 1875, 800 deaths being reported. In 1878 a milder visitation occurred, but in 1880 a severe outbreak followed the Hardwár fair, and in Moradabad city alone as many as 329 deaths were reported.

Purulent ophthalmia.

Purulent ophthalmia is very common throughout the district every year, in March, April and May, and affects chiefly the poorer classes. It is generally of a mild form, and easily amenable to treatment; but when neglected it often leads to a granular state of the lids that eventually causes opacity of the cornea. Although contagious, it usually spreads without any direct conveyance of the purulent secretion from eye to eye.[1]

Leprosy.

The extent of the prevalence of leprosy has been already noticed.[2]

Vital statistics.

The principal causes of mortality during the five years 1876-80 may be shown in tabular form thus :—

Year.	Fever.	Small-pox.	Bowel complaint.	Cholera.	Other causes.	Total.	Proportion of deaths to 1,000 of population.
1876 ...	16,011	5,742	6,199	582	3,929	32,463	28·92[3]
1877 ...	12,123	2,028	4,707	9	4,275	23,142	23 87
1878 ...	20,436	2,139	11,616	224	3,347	37,762	56 41
1879 ...	34,122	555	3,195	113	2,228	40,213	41·49
1880 ...	22,518	191	3,365	532	2,780	29,386	30 32
Average ...	21,042	2,131	5,816	292	3,312	32,593	30·21

Vaccination.

The statistics of vaccination for the year 1880-81 are as follow:—Average number of vaccinators employed 20, total number of persons successfully vaccinated 19,265, at a total cost of Rs. 3,966.

Native medicine.

Some account of the treatment of diseases by native physicians, and of native medicines, will be found in previous volumes.[4] The description given by Dr. R. Sanders, a former civil-surgeon of this district, does not seem to differ essentially from those given in former notices.[5] The people do not use any drugs in the cure of small-pox; they depend on nature and perform religious rites to assuage the displeasure of the goddess Sítla.

[1] The above sketch of medical history is from Dr. Planck's reports and a memo. by Dr. Hilson.
[2] *Vide* supra p. 61. [3] The Sanitary Commissioner's reports have been followed without any alteration in the figures. [4] Gazr., IV., 403; V., 134, 341; VI., 713-15; VII., 133.
[5] It is printed in full in the settlement report, Appendix B.

Cattle-disease.

An epdemic of some kind usually breaks out among cattle every third or fourth year. By far the most common is the foot-and-mouth disease called *pakká*. Rinderpest (which is here called *bedan*), a form of anthrax-fever (*gurna*), and swellings of the belly, loins, mouth, throat, &c. (*bessári*), are the most important contagious diseases to which cattle are liable. Sheep and goats are also subject to epidemics of rinderpest (*lalwáh*), small-pox (*chechak*,) and pleuro-pneumonia (*phípri*). Descriptions, more or less complete, of these diseases have been given in previous volumes,[1] and for a full account of the various names, symptoms, and modes of treatment the reader may be referred to Dr. Hallen's *Manual of Cattle Disease in India*.

History.

Moradabad included in Katehr

The whole of Moradabad, as the district is at present constituted, appears to have been included in the country called Katehr, at least as late as the Muhammadan conquest. After that event, when Sambhal and Badaun were made separate governments, the term Katehr seems to have been restricted, by the Muhammadan conquerors, to the country east of the Rámganga, so that only the strip to the north-west, including parts of the parganahs of Thákurdwára and Moradabad, will probably be included in the few references to Katehr made by Muhammadan historians.[2] Katehr, as already mentioned,[3] formed part of the great Panchála kingdom, which is said, in the Mahábhárat to have extended from the Himálayas to the Chambal river. Its capital was at Ahíchhatra, which has been identified by General Cunningham with Rámnagar in parganah Sarauli of the Bareilly district, and, consequently, was a few miles only from the border of the present district of Moradabad.

and in the Panchála kingdom.

Sambhal an ancient city.

If Ahíchhatra was a capital city many centuries anterior to the rise of Buddhism, as General Cunningham supposes, Sambhal may also have been an ancient place of some importance. In support of its claim to antiquity has been adduced its mention, in the *Bhágavatá purána*, as the spot where the incarnation of Vishnu is expected to appear, at the end of the present degenerate age, the *Kali Yuga*. The quotation has been translated as follows :—[4] "At the time when the space of human life will be reduced to less than 30 years; when mankind will be utterly dishonest, fakírs become worldly, and relations eager to rob each other;

[1] Gaz., V., 133, 341 : VI., 428, 576 ; VII. 134. [2] As to the very limited extent to which the early Muhammadans were acquainted with Katehr, see Suppl. Gloss. (Beames' edition), art. *Des*, II., 146. [3] Gaz., V. (Bareilly). [4] By Bábú Shankar Sinh, quoted in the Settlement report.

when cows will be made use of like goats, and medicines will have become effectless; when trees will bear no fruit, and rain cease from the earth: *then* the Nih-kalank[1] incarnation will appear in the world at Sambhal."

But it is hardly necessary to say that, so far as this claim to antiquity rests upon the passage quoted, it must stand or fall with the claim to antiquity of the Purán itself, and, as to this, the opinion of Colebrooke, supported by that of many learned Hindus, was that the Bhágavata Purána owed its existence to the grammarian Vopadeva, and was composed by him only six or seven centuries ago at the court of Hemádri, rája of Dava-giri (Deogarh or Daulatabad). Professor Wilson also saw no reason for calling in question the tradition that assigned the work to this writer.[2] Apart, however, from this reference, Sambhal has a traditional antiquity, which is in some measure borne out by the different names attributed to it in the four ages (Yug) and by the name, *Surathál khera*, given to a mound on the south-east of the city, which Mr. Carleyle supposes to be "called after Rája Surathál, a son of the Rája Satyavána of the lunar race."[3] Besides this, there are other names of ancient mounds near the present town, which will be described in the article on Sambhal. Neither of the famous Chinese pilgrims—Fah-Hian and Hwen Thsang—makes mention of Sambhal, or indeed of any place in this district, but Hwen Thsang, about 638 A. D., visited both Ahíchhatra (Rámnagar) and Govisána (Káshípur), the former in the Bareilly district, and the latter just outside the northern limits of Moradabad, in the Káshipur parganah. From this absence of any mention of Sambhal it may be concluded either that it was not a stronghold of Buddhism or that it was of too little importance to deserve mention.

Early inhabitants of Katehr.

Who the inhabitants were in the early time concerning which we have only tradition to guide us is a question that has perplexed all inquirers, and it would be out of place here to reproduce lengthy discussions as to the origin of the various tribes of invaders that swept down on the Gangetic provinces from the north.[4]

Hwen Thsang in Katehr.

Síláditya.

When Hwen Thsang travelled through Katehr (circ. 638 A.D.), it was included in the dominion of the powerful Buddhist monarch, Síláditya, whose influence reached from the Panjáb to north-eastern Bengal, and from the Himálayas to the Narbada river, and to whom the title 'a second

[1] *Nih kalank*, i. e. "free from reproach or stain." [2] Dowson's Class. Dicty., p. 44. [3] Arch Surv. of India, XII., p. 24. [4] The Hon'ble W. W. Hunter in his article on India in the Imperial Gazetteer has given a clear *resumé* of all that is at present worth recording on the subject. In Vol. XI. (Himálayan Districts) of this series the myths of the Mahábhárat and the Rámáyan are discussed.

Asoka' has been given, from the vigour with which he practised the two great Buddhist virtues, spreading the faith and charity. But, although Buddhism certainly held its sway over this tract for many centuries, there are no architectural remains that can be pointed to as clearly of Buddhist origin. All we can do is to conjecture that in Moradabad, as in the neighbouring tracts, there were highly-developed Áryan communities existing before 1,000 A.D. Of Ahichhatra and the other ancient cities in Bareilly—the ruins of which remain to this day as evidence of their former greatness—full descriptions have been given in a previous volume.[1] These lay to the east of Moradabad. On the north we have seen that Káshipur (Govisána) was a place of some importance when Hwen Thsang passed through it. It had a circuit of 2½ miles, and was surrounded by groves, tanks, and fish ponds.[2] On the south-west, across the Ganges, was the ancient city of Ahár, said to occupy the site of the "Kundilpur" that belonged to Rája Bhishmak in the time of Krishna, whence Krishna carried off his bride Rukmini.[3] About the same distance (7 or 8 miles) south-west from Anúpshahr as Ahár is north, was the very ancient city of Indrapúra, the ruins of which have recently been explored by Mr. Carleyle, resulting in the discovery of ancient coins and other remains of the Greek and Buddhist periods.[4]

Signs of early civilization.

What became of these civilised communities, and how the so-called aboriginal races—the Ahírs or Ahers and perhaps others—rose against the invaders and reduced the tract almost to a desert, are questions upon which little light has yet been thrown. Dr. Hunter, writing on this subject, sums up our knowledge (or want of knowledge) of it by saying that, "proceeding inwards to the North-Western Provinces, we everywhere find traces of an early Buddhist civilisation having been overturned by rude non-Áryan tribes."[5] But the relapse into barbarism was apparently of short duration, as various tribes of Rájput invaders came into the country and effected settlements, both before and after the Muhammadan invasion of India. Mr. Alexander thinks that the earliest Rájput invaders of the district were the Tomars, who, coming in 700 A.D., are said to have made Sambhal the seat of their sovereignty. The aboriginals whom they

Aborigines chiefly Ahírs.

Rájput invasions.

Tomars.

[1] Gaz., V. (Bareilly). [2] Cunningham's *Anc. Geog. of India*, 357. [3] Rep. Arch. Surv., XII., 27. [4] *Ibid.*, p. 36. See also an interesting paper on the Antiquities of the Bulandshahr district, by Mr. F. S. Growse, in Journal As. Soc., Bengal, XLVIII., pp 270-76. [5] Imp. Gaz., IV., 278; also see Sherring's *Hindu Castes and Tribes*, I., p. 364, *et seq.*

subjected or expelled, are variously called Ahírs, Bhíls, Bhars and Cherús, for, although attempts have been made to assign to these tribes particular tracts, it is probable they were intermixed. The Tomar dynasty seems to have lasted here till about 1150 A.D., but its authority was never complete, the Ahírs or Ahers (for it is doubtful if these were one or two distinct tribes)[1] retaining considerable power in the neighbourhood.

Historic period begins.

"At the time when the historic period begins," writes Mr. Alexander, "the Chauháns had just got the best of the Tomars in the struggle for the sovereignty of the upper portion of these provinces, thus preparing the way for the Muhammadan conquest; and in about 1180, the celebrated Prithiví Ráj, a Chauhán, but born from a Tomar mother (daughter of the last Tomar king), ascended the throne of Dehli. He, probably in view of the Muhammadan troubles, built a strong fort at Sambhal, on the site where the tahsíli now stands, and established another at Amroha, which is said to take its name from his sister, Ráni Amba: and this is the first historic mention of both these places, though very probably they were inhabited at a considerably earlier period.

"Between 1185 and 1195 the quarrels between Prithiví Ráj and Rájá Jai Chand of Kanauj,—culminating, according to local tradition, in a great battle just outside Sambhal, in which the latter was routed,—destroyed the forces which the Hindús so badly needed, to meet the invasions of Shaháb-ud-dín Ghori. The latter promptly took advantage of this opportunity, and falling on the two rivals, routed them one after another; and thus destroyed the Hindú monarchy of the Rájputs, which had lasted about 500 years."

The traditions of the Bargújar clan have been noticed in the account of the rája of Majhola's family (*vide supra* p. 66), whose remote ancestor, Partáb Sinh, a relative of Prithivi Ráj, is said to have founded a principality, by a judicious alliance with the Dor rája of Baran (Bulandshahr). Part of Moradabad was apparently included in the Dor kingdom, which extended, according to Mr. Growse, from Meerut to Muttra. The last Dor rája of Baran was killed while defending the fort at that place, against Shaháb-ud-dín Muhammad Ghorí, in 1194.

Mediæval battle-fields near Sambhal.

Sambhal and the immediate vicinity were in mediæval times the scenes of numerous battles. Besides that between Prithiví Ráj and the rájá of Kanauj already mentioned, tradition tells of a famous battle between Prithiví Ráj and the

[1] Mr. Alexander, in a footnote in his Settlement Report, says:—"The Ahers are now considered different from the Ahírs, and as agriculturists rather than graziers, but both are probably descended from the same ancestors." Both are again distinguished from the Ahars.

rájá of Mahoba, the site of which is said to have been south of Sambhal, close to the Bahganga, and the date 1049 A.D. The legendary account of this event attributes it to the wish of the rájá of Mahoba to secure the hand of Prithiví Ráj's daughter for his son, and the condition fixed by her father that their armies should first meet in battle. The legend proceeds to state that two battles were fought, in the second of which the son of the rájá of Mahoba was killed; and the princess—who appears to have been married to this son after the first battle, but not to have left her father's house—ascended the funeral pyre and became *sati*. Frequent engagements took place in the neighbourhood during the Musalmán invasions, and in the troublous times that followed. At Sháhbázpur, five miles east of Sambhal, an annual *mela* or fair, known as the *neza* (spear) of Sálár Ghází, is held on the banks of the Sot, and commemorates one of the battles fought between Prithiví Ráj and the Musalmáns under Sálár Mas'úd Ghází.

Period of anarchy succeeds.

The Muhammadan conquest of Sambhal seems to have been effected by Kutb-ud-dín Aibak, but this was not a permanent and complete occupation of the country. All that seems to have resulted was a removal of the only strong Hindú power, causing a state of anarchy in which all kinds of petty chiefs usurped supreme authority in different localities. This seems to have given the Ahírs an opportunity of spreading over the country, and occupying Bareilly (which was called tappa Ahírán), during this century.

Rise of the Katehrias.

A little later the Katehrias first came into notice. Their exact origin is uncertain. Mr. Moens, in his Bareilly settlement report, gives a long account of the various traditions, and seems to hold that they were a remnant of the Súrajbansís of Ajudhia who were driven out of that country when the Aryan invasion was pushed back by the aboriginal races. Between the latter event and their appearance in Rohilkhand, there must, however, be a gap of several hundreds of years, and it is, in fact, mere conjecture as to who they really were.[1] It seems probable that they came with real or pretended authority from the Muhammadans to seize on the country occupied by the Ahírs or Ahers; and the history of the next hundred years is merely an account of their attempts to assert their independence, and of the incursions of the Muhammadan troops to vanquish and re-subject them. From the extracts given by Mr. Moens, it seems that the name *Katehr* was at that time confined to the country east of the Rámganga; that to

[1] Another account makes them come from Katehar, near Benares, *vide* SHÁHJAHÁNPUR, p. 71.

the west being called Budáun, Sambhal, and Amroha, in each of which places there appear to have been a Muhammadan governor and a garrison.

First mention of Katehr.

The exact limits of Katehr in the time of which we are writing (that is, at the commencement of Muhammadan rule) have been described, as far as the materials available permitted, in the Sháhjahánpur notice. According to Mr. Moens[1], the first mention of Katehr in Muhammadan histories is by the author of the *Tabakát-i-Násirí*, who mentions that "in the ninth year[2] of the reign of Násiru-d dunya wau-dín Mahmúd, one of the slave kings of Dehli, the royal army crossed the Ganges at Miyápur[3] and continued its march along the base of the hills to the banks of the Rahab.[4] In the course of these hostilities 'Izz-ud-dín Daramshí was killed at Tankala-bálí.[5] In revenge for his death the Sultán ordered an attack to be made on Káíthar (Kaithal) on Monday, 16th Safar, such that the inhabitants might not forget for the rest of their lives. He then marched to Budáun, and arrived there with great pomp and display."[6] Mr. Moens has given good reasons for identifying the Káíthar of the above quotation with Katehr.

Muhammadan invasions.

But of this and of the next Muhammadan invasion of Katehr (by Ghiás-ud-dín Balban in 1266), sufficient has been said in the Bareilly memoir[7]. Nor need we occupy time and space in repeating the references in the histories to various expeditions in Katehr undertaken between 1266 and 1345 A.D. (most of which have been already mentioned in previous memoirs), as none of them were of special consequence to this district. In 1345, however, Sambhal itself was invaded by a Muhammadan force from Oudh, which speedily crushed the attempt at independence that the governor of Sambhal seems to have made.

Sambhal invaded.

Firishta tells us that, in the reign of Fíroz Sháh Tughlak (about 787H. or 1380 A.D.), "the king appointed one Malik Dáúd, an Afghán whom he exalted to a very high rank, with a body of troops, to remain at Sambhal, with orders to invade the country of Katehr every year, to commit every kind of ravage and desolation, and not to allow it to be inhabited until Kargú (a murderer of three Saiyads) was given up. The king himself, also, under the pretence of hunting, marched annually in that direction until the year 787 H., to see that his orders were fulfilled and to do what Malik Dáúd had left undone; and for six years not an inhabitant was to be seen in the district, nor was a single

[1] Bareilly Settlement Report, p. 24. [2] A.D. 1254 (not 1552 as Mr. Moens states). [3] Mirzapur according to Mr Moens, but probably Máyapur, in Saháránpur—*vide* Gaz. V., 648. [4] Identified with the Rámganga.—Dowson's Elliot, I., 49. [5] Or Takiya-mání. [6] Dowson's Elliot, 353. [7] Gaz, V., 649.

jaríb of the land cultivated."[1] A few years later (1396) we read that the *Amírs* and *Maliks* of the outlying territories, such as Sambhal, "set themselves up as rulers at their own pleasure, and kept all the wealth and revenue in their own hands."[2] In 1407 Asad Khán Lodí was besieged by Ibráhím Sháh, the famous Sultán of Jaunpur, in the fort of Sambhal. On the second day he surrendered, and the fort was given to Tátár Sháh.[3] The occupation of Ibráhím's lieutenant lasted only a few months, as Tátár Sháh (or Khán as he is otherwise called) vacated it on hearing of the Sultán Muhammad Tughlak's return, and on the latter's re-entry the fort was restored to Asad Khán. In 1419 Khizr Khán marched against Katehr, and scoured the jungles of the Rahab (Rámganga) and of Sambhal.[4]

The whole country a waste.

The result of all this fighting and wasting of the country seems to have been that the whole country between Sambhal and Budáun, and Budáun and Bareilly, was a mere waste by the time of Tímúr. After his invasion the Katehrias seem to have re-commenced asserting themselves under Núr Sinh, and maintained a pretty equal struggle for about 30 years, till they were crushed by Saiyid Mubárak Sháh in 1424. In 1475, in the time of Bahlol Lodí, Sambhal appears again to have fallen into the hands of the Jaunpur king (Husain Sultán), but this could only have been for a very brief period, as the Jaunpur kingdom itself was re-annexed to the Dehli empire in 1476. His successor, Sikandar Lodí, made his court at Sambhal for some years.[5] The country, however, did not have much rest, as the Muhammadan governors of Sambhal seem to have been constantly revolting, and the royal troops as constantly marching against them.

Bábar's accession brings some prosperity.

Bábar, in about 1525, made his son, Humáyún, governor and *jágírdár* of Sambhal, and at this time the country immediately near Sambhal seems to have attained to some degree of prosperity, as it is mentioned in Badauní that the zámíndars had been persuaded to cut down part of their jungles and to pay in revenue. Bábar himself seems to have visited Sambhal, and the Hindús state that it was on this occasion that a temple of great antiquity, known as the Harmandir, was converted into a mosque under the title of the Jáma' Masjid. From an inscription [6] it appears that it was converted by Mirza Hindú Beg under Bábar's order in 933 H.

[1] Firishta in Dowson's Elliot, VI., 229; and Brigg's Translation I., 457. [2] *Tárikh-i-Mubárak Sháhí*, in Dowson's Elliot, IV., 33. [3] *Ibid.*, p. 41. [4] *Ibid.*, p. 50. [5] An account of an assembly convened by this monarch at Sámbhal, in the nature of an inquisition to decide on the guilt of a Brahman who had asserted the truth of his religion, is quoted in Dowson's Elliot, IV., 464. [6] A copy of it is given Arch. Sur. Report, XII., 26, and its authenticity discussed. Mr. Alexander's Settlement Report contains what purports to be a transcription and translation; but of four copies of this inscription that have been obtained, every one differs materially from the others, so that possibly a correct one has still to be taken.

(1526 A.D.) Sambhal is said to have been Humáyún's favourite residence till 1532, when he succeeded Bábar as emperor.

Increased power of the Katehrias.

During the troubles with Sher Sháh and the struggle that ensued before Humáyún was restored, the Katehrias seem to have recovered power, for in 1553 Rájá Mitr Sen Katehria was acting as governor of Sambhal. Akbar, however, on his accession made over the *jágír* to Mirza Muzaffar Husain, and though the latter seems never to have interfered with Mitr Sen, a new governor, Mubáriz Khán, some years later, defeated and ejected him. The chief seats of the Katehrias seem up to this time to have been at Lakhnaur in the Rámpur territory, and at Kábar and Aonla in the Bareilly district. They now seem to have established themselves at Bareilly and Chaupála, the latter pretty nearly corresponding with the present site of Moradabad.[1]

But are again crushed.

During the reign of Akbar the country seems to have had some peace, and it was at this time that the revenue divisions (of which an account has been given in Part I.) were constituted. In about 1573 the sarkár was troubled by the revolt of Ibráhim Husain and others, who were of royal blood and had received *jágírs* in the western portion. They tried to seize on Sambhal, but were defeated by Husain Kuli Khán, the governor, who chased their followers out of the district. After this there seems to have been complete quiet for over fifty years.

Moradabad city founded, 1625 A.D.

In 1625 A.D. Rustam Khán (distinguished by the name Dakhaní) was commissioned by Sháhjahán to humble the local rájá, Rámsukh, the head of the Katehria Rájputs. The latter had incurred the emperor's anger by his tyranny over his servants and by his making an inroad into the Tarái, of which the Kumaun rájá had complained. This resulted in Rustam Khán's acquiring possession of the Katehrias' fort, more, it is said, by fraud than by force. After expelling its former owners, he proceeded to found a fort of his own close by, and to build a mosque.[2] Summoned hurriedly to Dehli, to explain why he had exceeded his instructions in killing Rájá Rámsukh and expelling his family, he was further questioned in a severe tone by the emperor as to the name he had given to the new colony. Rustam Khán, with a laudable presence of mind, replied "Moradabad, in honor of the young prince;" he thereby turned away the emperor's wrath, receiving,

[1] Mr. Alexander's Settlement Report. In Ganga Parshád's notes mention is made of a battle fought at Kundarkhi, in 1555 A.D., between Rájá Mitr Sen and Ahya Maran, the local governor. But according to the same authority the governor was himself a rebel. Little confidence can be placed in the accuracy of such statements derived from tradition, unless verified by references in the histories. [2] An inscription on it gives the date 1046 A.H. (1629 A.D.): see the article on MORADABAD (*infra*), where the inscription will be found.

instead of punishment, his gracious approval, with permission to return as 'názim' to Moradabad. He apparently held this position till the reign of Aurangzeb,[1] when he was killed in a skirmish. Mention of this fact is made in the *Áín*, where we also read that Sambhal and Moradabad were conferred upon prince Dára after his submission, "as Rustam Khán-i-Dakhaní, the former *jágírdár*, had fallen at Samogar."[2]

References to the district in the histories, 1715—1726.

Later references to Moradabad in the histories are as follow. In the fifth year of the reign of Farrukhsiyar (1715 A.D.) Nizámu'l-mulk Bahádur Fathjang (known, previous to his appointment at *súbadár* of the Dakhan, as Chín Kalích Khán) had the office of *faujdár* (commander) of Moradabad conferred upon him, and was despatched to quell the disturbances that had arisen there.[3] He was, however, recalled in 1718, after "he had chastised the rebels and restored the district to peace and security."[4] In consequence of court intrigues, his *jágír* was taken from him, and the name of Moradabad changed to Ruknábád. It was erected into a distinct *súba*, and conferred upon Ruknu'd-daula I'tikád Khán, to whom also was given the wazírship which Nizámu'l-mulk expected in return for his services. This I'tikád-Khán was, however, a nominal governor, never leaving the palace at Dehli, where he soon experienced the vicissitudes of fortune that overtook his patron.[5] During the interval between Nizámu'l-mulk's recall and 'Azmat-ulla Khán's appointment, the Katehrias appear to have recovered their power, and it is said that the seat of the local governor was removed from Moradabad to Kanauj.

'Azmat-ullah governor, 1726 A.D.

In 1726, however, we read that "Shaikh 'Azmat-ullah Khán, governor of Moradabad and Sambhal, was sent with 15,000 horses and 12 elephants to quell an insurrection in Kumaun, headed by Sábir Sháh." That person had persuaded the rájá of Kumaun (Debi Chand) to believe in his claim to be a prince of the house of Timúr, and to give him orders on the functionaries below the hills, at Káshípur and Rudarpur, to collect troops and treat him as a member of the royal family. No less than 40,000 Rohillas, it is said, joined his standard, but 'Azmat-ullah, in a single attack, dispersed them.[6]

The Rohillas: Dáúd Khán and Ali Muhammad.

In the account of this exploit we are first introduced to the famous Dáúd Khán, the adoptive father of the still more renowned Ali Muhammad Khán, the Rohilla chieftain. It was during Nádir Sháh's invasion of northern India and the subsequent paralysis

[1] Mr. Alexander says "till about 1670." Elliot, VII., 460. [2] Blochmann's *Áín*, p. 478. [3] Dowson's Elliot, VII., 469. [4] *Ibid.*, VII., 469. [5] *Ibid.* VIII., 44. [6] *Tárikh-i-Hindí*, in Dowson's Elliot, VIII., 45.

that fell upon the Imperial Government, that Ali Muhammad succeeded in making his boldest advances, and he had been previously joined by Rahmat Khán, another rising leader.[1] The severities of Nádir Sháh and the disorders that followed on his plunder of Dehli, in 1739, drove many Afgháns to take service with Ali Muhammad. A writer in the *Calcutta Review*[2] thus describes his rise :—

Rise of Ali Muhammad.

"His first important step was to take possession of Richha and some neighbouring parganahs (in Bareilly), by availing himself of the absence of all authority to oppose his attacks. Complaints of these usurpations were made to the nawáb wazír by the *jágírdárs*, and a Hindú of some eminence, *rája* Harnand by name, was appointed *faujdár* of Moradabad, with orders to expel the Afgháns from that country. Rájá Harnand came to Moradabad, and was there joined by Abdu-l nabí, hákim of Bareilly. Ali Muhammad evaded, without refusing compliance with, the *faujdár's* demands for homage and tribute, and in the meantime, collecting his troops, prepared for war (1742). Abdu-l-Nabi counselled prudence, but Harnand, who was a violent and precipitate man, rejected his advice, and marching from Moradabad at the head of 50,000 men, encamped at Asálatpur Járai, a village on the banks of the Aril nadi in the present parganah of Bilári. There Harnand, who was a blind believer in astrology, and who had been told by his soothsayers that the day of the battle had not yet arrived, amused himself in drunkenness and debauchery. Meanwhile Ali Muhammad, at the head of only 12,000 men, advanced swiftly from Aonla and encamped at the village of Fatehpur Dál, which lies also on the banks of the Aril and about two miles south-east of Asálatpur Járai. His dispositions were carefully made. Rahmat Khán commanded the advanced force of 4,000 men ; Ali Muhammad himself the main body ; Dimolí Khan (the first cousin of Rahmat Khán) the right wing, and Páinda Khán the left. Then, taking advantage of the sloth of his opponent, he fell on him at night time. Rahmat Khán and his troops penetrated to Harnand's tent before they were discovered. Harnand and his son, Moti Lál,[3] were slain and their troops dispersed. Abdu-l Nabi and his brother, bravely trying to retrieve the honour of the day, fell fighting, and the rout was complete. After the victory Ali Muhammad possessed himself of Sambhal, Amroha, Moradabad, and Bareilly. He tried to soften his conduct to the wazír, but the rebellion was too flagrant to pass unnoticed, and Mír Manu, the son of Kamr-ud-dín, was sent with a considerable army to chastise him. Mír Manu encamped on the banks of the Ganges at Dáránagar, where there was a tortuous and difficult ford. Ali Muhammad, with a superior force, watched him from the opposite bank, but neither dared, in the face of the other, to cross the river. Ali Muhammad took advantage of the delay so to work on the mind of Mír Manu that an understanding, very favourable to Ali Muhammad, was come to. Ali Muhammad's daughter was given with a considerable dowry to the wazír's son, and Ali Muhammad himself was, on condition of paying a certain tribute, confirmed in the territory he had acquired by the defeat of Harnand.

Defeats the royal troops, 1742.

The Imperial Governor is killed.

Results of the victory.

"It was about this time that the countries occupied by the Afgháns began to be known as Rohilkhand, from the name Rohilla, applied to an Afghán, inasmuch as he came from a mountainous country, and in the Persian *rúh* signifies a mountain. Shortly after this Ali Muhammad acquired Pílibhít from the *banjáras*."

[1] For some account of this chief, see Gaz., V., 653. [2] Art. "On the Rohela Afgháns" by R. S. W. [3] Ganga Parshád gives their names as Híra Nand and Moti Rám. They were Khatrís by caste.

In 1743 Ali Muhammad successfully invaded Kumaun, and rented it to the rájá of Garhwál. Three years later, however (1746), Safdar Jang, súbadár of Oudh, caused a quarrel to be picked between some of his men and Ali Muhammad's, with the view of inducing the emperor to cut down the growing power of the Rohillas. Ali Muhammad's capture was effected, and for six months (according to one account) he remained a close prisoner at Dehli. But Rahmat Khán and others of his friends made a sudden appearance at Dehli with some 6,000 troops, and intimidated the emperor into releasing Ali Muhammad and bestowing on him the *faujdárí* of Sirhind. This he held for a year, leaving, however, his two sons as hostages at Dehli.

Ali Muhammad's capture, 1746.

We have passed rapidly over the account of Ali Muhammad's capture, but it may be noted that the emperor, Muhammad Sháh, took the field in person against him, and marched to Sambhal. Ali Muhammed fled to the fort of Bangarh, seven miles north of Aonla, and stood a siege there. His life was saved, apparently by the good services of the wazír, Kamr-ud-dín, to whom he wrote begging for terms. These were refused, but on his throwing himself unconditionally on the emperor's mercy, his life was spared,[1] and he was merely kept a prisoner at Dehli until released by reason of the bold attitude of Rahmat Khán and the other confederates referred to above. During Ali Muhammad's absence a nominee of the emperor's, Farid-ud-dín, son of that 'Azmat-ullah who had been Ali Muhammad's early patron, was appointed governor of Moradabad, and the Rohillas were forbidden by proclamation to cross the Ganges or approach Dehli. On the death of Farid-ud-dín, one rájá Chatr Bhuj was appointed governor.[2]

In 1747 Ahmad Sháh Abdáli invaded India. The invasion was repulsed; but the sons of Ali Muhammad, who had remained as hostages, fell into the Abdáli's hands, and were carried off to Kandahár. This gave Ali Muhammad the opportunity of returning to Rohilkhand, where he was joined by his old retainers, and soon regained his former possessions. The emperor, Muhammad Sháh, dying soon afterwards,[3] Ali Muhammad succeeded in obtaining recognition as governor of Rohilkhand. He now turned his whole attention to uprooting all the old officials and zamíndars, replacing them with creatures of his own. One of those who were thus extirpated was

Returns to Rohilkhand, 1747.

[1] He is said to have been brought before the emperor with his hands tied in a handkerchief. All his property was confiscated. The account of this transaction, given in the life of Háfiz Rahmat Khán, places a different complexion upon it. There Ali Muhammad is represented as having made an honourable peace rather than an unconditional surrender. Introduced by his clansman, Káim Khán, he is said to have presented a *nazar* which was accepted, and a robe of honour, with the appointment of súbadár of Sirhind, was at once given to him.—(See Irvine's *Bangash Nawábs*,) p. 375.) [2] Ganga Parshád, who, gives no dates, nor does he say what became of this governor on Ali Muhammad's return. [3] April, 1748 A.D. (26th *Rabi-us-Sání* A.H. 1161).

Thákur Mahendar Sinh, of Thákurdwára, after whom that parganah was named. But on the 14th September, 1848, Ali Muhammad died, and Rahmat (or, as he is more often called, Háfiz Rahmat Khán) succeeded to his authority, under the title of regent for Ali Muhammad's children. Under him the Rohillas extended their encroachments farther than ever, and they became a source of dread to Safdar Jang, súbadár of Oudh, who was also wazír of the new emperor, Ahmad Sháh. But cupidity was mixed with dread, and Safdar Jang was far from wishing to conciliate, but rather desired to crush, the Rohilla chiefs, and add Rohilkhand to his Oudh domains, which would give him the Ganges for his south-west frontier.

Death of Ali Muhammad, 1748.

The long struggle between the Rohilla confederacy and the Oudh wazírs belongs to general history. So do the invasions of the Marhattas, who were originally called in by Safdar Jang to prop the waning power of the empire, but who soon found it more to their advantage to turn against their employer. The complications by which the Rohilla chiefs became bound to Shujá-ud-daula, the successor of Safdar Jang, for payment of the historical indemnity of 40 lákhs, have been sketched in the Bareilly notice. The Marhattas to whom the indemnity had been guaranteed, returned in 1773 to demand payment. Their force seems to have advanced along the right bank of the Ganges till they got to near Ahár, where they crossed and attacked Sambhal, which they quickly took and plundered. They then spread over to Moradabad, laying waste the country all round; but, hearing that Shujá-ud-daula and Háfiz Rahmat had joined, and were advancing against them with an English force, which had been furnished to the former in accordance with the treaty made after the battle of Baxár, they retreated, pursued by the allies as far south as Etáwa.

Struggle between Rohillas and Oudh wazírs, 1748—1774.

Marhattas arrive to claim 40 lákhs in 1773.

Directly the Marhattas had disappeared, Shujá-ud-daula showed his ill-feeling by demanding from Háfiz Rahmat the payment of 30 lákhs, due to him on the bond which he had taken from Háfiz Rahmat, when he guaranteed payment of the 40 lákhs to the Marhattas. Háfiz in vain pleaded the fact that Shujá-ud-daula had incurred no expense, the Marhattas having been got rid of without any payments except those Háfiz had himself made as earnest-money. Shujá-ud-daula was eager to attack him, having secured the services of the English force, and having also succeeded in winning over many of the principal chiefs amongst Háfiz's followers. Accordingly, on the 23rd April, 1774, a battle took place at Míránpur Katra in the Sháhjahánpur district, in which Háfiz was killed and his army routed and dispersed. After this the country was ravaged far and near by

Claims of Shujá-ud-daula against Háfiz Rahmat Khán.

Shujá-ud-daula's troops, till some months afterwards a peace was patched up with Faiz-ullah Khán, the second son of Ali Muhammad, securing him a considerable *jágír*,[1] but leaving all the government of the country in Shujá-ud-daula's hands, who accordingly nominated governors to Bareilly, Moradabad, and Etáwa. This treaty was known as the treaty of Lál Dháng, and was agreed to on October 7th, 1774. The first governor thus named to Moradabad seems to have been Asálat Khán, who was succeeded by Chaudhri Mahtáb Sinh Bishnoí, and under these men the district seems to have enjoyed a respite from the evils it had so long suffered. Bareilly and Rámpur were, however, less fortunate, being the scene of the last contest between the Rohillas, under Faiz-ullah's son Ghulám Muhammad, and the forces of the wazír Ásaf-ud-daula (who had succeeded his father Shujá-ud-daula in 1775). In this contest Ghulám Muhammad was captured, and the family *jágír*, reduced considerably, was made over to Ahmad Ali, son of Faiz-ullah's eldest son, whom Ghulám Muhammad had murdered.[2]

Shujá-ud-daula nominates a governor for Moradabad.

Opposition was now at an end, but the *ámils* to whom the revenues were now farmed seem to have harassed the country very nearly as much as the predatory troops who had so often passed over it before, and in 1799 (as Mr. Moens shows) a large portion of Rohilkhand was a mere desert.

Miserable condition of Rohilkhand.

Ásaf-ud-daula had died in 1797, and after a brief interval, during which Wazír Ali (afterwards displaced as illegitimate) ruled, was succeeded by Sa'ádat Ali. It was during this nawáb's rule that Mr. Tennant made the journey through Rohilkhand, the impressions left by which have been quoted in a previous volume. They were written in February, 1799, and give a deplorable picture of a wasted province.[3] Dr. Hamilton, in his Gazetteer (1828), says that the tract of Rohilkhand was in a highly flourishing state while under Pathán rule, and probably that was the opinion generally held during the early years of our rule. It may be doubted, however, whether, in the fuller light thrown upon the history of these districts during that period, we should not moderate this description. The falling-off he attributed to the long-continued series of invasions, chiefly by the Marhattas, which had "caused a revolution in agriculture, besides occasioning the destruction of a large portion of the inhabitants and of their dwellings."

Ásaf-ud-daula is succeeded by Sa'ádat Ali.

[1] This consisted (according to the writer in the *Calcutta Review*) of parganahs Rámpur Biláspur, Ajáon, Thákurdwára, Rehar, Sarkara, Shábabad, Chaumahla and Sirsáwan. [2] The English interfered in the settlement, and a battle was fought, on 28th October, 1794, between General Sir Robert Abercrombie and the Rámpur troops under Ghulám Muhammad, near Fatehganj (then called Bithaura) Ghulam Muhammad fled, defeated, with the remnant of his army to Pathchor at the foot of the hill. Finding himself hotly pursued, he gave himself up a prisoner, and was sent to Benares.—(See Mill's *History of India*, III., p. 401, *et seq.*) [3] See Gaz., V., 674.

The annexation to British rule took place in the end of 1801, Moradabad being one of the districts ceded to the East India Company under the treaty made with Sa'ádat Ali, dated 10th November of that year. That the transfer was effected without disturbance arose probably from the feeling on the part of the people that any change of government must be for the better. The charges of misgovernment brought against the nawáb wazír by the governor-general included those of not providing a judicial administration for the protection of life and property, and of arbitrary and excessive exactions pervading the whole revenue system. As the result of these abuses, many of the inhabitants had emigrated to Rámpur or to the Tarái, and in consequence large tracts of country had fallen out of cultivation.

The cession to the East India Company.

The first British officer appointed to the charge of the district, Mr. W. Leycester, united in himself the functions of judge, magistrate, and collector of revenue. With British rule was introduced the system of land-settlements, made at first for three years, but afterwards gradually brought to the term of thirty years.[1] But the district was not destined to enjoy uninterrupted peace; for in 1805, while the English army was occupied in the siege of Bhartpur, Amír Khán (or Mír Khán) availed himself of the opportunity to make an incursion into his native province of Rohilkhand for the purpose of plunder. This man was a Rohilla freebooter, born and bred at Sambhal in this district, who had taken service with Holkar, and was now sent to create a diversion in his master's favour.[2] The account of his crossing the Jumna into this district has been told in the Bijnor memoir. He marched straight to Dhanaura, the next morning to Amroha, and the following night to Moradabad. But he met with more resistance than he might have expected from previous experience. Mr. Leycester, the collector, shut himself up in the court-house built by himself, and capable of being defended against such a force as Amír Khán led. The latter had taken up a position at the Phágal gate, which was close to the house now occupied by the telegraph office. Mr. Leycester kept him at bay with two small field-pieces fired from the roof.[3] Amír Khán stayed three days, appointed a kotwál (city police officer), and plundered certain of the people to the extent, it is said, of three lákhs of rupees.[4] The Government treasury was,

Early arrangements.

Invasion of Amír Khán, the freebooter, 1805.

Is kept at bay by Mr. Leycester.

[1] *Vide* fiscal history *supra*. [2] For a further account of Amír Khán, see Gaz., V., 356. [3] Ganga Parshád. [4] *Ibid.* The same authority states that the town was saved from plunder by an advance of supplies to the invaders made by Khushhál Rái, a banker of the town, under secret orders of the collector. For this service the banker is said to have received a grant of land and the office of Chaudhri of Banias.

however, saved; and any further designs he might have carried out were cut short by the news of General Smith's rapid approach. He fled to Káshípur, which he plundered, and advanced along the foot of the hills into the part of Moradabad which was afterwards constituted a separate district as Bijnor. The rest of his exploits have been detailed in the notice of that district, and it is sufficient to state, that he doubled back upon Moradabad city; made forced marches and countermarches through Sambhal, Chandausi, and Amroha; was pursued by General Smith and Captains Murray and Skinner; and was ultimately chased across the Ganges (12th March, 1805). His subsequent history does not concern this district, but it may be mentioned that he succeeded in obtaining recognition, by a treaty with the British, of his rights as a conqueror, and thus, from a leader of bandits, was converted into the prince of a native state (Tonk in Rajputána), which his descendants hold, with the title of nawáb, to this day[1].

Retreats across Ganges.

This invasion of Amír Kháu's, coming so closely on the great famine of 1803, still further reduced the people to destitution; and up to 1809 formidable bands of gang-robbers overran the district, the leaders of which were more entitled to the name of rebels than robbers, their strength and means of resistance keeping the ordinary police establishments wholly at bay. Many of the gangs had subsisted in Rohilkhand long prior to the cession, and the command regularly descended in the leader's family. Of one such gang it is stated that, mounted on good horses, its members cut their way through a detachment of British troops sent to apprehend them. The perfect knowledge they possessed, from long practice, of the intricate jungles and of the numerous fords of the Ganges, enabled them to cross that river and return without molestation. The inhabitants were so terrified by the ferocity of their vengeance, that they could not be induced to assist in their capture by informing the authorities of their movements. One gang, consisting mostly of Játs, numbered upwards of 400 men. By the great exertions of the British magistrates, and more especially of Mr. Oswald, these bands had been nearly extirpated by the year 1814. These banditti were recruited chiefly from Játs and Ahírs, with a few Mewátís and others who, from poverty or love of plunder, joined their ranks. To a large extent the proximity of native territory (Rámpur) fostered this system of brigandage by affording a ready asylum to the gangs. The Mewátí and Ahír tribes dwelling on the north-west border of the district had long been accustomed to make predatory descents on the plains, ravaging the country, pillaging

Famine of 1803. Bands of robbers infest the district up to 1814.

[1] See *Mill's History of India*, VIII., 181, and Imperial Gazetteer (Tonk).

the hamlets, and driving off the cattle. The insalubrity of the jungles, and the ease with which these marauders could scatter themselves when the alarm was given, rendered the use of military force ineffectual to prevent their inroads. Mr. Seton, one of the early collectors, is said to have tried the plan of conciliating the chiefs by assignments of lands and grants of money, as a reward for protecting the country from plunder. At first they accepted the unusual occupation with reluctance, but appear gradually to have become attached to it.[1] When this subsidizing system ceased is not recorded, but it has not been in force at least since the mutiny. Similar difficulties faced the early administrators of the neighbouring districts, and especially in Bareilly. Indeed, the rebellion, in 1806, of Mán Sinh and Bhajjá Sinh, Janghára zamíndárs of Intgáon, in Bísalpur,[2] was a good illustration of the general state of the country at that time.[3]

Contemporary events in Bareilly.

In Moradabad, events, thenceforward to 1840, were of a peaceful character, having reference to the fiscal arrangements of the district, already described. The famine of 1837 has also been mentioned in a previous part of this notice. In 1840 a riot between the Hindú and Muhammadan residents of Moradabad resulted in the death of 14 persons. In 1853 a riot again occurred, this time between the Sunnís and Shías; a procession of the latter sect, headed by the native deputy magistrate, was attacked by a body of Sunnís, and some loss of life followed; among the rest, the originator, Mír Nawáb, was killed.

Riots in 1840

And in 1853.

Nothing further worth recording happened till the Mutiny. To that eventful period we now turn, and it is satisfactory to learn that the district suffered little from its effects; the very memory of the events which took place only some 25 years ago having almost faded from the minds of the ordinary cultivators who form the bulk of the population.[4] Compared with the Marhatta raids, and the state of continued terror to which, during the last years of the eighteenth century, the countryfolk were reduced, the short period of lawlessness that intervened during the mutiny was of little account, and made less impression than it would have done, had no such previous times of anarchy been remembered. It happened, too, that some degree of authority was preserved during the interregnum, for Muhammad Yúsuf Ali Khán, nawáb of Rámpur (who had succeeded to the title in 1855), was invited to take possession of the district on the departure of the British

Mutiny and rebellion of 1857-58.

[1] Hamilton's Gazetteer, II., 247 (quoting Lloyd, Oswald, Sir E. Colebrook, E. Guthrie),
[2] Now part of the modern district of Pilibhít.
[3] *Vide* Mr. Moens' Settlement Report.
[4] Mr. Alexander's, Settlement Report, p. 42.

officials. This he did, and nominally retained possession from 24th June, 1857[1] till our return in April, 1858. The outbreak at Moradabad was not accompanied by that indiscriminate slaughter of the European residents that marked the mutinies at Meerut, Bareilly, Sháhjahánpur, and other stations. It will be seen from the following narrative[2] that all the civil and military officers and their families were able to escape to Meerut or Naini Tal, and only a few, who recklessly refused to move, suffered indignity, imprisonment, or death.

Garrison of Moradabad and civil authorities in 1857.

In May, 1857, Moradabad was garrisoned by the 29th native infantry and by half a battery of native artillery. The magistrate-collector, Mr. C. B. Saunders, and the joint magistrate, Mr. J. J. Campbell, had only recently joined their posts; but the judge, Mr. (afterwards Sir) J. C. Wilson, had been for many years in the district, and in the events that followed took the leading part. Besides these officers, there was a civil surgeon (Dr. Cannon) and other subordinate civil officials, some of whom will be mentioned hereafter.

News of Meerut outbreak reach Moradabad on 12th May.

Rumours that not an Englishman was left alive in Meerut reached Moradabad, which is 71 miles west of Meerut, on the 12th; and on the morning of the 13th positive and authentic information of the massacre and outbreak was received. That day, with the consent of the officers, Mr. Wilson went into the lines, and conversed freely with the native officers and men of the 29th native infantry. They listened attentively, and a great majority of the regiment was thought to be in favour of peace and order. Notice was served to all soldiers on leave to come in, and do duty with the Moradabad authorities.

Friday, May 15th.

On the 15th, the Meerut *dák* of the 13th did not arrive, and the cause assigned was, that the Gújars of the Meerut district had closed the high road between Meerut and Garhmuktesar. On the same date pressing letters were received from the Secretary to Government, North-Western Provinces, Agra, to the effect that 300

[1] This is the date of Abdul Ali Khán's second arrival in Moradabad, after the departure of the Bareilly brigade. Abdul Ali Khán was the uncle of the Nawáb of Rámpur, and was sent by the latter to establish authority. [2] For the mutiny history of Moradabad we are indebted to the printed narrative by the late Sir J. C. Wilson and to three manuscript narratives. Of the last, one was written by Captain Faddy, an officer of the 29th native infantry regiment (stationed at Moradabad at the time of the outbreak), and contains an account of events up to the escape of the officers and their families; the second is an official table of events arranged chronologically and compiled by Mr. R. H. Dunlop, officiating magistrate of Moradabad, in November, 1858; and the third is a native narrative written in English by Bábu Ganesh Parshád, which is characterized by Mr. Dunlop as "a faithful and interesting, though prolix account." This native writer was a translator in the judge's court before the mutiny, and is highly commended by Sir J. C. Wilson for the invaluable assistance he rendered, by keeping that officer informed of events at Moradabad. Kaye's and Malleson's histories have been referred to, but the latter's dates and facts are frequently at variance with those of the narratives above referred to, and of events during the interregnum both tell us scarcely anything.

irregular cavalry, kept up by the Rámpur nawáb, had been ordered over to clear the road between Bulandshahr and Meerut, and begging that a party should be sent from Moradabad to clear the road between Garhmuktesar and Meerut.

Detailed accounts of the Meerut massacre, and intimation of the murder of Mr. Simon Fraser, and of the appointment of Mr. Fleetwood Williams, judge of Meerut, to succeed him, were received on the 16th. On Sunday, the 17th May, intelligence was obtained through the police that a party of sepoys had crossed the Ganges, and were marching for Moradabad. On Monday the 18th, the party for clearing the road between Garhmuktesar and Meerut having been organised, it was resolved that the magistrate and civil assistant surgeon should head the party, starting at 9 P.M. At 8 P.M. news was brought that the party of sepoys alluded to above, had encamped for the night on the banks of the river Gángan, distant four miles from Moradabad, on the Meerut road. Mr. Wilson proposed that the party, prepared for the duty on the Meerut road, should be strengthened by a detachment of the 29th native infantry, and that after the sepoys had been secured, the party should proceed on its way towards Meerut. Accordingly, a detachment, under Captain Faddy and Lieutenant Clifford, was placed at Mr. Wilson's disposal, and marched for the spot. On arriving, and after a brief parley, Mr. Wilson called upon Captain Faddy, who had halted about 100 yards off, to advance. He did so, and a scuffle ensued. The sepoys, it was thought, fired two shots only; but one of them, while running away, was shot dead by a *sawár*, and eight or ten of them were seized, with about Rs. 13,000 in bags of 1,000 each. The men of the 29th then behaved exceedingly ill; and ever and anon, to create confusion, they untied in the dark the string of a bag of rupees, and then a general scramble for the money took place among them. At length, the prisoners and the cash were placed upon elephants, and made over to the magistrate and the civil assistant surgeon, to be taken to Meerut. About 1 A.M., the party destined for Meerut proceeded towards Rajabpur; and Captain Faddy, Lieutenant Clifford, and Mr. Wilson returned to Moradabad with the corpse of the mutineer who had been shot. The body was deposited in the dispensary for the night, the jail, for obvious reasons, not being deemed a proper place for it. It appeared that the mutinous sepoys consisted of a party of 1 *jamadár*, 2 *havalddrs*, 2 *naiks*, and 24 sepoys of the 20th native infantry, who had been ordered to relieve at the Muzaffarnagar treasury a similar party of the 15th native infantry. Hence it was clear that the cash found upon them had been plundered from the Muzaffarnagar treasury.

Sunday, May 17th.

Monday, May 18th.

Colonel Malleson, it should be observed, does not endorse this judgment of Sir John Wilson's on the conduct of the 29th native infantry, but says that, so far, the men had stood the test well.

At dawn on the following day, five more of the mutineers of the above party, who had escaped over night, entered cantonments. Three were seized by a Sikh sepoy of Captain Davidson's night guard, and some two or three hundred rupees were found upon them. The remaining two entered the lines direct; one of them was shot by a Sikh sepoy of the 29th, and the other was arrested, after receiving a slight scratch from a bayonet in the thigh. Unfortunately, while Mr. Wilson was asleep, these four men and the corpse of the man shot the previous night were sent by the adjutant to the criminal jail. It appears that the sepoy of the 20th regiment shot that morning in the lines was the brother of the wife of one Sunsár Sinh, a sepoy of No. 7 company of the 29th regiment, and he, having collected together about 160 or 170 men of the light, 4th, 5th, 6th, 7th, and 8th companies, rushed to the jail. The jail guard, under a *jamadár* named Sarabsukh, fraternized with the sepoys, and released not only the men of the 20th regiment, but every prisoner, to the number of about 600.

Tuesday, May 19th.

Some sepoys evince a mutinous spirit.

The following is a brief account of what followed.[1] The bulk of the regiment was still true. On hearing of the raid against the jail the officers turned the regiment out, and the men displayed the greatest alacrity in responding to the call made upon their loyalty. A number of them followed the adjutant, Captain Gardiner, in pursuit of the rioters and the escaped convicts, and succeeded in bringing back a hundred and fifty of them. The civil authorities co-operated with the military in this well-timed expedition, and are entitled to share in the credit due to its success. Subsequently more of the insurgents were caught. Some even returned of their own accord. But this was only the 19th of May. The crisis, far from having been surmounted, was still looming in the future. On the 21st the authorities discovered that a number of Muhammadan fanatics from Rámpur had collected on the left bank of the Rámganga, opposite the town of Moradabad, had hoisted the green flag, and were in communication with the evil-disposed men of the town. In the town itself the threatening effect of this demonstration was manifest at a glance. The shops were all shut, the streets were deserted, the doors of the houses were barred.

But the main body continues loyal.

Another crisis arrives.

[1] From this point space compels us to follow for a time the much shorter summary given by Colonel Malleson. (*History of the Indian Mutiny*, I., pp. 327-32). This has, however, been slightly condensed, and in one matter (the amount of the treasure made over to the mutineers) corrected. Mr. Wilson's narrative, interesting though it is, occupies 43 foolscap (printed) pages, and gives little information about events at Moradabad after the English left.

It was patent to all that unless this demonstration were encountered with a firm and resolute hand, the British cause was lost. The judge, Mr. J. Cracroft Wilson, called upon the military authorities to aid him. The aid was given. Setting out, then, with some *sawárs* and with two officers and a company of the 29th, he attacked and dispersed the fanatics. One of the latter levelled at Mr. Wilson's head a blunderbus loaded with slugs. Mr. Wilson seized it in time. The fanatic then drew a pistol from his belt; but before he could discharge it a sepoy of the 29th knocked him down. That night the chief of the evil-disposed party within the town was killed by the police.

Mr. John Cracroft Wilson takes energetic measures.

Two days later, the 23rd, another incident came to try alike the English and the sepoys. On that day intelligence arrived that two companies of sappers and miners, laden with plunder and fully equipped, were approaching the station. Instantly, two companies of the 29th native infantry and sixty *sawárs* were warned for duty. Captain Whish, who commanded the party, took with him two guns and marched out on the road by which the enemy were to advance. But intelligence of his march had preceded him. The rebels, not caring to encounter him, crossed the river and made for the Tarái. The joint magistrate, however, tracked them with four *sawárs*, and kept them in sight till the detachment came up, when, without the semblance of a struggle, they laid down their arms. Previous experience having demonstrated the impolicy of bringing any prisoners into Moradabad, these men were deprived of their arms, their ammunition, their money, and their uniform, and were turned loose.

A third crisis.

Is successfully encountered.

The good conduct of the men of the 29th native infantry in these expeditions had nursed the hope that they might remain staunch and loyal to the end. But, early on the morning of the 2nd of June, it was known throughout Moradabad that rebellion was triumphant at Bareilly. The effect of this intelligence upon the sepoys of the 29th native infantry and upon the townspeople was prompt and significant. No one doubted but that a crisis was at hand. The men were sullen, sarcastic, and even rude in their manner; the townspeople defiant and disrespectful. Mr. Wilson's energetic proposition to the sepoys to follow their officers to Meerut, with their colours flying, taking guns and treasure with them, was met with derision. They had decided for themselves the part to be taken. The following morning they threw off all disguise. They began by refusing to all but the

News arrives of the mutiny at Bareilly.

Europeans admission to the building in which the public moneys were deposited, on the ground that the fanatics from Rámpur might return to attack it. The civilians seeing the treasure thus beyond their control, thought it would prevent a general disturbance if it were so disposed that the sepoys could take possession of it without opposition. They accordingly had it placed, the sepoys quietly acquiescing, upon tumbrils, and formally made it over to the treasury guard. The magistrate, Mr. Saunders, seized the opportunity to destroy as many of the Government stamps in store as he could lay hands upon. The amount of the money made over to the sepoys was but Rs. 2,70,000 or thereabouts. They were greatly disappointed at the smallness of the amount. In the first burst of their fury they seized the native treasurer, dragged him to the guns, and threatened to blow him away unless he would disclose the place where the remainder had been concealed. Captain Faddy and Mr. Saunders rescued the man from his impending fate. But when Mr. Wilson and Mr. Saunders were about to ride off, a few of the disaffected men levelled their pieces at them, and ran round to prevent their escape. Some of the native officers, however, reminding the men of the oath they had taken to spare the lives of the Europeans, induced them to lower their muskets and to desist. Simultaneously with the seizure of the rupees, the sepoys deliberately appropriated the opium, and all the plate-chests and other property consigned for security to the Government treasury. The police had ceased to act. The rabble were beginning to move. There was but one course to pursue, and that was to save for future service lives which, at Moradabad, would have been uselessly sacrificed.

Departure of the English to Meerut and Naini Tal.

The English started, then: the civilians and their wives, accompanied by a native officer and some men of irregular cavalry who happened to be there on leave, for Meerut; the officers and their families for Naini Tal. Both stations were reached without loss of life. Those who chose to remain behind, principally Eurasians, clerks in offices, were not so fortunate. An invalided officer named Lieutenant Warwick, and his wife, a native Christian, were killed. Mr. Powell, a clerk, was wounded; but he, and some thirty-one others, purchased immunity from further ill-treatment by embracing the Muhammadan faith.

For the events that happened after the civil and military officers left, we are dependent almost entirely upon the narrative of a native subordinate of the judge's office. In parganah Thákurdwára the Patháns and weavers revolted, and the tahsíldár, Chhote Lál, who had made himself very unpopular, was obliged to make his escape. A munsif, Azmatullah, held Thákurdwára, nominally for the

British Government, saving both treasury and records. Mr. Wilson is said to have thanked the munsif, but to have sent Wiláyat Husain Khán, late deputy collector, to take charge of the parganah with the title of *názim*. This officer had to return after the British officers had left Moradabad. On the 26th of May a most cruel attack was made by some Saiyids, Gosáins, and Mewatís on a wealthy bania in the village of Madhan, distant eight miles from Moradabad. Torture, by tying cotton to the arm of one of the inmates and igniting it, was employed with a view to compel the disclosure of treasure.

The storm about to burst, 2nd June, 1857.

The native writer relates that, on the 2nd of June, he heard a Musalmán jail official (*barkandáz*) repeating to another a stanza, of which the translation is given :—"The fowler this day announced to the captive birds, 'ye shall all obtain freedom to-morrow.'" Going to the lines he found emissaries of Majju Khán and Abbás Ali Khán (two men who were called *nawábs*) tampering with the native soldiers. This

Majju Khán and Abbás Ali, rival rebel leaders.

Majju Khán[1] was descended from Azmat-ullah, a former governor of Moradabad, and Abbás Ali from Dúndí Khán, one of the Rohilla chiefs. By the native account we are quoting, it was Abbás Ali Khán who attended the court when the treasure was being removed, and instigated the sepoys to kill Mr. Wilson. After the final mutiny and the departure of the British officers, rival governors seem to have been appointed, Majju Khán being the nominee of the 29th native infantry, while the claims of Asad Ali Khán, father of the Abbas Ali Khán just mentioned,

But Majju Khán gets the better of his rival.

were supported by the artillery. The former, however, soon disposed of his rival's pretensions. On the

Nawáb of Rámpur sends a force.

4th of June the nawáb of Rámpur sent a force under his uncle, Abdul Ali Khán, to take possession of the station of Moradabad.[2] A proclamation was issued in the following terms :—"The people are God's : the country belongs to the king : and the administrative authority rests with the nawáb. Henceforward all the court officers and the principal residents are enjoined to attend, on pain of being considered traitors." The appointment of kotwál was conferred on Músi Raza, the jailor, and it is said that all the late officials of Government attended the nawáb's darbár with presents.

Nawáb of Rámpur arrives.

The nawáb Yúsuf Ali Khán himself arrived on the 6th, and, it is said, was brought by the native officers of the 29th native infantry, who had gone to Rámpur for the

[1] For this man's ultimate fate, see *infra*. [2] The attack on Lieutenant Warwick's house was made, according to Mr. Dunlop, on this day (4th June). The native writer says that the nawáb's troops arrived after the murder of Mr. Warwick, his wife, and other Christians, and that they insulted the bodies of the victims.

purpose. He received a royal salute from the mutineers, and distributed Rs. 2,000 in cash among them, giving also shawls to the native officers. A darbár was held in the nawáb's house near the race-course, and the following appointments made:—Majju Khán governor (*názim*), Sa'ádat Ali Khán judge, Niyáz Ali deputy collector, and other minor appointments. Justice began to be administered in accordance with the precepts of the Korán, and Asiatic punishments, such as mutilation, are said to have been inflicted by Niyáz Ali Khán. On the 8th June the Rámpur troops were withdrawn by Abdul Ali, to strengthen the garrison of Rámpur against a threatened attack by the Bareilly brigade. Majju Khán was again able to assert himself as governor, his authority having been obscured during the Rámpur nawáb's occupation. The surviving Christians, a native deputy collector and some clerks who had not made their escape with the British officers, were made to repeat the *kalama*, or formula of the Muhammadan faith, by the chief maulvi, Álam Ali, and their lives spared. This maulvi is said to have treated them kindly and to have raised a subscription for their support. On the 14th of June[1] the Bareilly brigade arrived under Bakht Khán, who assumed the title of general. To him complaints were made by the rebels against maulvi Álam Ali for his protection of the Christian clerks. These were dragged from their place of concealment, and on a solemn oath being taken that no harm would be done to them, surrendered their arms. They were, however, instantly bound with cords and carried away to the rebel camp, and the maulvi's house plundered. "General" Bakht Khán seems then to have put Majju Khán, the new nawáb, upon his trial for (1) forbearance in not causing the murder of certain Christians in Moradabad, and (2) conniving at the distribution of the Government treasure among the sepoys of the 29th native infantry. Mr. Kitchen, his family, and Mr. Carbery had been hitherto sheltered by some Káyaths. About this time they were discovered, and taken before "general" Bakht Khán. Mr. Kitchen, the deputy magistrate, his son, a lad of 15 years of age, and Mr. Kitchen's brother-in-law, Mr. Carbery, were murdered[2] on the night of the 14th June, and the females made over to Bakht Khán. The Káyaths, after being tied to a gun for a whole day, procured their release by a bribe. On the 17th of June the Bareilly

And makes appointments.

But on 8th June the Rámpur troops are withdrawn.

Arrival of Bareilly brigade.

More murders of Christians.

[1] According to Sir J. C. Wilson's narrative it was the 15th of June, and this also is the date given by Mr. Dunlop. [2] The scene of this murder was opposite the mosque situated to the west of the western gate of Nirpatganj. They had declined to repeat the formula of the faith of Islam and thereby save their lives.

brigade left Moradabad, and marched towards Garhmuktesar, taking with it the 29th native infantry, and also the male members of the surviving Christians. These were Mr. Powell, deputy inspector of post-offices; Mr. Hill, head clerk of the collectorate; Mr. Dorrington, junior clerk of the same office; Mr. MacGuire, clerk in the magistrate's office; and Mr. Phillips, second clerk in the judge's office. The last of these was shot at Gajraula on the march to Garhmuktesar, along with a drum-major of the 68th native infantry, whom the mutineers suspected of a design to blow up their powder magazine. Mr. Powell and his three other companions appear to have reached Dehli, but nothing is known of their ultimate fate. Sir J. C. Wilson apprehended that they were probably killed by our troops at Dehli, on the entrance into that city made on the 20th of September, 1857, their real state being, of course, unknown, and their appearance leading them to be mistaken for rebels.

Bareilly brigade leaves Moradabad.

After general Bakht Khán's departure Majju Khán once more proclaimed himself nawáb and viceroy of the king of Dehli, summoning all to attend a darbár the next day. Abbás Alí, however, had followed Bakht Khán, and procured from him a *sanad* appointing his father, Asad Ali, viceroy. Returning to Moradabad with this document, he managed to obtain adherents, and the rebel government seemed likely to be ruined by faction. A common danger, in the form of a threat by the inhabitants of Bijna to plunder the city, induced them to put aside their differences, and apparently Majju Khán was acknowledged governor. A party of Bijnor robbers arrived, but were beaten back. Majju Khán's difficulties were increased by the absence of any cash wherewith to pay his new establishment. He called in the assistance of the Múlas of Mustapur to coerce the Hindú bankers to subscribe for the maintenance of his government. One of these bankers, Parduman Kishn, refused, on being summoned, to attend Majju Khán to answer a charge that had been trumped up against him. The Musalmáns and Hindús now prepared for an armed struggle. The former, under Ayúb Khán and Háfiz Ali Ahmad, prepared to storm the house of Parduman Kishn. The Rájputs of Katgarh came to the latter's assistance. Matters, however, were compromised without the banker having to pay more than a very small sum.

Majju Khán and Abbás Ali again contend for the governorship; but Majju is acknowledged.

He attempts to raise funds.

On the 23rd or 24th of June, the Rámpur nawáb again took possession of Moradabad, but Majju Khán was treated leniently, and permitted to call himself názim of Sambhal.

The Rámpur nawáb again returns, 23rd or 24th June.

The Rámpur people appear to have insulted and oppressed the townspeople. A quarrel arose between a Pathán of Moradabad and one of the Rámpur people about a pumpkin. This happened on the 29th of July, and on the 30th the whole population of Moradabad rose, and fell upon the Rámpur people. About 40 of the latter are said to have been killed. At last, by the intercession of Dhaukal Sinh, the leader of the Katgarh men, peace was made with the Rámpur nawáb, and this mimic insurrection—called from its origin the *Kaddu-gardi*—came to an end. On his second assumption of power, the Rámpur nawáb took the families of the Christian clerks under his protection. They had, it is said, suffered extreme privation and indignity during their confinement, first in the cantonments and then at Majju's house. The families thus protected by the nawáb were Mrs. Hill and her children, Mrs. MacGuire, Mrs. Warwick, Mrs. Kitchen, Mrs. Dorrington, and Mrs. Humphreys, each with from one to six children. Of the heads of these families, Messrs. Hill, MacGuire, and Dorrington had been taken to Dehli, Mr. Warwick had escaped to Naini Tal, and Mr. Kitchen with his son, as we have seen, had been murdered.

The *Kaddu-gardi* conflict.

While all this had been happening in Moradabad city, the outlying towns had suffered from the spirit of lawlessness that was rampant. On the 7th of June a large portion of Sambhal had been plundered by Múlas of Bilálpur, Mewátís of Herapur, Játs of Lakhori, and other villagers. From the 16th to the 24th of June, Chandausi was similarly plundered by villagers from the neighbourhood. The forces sent by the nawáb of Rámpur to relieve these towns, are said to have merely enriched themselves, extorting money from Rámji Mal, a banker of Sambhal.

State of affairs in Sambhal and Chandausi.

The native writer whose narrative we are following, mentions that two expeditions were despatched from Moradabad in the direction of Dehli, headed by Jhabbar Ali Khán and Zain-ul-ábdín Khán. They crossed the Ganges at Púth in August, 1857. About this time an embassy from Khán Bahádur Khán, the nominal ruler of Rohilkhand, passed through Moradabad, with a present for the king of Dehli. The party is said to have carried a cup of emerald as a token that Khán Bahádur Khán supplicated like a beggar, cup in hand, the land of Rohilkhand as a fief. Many of the lower classes from Moradabad are said to have accompanied the embassy.

Two expeditions leave for Dehli, August, 1857.

Embassy of Khán Bahádur Khán to Dehli.

When at last the fall of Delhi was reported, the Musalmáns of Moradabad affected to discredit the news. On every Friday the *jahád* was preached in the mosques, and the most absurd statements were promulgated, with a view to strengthen the authority of the rebels. Among others may be mentioned a report that the Bombay troops had mutinied, gone to London *viâ* Constantinople, made the Queen of England prisoner, and were actually bringing her to Dehli, as a captive, to answer before the king for the crime of having forcibly introduced greased cartridges. Nor was this the greatest absurdity believed, for the people were told, and readily credited the story, that a fakir of great sanctity, with a lákh of Gházís (Muhammadan fanatics who devote themselves to martyrdom) from Persia and Afghánistan, had arrived in Dehli and there performed the miracle of converting all the shells and cannon-balls of the Faringhis into drops of water.

News of the fall of Dehli (20th September, 1857) arrives.

But absurd stories are invented to counteract its effect.

To appear in clothes of European fashion in Moradabad was at this time to risk death from the fanaticism of the Muhammadan mob, and if space would permit, instances might be multiplied to illustrate the intense hatred evinced by the Musalmáns for everything English. The opinion, which has obtained support in some quarters, that the rebellion of 1857 was confined chiefly to the troops, and did not spread among the people generally, is hardly borne out by the most authentic accounts of what actually passed in Rohilkhand. On the fall of Dehli, many letters and reports from priests and other enthusiastic Muhammadans, addressed to the ex-king, describing the results of the great outbreak, fell into the hands of the English. "These writings were couched in the most vigorous and striking phraseology, and the perusal of them," says Sir Richard Temple, "confirmed what I had previously believed, namely this, that fanaticism is a volcanic agency which will probably burst forth in eruptions from time to time. It would be difficult to reproduce the imagery with which the scornful exultation over British discomfiture was expressed. 'The infidel tyrant had been dethroned in an instant, like the twinkling of an eye, the flashing of a scimitar, the striking of a knell.' 'He whose glance had once struck terror into the hearts of a myriad time-servers was cast out with contumely, to die of hunger in the jungle, or of thirst in the desert.'[1]"

Intense hatred to English exemplified.

But if such were the exultant missives despatched to Dehli, there were a few, if only a handful, who looked forward to the speedy return of the British, and kept up a correspondence with

A few loyal natives remained in Moradabad.

[1] *Men and Events of My Time in India*, by Sir Richard Temple, p. 136.

the former officers of the district and other English gentlemen, especially with Mr. Wilson. These were the English-speaking natives who had served in the public offices, and whose own lives were in some danger, as every native who spoke English was in popular belief wholly or half a Christian. Their names, as given by the native writer, were Durga Parshád, late deputy inspector of schools; Nand Kishor, late superintendent of roads; Bábu Jagan Náth, late deputy post-master; Bábu Táráchand Pain, sub-assistant surgeon; and Bábu Ganesh Parshád, the translator of the civil court and the author of the narrative quoted in these pages. A banker of Bareilly, Lála Lachhmi Náráin, is said to have facilitated this correspondence by opening a private *dák* (postal service).

Character of the Rámpur nawáb's rule.

Although the nominal authority rested with the nawáb of Rámpur, who professed to hold the district on behalf of the British power from the 28th of June, 1857, to the re-establishment of British authority, his rule does not seem to have been at all generally recognized in the district. The Saiyids of Amroha do not appear to have owned his authority; he was continually appointing and abolishing his establishment in Moradabad; and at least until April, 1858, the district may be said to have been in a state of anarchy. With the fall of Dehli there is no doubt the nawáb of Rámpur was assured of the ultimate success of the British arms, and he seems to have done his best to induce the people to return to their allegiance. In November he sent the families of the Christian clerks under a strong escort to Meerut.

Gap in the narrative from October, 1857 to April, 1858.

The native writer who has afforded the only material for an account of events during the interregnum, left Moradabad in October, 1857, and from that month to April, 1858, there is a gap in the narrative, which cannot be filled up from any reliable sources. But in April, 1858, Firoz Sháh, a prince of the royal house of Dehli, marched upon Moradabad, with a force lent to him by Khán Bahádur Khán, of Bareilly. He appears to have entered Moradabad about the 21st of April, to have overpowered the Rámpur troops, and for a few days at least to have been master of the city. But his object was not to govern, only to plunder; and the population, which might have submitted to his orders, rose in a body against his attempts to extort money and supplies. The leaders in this revolt, if such it may be called, seem to have been Rái Parduman Kishn and Kásim Ali Khán. They were doubtless encouraged by the news of the approach of the column led by Brigadier-General Jones, which was then marching from Roorkee across Rohilkhand to Bareilly, in consort with other columns that were

Firoz Sháh arrives.

Inhabitants rise in a body against his exactions.

converging on the province.[1] On the 25th of April General Jones approached Moradabad and the rebel prince, Fíroz Sháh, retired towards Bareilly with all his booty and guns. On the arrival of the British camp, it was joined by Mr. Inglis, of the Bengal civil service, a gentleman thoroughly acquainted with the character and doings of the rebel chiefs then figuring in Rohilkhand. Colonel Malleson thus describes the attempt made to seize the leaders in the revolt:—[2]

Arrival of General Jones' brigade.

Arrest and execution of the ringleaders of rebellion.

"Inglis informed Brigadier Coke that many prominent leaders of the revolt were at the moment in hiding in the city of Moradabad, and that it would not be impossible, by the exercise of daring and prudence, to seize them. These two qualities show conspicuously in the character of Coke. He at once made arrangements to effect the capture of these men. Placing the Multáni cavalry to guard the outlets of the city, he entered with his infantry and proceeded to the houses indicated to him. The task was difficult and dangerous, but it resulted in success. Twenty-one notorious ringleaders of the revolt were actually taken. Others were slain defending themselves. In this affair Lieutenant Angelo greatly distinguished himself. Bursting open the door of one of the houses, he seized a prominent rebel leader and two of his sons. Whilst engaged in this work he was fired at from one of the upper rooms of the house. He at once rushed upstairs, forced the door of the room whence the firing had proceeded, and found himself face to face with seven armed men. Nothing daunted, he shot three of them with his revolver and kept the remainder at bay with his sword till reinforced from below. Fíroz Sháh, unhappily, escaped."[3]

The column left Moradabad, a few days after the events just described, to take part in the operations against Bareilly, which have been detailed in a previous notice.[4] Brigadier-General Jones established Wiláyat Husain Khán, a former deputy collector of Moradabad, as the representative of British authority, but subordinate to the nawáb of Rámpur.

On the 10th of May, Mr. Wilson marched from Bareilly, which had been retaken by the Commander-in-Chief (Sir Colin Campbell), with Captain Gowan, Sergeant-Major Belcham, William Hardy, private in Her Majesty's 32nd regiment, the remnant of the 11th native infantry, and about 60 irregular cavalry, for Moradabad, where he arrived on the 12th. He remained there for more than a month and says: "In this interval many rebels and mutineers were sentenced capitally, among them two princes of the house of Dehli, who were arrested, sneaking about, disguised as fakírs." Majju Khán had been shot during the occupation of Moradabad by the column under General Jones already mentioned.

Mr. J. C. Wilson arrives, 10th May, 1857.

[1] *Vide* SHÁHJAHÁNPUR, p. 158. [2] Malleson's Hist, II., 520. [3] Mr. Dunlop's brief note says:—"At 6 A.M. General Jones arrived with his column at Moradabad. At 10 A.M. Majjú's house was surrounded by a party under the guidance of Wiláyat Husain Khán. He was apprehended with his colleagues (who resisted the captors) after a protracted search, and was shot at 5 P.M." [4] *Vide* SHÁHJAHÁNPUR.

The exact date of the restoration of British authority is not easily ascertained. From an official report by Mr. R. H. Dunlop, magistrate, dated 18th November, 1858, it would seem that the commissioner (who he was the report does not mention) arrived on the 30th of April at Moradabad, accompanied by the nawáb of Rámpur. On the following day, May 1st, the town was illuminated in honor of the restoration of British authority. On the 2nd of May, however, the district was again made over to the nawáb of Rámpur. These events seem to have happened during General Jones' occupation, as it is stated that his column marched on the 2nd for Bareilly. From May 12th to June 16th, British authority was represented by Mr. Wilson, and on the latter date and the column already mentioned as under the command of General Jones returned to Moradabad from Bareilly. But it appears to have been now commanded by Brigadier-General Coke, who remained as Brigadier commanding the district.[1]

Clemency observed in punishing the rebels.

It would seem from the official report that the complete restoration of British rule should be dated from the 16th of June, as then probably the nawáb of Rámpur was formally relieved of his charge. Space will not permit of our dwelling upon the arrangements made for the re-establishment of authority throughout the district. In meting out punishment to the rebels, great clemency seems to have been observed, and the native writer who has been quoted bitterly complains that swarms of Muhammadans, who had recently been open rebels, were reinstated in their appointments. Some allowance must, however, be made for the natural feelings of the writer, who was a Hindu.

No event of importance since the mutiny.

Besides a slight riot between the Musalmáns and Hindús in March, 1872, during the Muharram festival, nothing has occurred since the mutiny to disturb the peace of the district. The history of the famines of 1860-61, 1868-69, and of 1877-78 has been told in an earlier part of this memoir.

[1] Some confusion exists in Sir J. C. Wilson's narrative and also in Colonel Malleson's, from this column being sometimes spoken of as Brigadier Coke's and sometimes as General Jones's. The column, on its first visit to Moradabad, was really under the command of General Jones, Coke acting as Brigadier and second in command, but, as explained by Colonel Malleson (II., 514), all real authority was left to Coke.

GAZETTEER

OF THE

NORTH-WESTERN PROVINCES.

MORADABAD DISTRICT.

PART IV.

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NOTE.—This list contains all tahsíls, and all towns and villages with a population of 2,000 and upwards, besides some others of importance on other grounds.

Amrohá.—Tahsíl and parganah in the north centre of the Moradabad district; is bounded on the north by the Bijnor district (parganahs Chándpur, Núrpur, and Seohárá), on the east by parganahs Moradabad and Thákurdwárá, on the south by Sambhal, and on the west by Hasanpur. The total area in 1881-82 was 383·78 square miles, of which 261·36 were cultivated, 99·72 cultivable, and 22·70 barren. The area paying Government revenue or quit-rent was 161·09 square miles (109·14 cultivated, 42·50 cultivable, 9·45 barren). The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water-advantage, but not water-rates), was Rs. 1,33,006; or, with local rates and cesses, Rs. 1,67,335. The amount of rent, including local cesses, paid by cultivators was Rs. 5,92,252.

Boundaries.

Area, revenue, and rent.

According to the census of 1881, the tahsíl contained 498 inhabited villages: of which 260 had less than 200 inhabitants; 187 had between 200 and 500; 40 had between 500 and 1,000; 6 had between 1,000 and 2,000; 1 had between 2,000 and 3,000; and 2 had between 3,000 and 5,000. The towns containing more than 5,000 inhabitants were Amrohá (36,145) and Kánt (6,936). The total population was 174,014 (83,169 females), giving a density of 452 to the square mile. Classified according to religion, there were 103,926 Hindus (47,861 females); 69,599 Musalmáns (35,071 females); 104 Jains (53 females); 369 Christians (175 females); and 16 others (9 females).

Population.

Eastern and western Amrohá present markedly distinct features. The former, naturally well drained, has extensive tracts of bush jungle sometimes stretching for miles together: the latter consists of open plains thinly coated with grass and with scarcely a bush to relieve the monotony. The settlement officer distinguished no less than eleven separate tracts, the physical characteristics of which he considered so dissimilar as to require separate consideration in assessment. The names of some of these tracts sufficiently indicate their positions: (1) the Rámgangá lowlands, (2) the Rámgangá-Gángan *doáb*, (3) the northern Gángan tract, (4) the southern Gángan ditto, (5) the Gángan-Bán *doáb*, (6) the Bán tract, (7) the Southern ditto, (8) the *Bhúr* ditto, (9) the Sot ditto, (10) the *Udlá* ditto, and (11) the North-western ditto. The key to the physical geography of the tahsíl is the fact that on the east it embraces a section of the valley between the Ganges and Rámgangá watersheds. The rivers of the tahsíl are the Gángan, with its affluents, the Karúlá and Bán in the east, and the Sot in the west.

Physical features.

Rivers.

Communications.

Amrohá is, on the whole, fairly well opened up and accessible in all directions. Its chief town is favourably situated at easy distances from all points in the parganah, and a whole host of roads radiate from it in every direction. There are two arterial lines of communications: the Meerut (metalled) road running east and west through the southern part, and the Bijnor road running north-west and south-east through the eastern half of the parganah. The former is a great highway, and is very serviceable to the southern and western divisions; it bridges the Gángan in the Moradabad and the Sot in this tahsíl; it is well kept, and carries a large traffic. The latter is unmetalled, except for the first mile out of Moradabad; it bridges the Karúlá and Gángan streams, and does the work generally of a first-class line of communication. In the angle between these two main roads lies eastern Amrohá with its winding streams and rugged country. Inter-communication is neither easy nor rapid here, and traffic naturally takes to the circuitous routes, avoiding this angle. All the other lines of traffic, with the exception perhaps of the Hardwár road, are secondary, acting as feeders to the two great highways. The extension of the Oudh and Rohilkhand Railway to Hardwár, now under construction, passes through this tahsíl.

Climate, products, &c.

The climate is good all over the parganah, if we except the small belt of country running from near Júa on the Meerut road along the Sot into the adjoining Sambhal parganah. Modes of cultivation are very similar to those current in the rest of the district. Amrohá grows rice extensively on the east, where the river system already described offers many natural advantages. Cane, too, is favoured. The soil of western Amrohá permits of the extensive cultivation of the *chin* species, while on the east *agraul* alone is grown.

Fiscal history.

The fiscal history of the tahsíl is to a great extent bound up with that of the Amrohá Saiyids, of whom an account has already been given (*supra* p.p. 106-9). They hold most of the *maháls* in the tahsíl on revenue-free (*muáfí*) tenures. Of the remainder, or revenue-paying maháls, there is nothing to add to the history given in the district notice (*supra* pp. 96, 101-104).

Amrohá[1].—Ancient municipal town in the parganah and tahsíl of the same name, distant 19 miles W.-N.-W. from Moradabad and 4 miles S.-W. from the

[1] For much of the following account we are indebted to a very full MS. history of Amrohá, to which the author has not given his name. It contains a very minute account of the Saiyid families and of the muhallas and their antiquities, which, however, from considerations of space, has been greatly curtailed in the text.

Bán river. Latitude 28°-54′-15″; longitude 78°-30′-30″. The populations by the censuses of 1853, 1865 and 1872 have been already given in the district notice. By the census of 1881 the area was 396 acres, with a total population of 36,145 (18,837 females), giving a density of 91 to the acre. The Hindus numbered 10,644 (5,092 females); Musalmáns 25,377 (13,678 females); Jains 97 (50 females); Christians 20 (13 females); and those of other religions 7 (4 females). The number of inhabited houses was 5,323.

Population.

The following is a statement of the principal occupations:—[1]

Occupations.

(I) Persons employed by government or municipality 161; (III) ministers of the Hindu religions 109, ministers of the Muhammadan religion 61; (VIII) musicians 70, singers and dancers 40; (IX) school teachers (not Government) 85; (XI) innkeepers (*bhatiára*) 127; (XII) domestic servants 871; (XIII) money-lenders and bankers 64, commercial clerks 114; (XV) pack-carriers 50, carters 172; (XVII) porters 233; (XVIII) landholders 768,[2] landholder's establishment 682, cultivators (tenants) 1,006, gardeners 111, agricultural labourers 398; (XIX) horse-keepers and elephant-drivers 40, breeders and dealers of sheep and goats 47; (XXVII) carpenters 217, bricklayers and masons 122; (XXIX) cotton-carders 147, weavers 663, calico-printers and dyers 81, tailors 105, bangle-sellers 45, washermen 74, barbers 208; (XXX) milk-sellers 43, butchers 104, corn and flour dealers 267, confectioners (*halwái*) 107, green-grocers and fruiterers 152, grain-parchers 60, tobacconists 48, condiment-dealers (*pansári*) 57; (XXXI) tanners and leather-workers 141, leather-dyers 64; (XXXII) manufacturers and sellers of oil 86, cutters and sellers of grass 200; (XXXIII) sweepers and scavengers 167, earthenware manufacturers 170, water-carriers 117, gold and silversmiths 117, blacksmiths 51; (XXXIV) general labourers 366, persons in (undefined) service (*naukari*) 77, pensioners 43; (XXXV) beggars 214.

The site of the town is low, but on the east and west the land outside is considerably elevated. A thick belt of mango groves nearly surrounds the town. A large gateway on the east, and the remains of an ancient wall, give the place an air of some importance. It is connected with Moradabad by a metalled road running from the south of the town to join the main road from Meerut to Moradabad at Júa, 4 miles from Amrohá and 19 miles from Moradabad; but a shorter route is by a raised and bridged but unmetalled road running south-east from Amrohá to the same main road, meeting it at Páekbara, seven miles from Moradabad. Partially raised and bridged but unmetalled roads connect it with Chándpur, Bijnor, Kánt, Sirsí, Sambhal, Hasanpur, Gajraulá and Dhanaurá. The main street is nearly a mile in length, with shops on each side, many of which have handsome fronts of carved wood. The town abounds in large, but almost deserted, mansions, the property of impoverished Muhammadan

Site and general appearance.

[1] Roman numerals indicate the classes in the census returns.

[2] Probably very much understated at census.

gentlemen. High, gloomy, masonry walls everywhere meet the eye, but inside are the signs only of decay. No object of architectural beauty exists.

Muhallas.

Of the sixty-nine *muhallas* into which the town is divided, many have interesting names with traditions attached to them, which space alone prevents our giving at length here. The designations Bagle and Kálí pagri may be instanced. If the local account can be trusted, the wards so-called derive their names from particular Saiyid families to whom these terms were applied as nicknames (*scil.*, 'the crane-necked' and 'the black-turbaned'). Another quarter is called Bhúkhá, or the quarter of 'the hungry folks,' in derisive allusion, it is said, to a grant made to former residents of two villages called Tikia and Papri, which the neighbours connected with *tikkí*, 'a small loaf,' and *pápar*, 'a cake.' Other names contain references to the founders, *e.g.* Saráí Ghulám 'Alí, named after a grandson of Muhammad Mír 'Adl. The author of the MS. account of Amrohá writes as follows:—"It is a peculiarity of Amrohá that each ward is inhabited by men descended from some common ancestor. It is rare that the house of an outsider, except of course of the lower classes, is found anywhere. There are now in Amrohá *farmáns* which show that from the time of Akbar to the present day 144 men have received *mansabs* of various amounts from the Dehli emperors. We may fairly add a considerable number for those whose *farmáns* have been lost or destroyed, or whose descendants are no longer in Amrohá, and conclude that there were about 200 such *mansabdárs* altogether. The 141 which remain range as follows:—Akbar, 14; Jahángír, 1; Sháhjahán, 1; Aurangzeb, 7; Muhammad Sháh, 46; 'Álamgír II., 27; Ahmad Sháh, 15; Farrukhsiyar, 7; Sháh 'Álam, 16; Jahándár Sháh, 4; Bahádur Sháh, 5; and Sháhjahán II., 1. The principal families of the city are descended from Sharf-ud-dín, generally known as Sháh Wiláyat."

Public buildings, &c.

The public buildings are a tahsílí, munsifí, first-class police-station, post-office, three principal schools, a distillery, and a branch dispensary. The tahsílí stands in the Katkúí ward, the police-station in the chauk, and the munsifí and chief school building at the edge of the main bázár. The tahsílí and the Anglo-vernacular schools are held in the two wings of one considerable building. The first teaches some 60 boys, and the latter (which is of the primary vernacular rank) somewhat above that number. There is also a free municipal school, at which between 50 and 60 boys attend. Besides this, there are said to be 100 private schools in the city, and though that number is probably exaggerated, they are certainly very numerous. The (American) Methodist Episcopal Church has had a branch here

since 1860. The native Christian community in 1880 numbered 686 (416 adults), of whom three were converts (from Hinduism) during the year. Attached to it are two boys' and one girls' school with a roll of 90 pupils (20 girls). The branch dispensary had 13,443 out-door and 74 in-door patients during the year 1881. Its net income[1] in the same year was Rs. 880, entirely derived from government and municipal grants.

Health and drainage.

The natural course of the drainage is to the south towards the Bán river, but on the east and west the high land outside throws the river water into the town, so that parts of the town are sometimes flooded. The water-supply is derived from wells and is reported good. The death-rate in 1880-81 was 25·28 per thousand; but in 1879-80 it reached 69·23, owing to the excessive prevalence of fever. Old residents say it is the healthiest town in the district. There is an absence of the dinginess and dirt so common in second-rate Indian towns, and the main streets are neat and clean.

Antiquities.

In antiquities Amrohá is richer than any other town in the district. It is said to possess no fewer than 109 mosques, 2 *karbalas* (places where the *tázias* are taken and usually buried), 7 *siválas* (temples dedicated to Siva), about 40 other Hindu temples and *dharmsálas*, 9 tombs of special sanctity and a great number of minor importance.[2] Before noticing these, mention may be made of what appear to be relics of greater antiquity than any of the other existing buildings. These are a well called the '*Báh ká kúán*' or 'Bawán' well and a tank called the 'Bánsdeo' tank. Regarding the latter even tradition has nothing to tell us, but the well is ascribed to a family of Súraj Dhaj Káyaths which is supposed to have ruled in Amrohá after the time of Prithiví Ráj. It is said that there is one family of this caste now in the district (in Sambhal), and that its members claim to be Brahmans, but are generally regarded as Káyaths. The well is described as one of the most curious remains in the district. With the exception of the arches and vaults, which are of brick, the structure is of block *kankar*. To the north a flight of steps leads down to a reservoir, flanked on each side with corridors, and with an apse at its other end. The corridors open into chambers, from which flights of steps lead down to similar chambers in the story below. All these chambers also open on the well proper, which is of considerable dimensions. The arches are false, and the cupolas built with circles of bricks that narrow in. The well is not now used and the structure is falling out of repair.

[1] Excluding a balance from the previous year.

[2] This enumeration is Pandit Gangá Parshád's.

Coming to more modern objects of interest, the first in point of importance is the tomb (*dargáh*) of the famous Sháh Wiláyat, of whose history something will be said further on. This tomb is said to be built on the spot where the saint died. The remains of the cell he occupied are still shown in the Pachdara ward. The tomb is resorted to largely by both Muhammadans and Hindus, who attend from the 19th to the 21st of the month *Rajab* (July) to offer oblations; and it is a singular circumstance that Hindus of the Káyath caste are the chief attendants. These Káyaths, it is said, used to conform largely to Muhammadan observances, but their descendants are rapidly returning to Hinduism. The daughter of this saint, Mussammát Bakhtí, also received canonization, and her tomb is visited by women 40 days after child-birth to offer oblations of food. Mention can only be cursorily made of the tombs of Abd-ul-Azíz, Abd-ul-Wajíd, Sháh Ghásí (which with Sháh-Wiláyat's are to the west of the town), of Sháh-Ibú (to the south), of Sháh Abul Hadís (to the north), and of Mullá Allah Dád, and Mían Pír Bakhsh. That of Sháh Nasír-ud-dín is near the Bánsdeo tank.

Sadó mosque.

The Jámi' or Sado[1] mosque is one of the oldest existing buildings. It was originally a Hindu temple, as is evidenced by its shape and the old chain still dangling from the roof. It was converted into a mosque in the reign of Kaikobád (1286-88 A.D.) and originally had five arches, of which the two outer ones have disappeared. It bears four inscriptions—the first, Kaikobád's, on the northern side; the second, Kumak Khán's, on the inside of the northern gateway, giving the date 965 H. (1558 A.H.); the third, Muhammad Mír 'Adl, opposite to the first (Kaikobád's); and the fourth is undated, but mentions that repairs were made by one 'Ádil Khán, who is said to have lived during the Rohilla occupation. The inscription in which the name of Muhammad Mír 'Adl's appears is as follows:—

"Ba 'ahd-i-Akbar Ghází jalál-i-daulat o dín,
Madár-i-mulk o mílal-i-bádsháh-i-zillu'lláh,
Zamána khádim-i-dargáh-i-úst be taklíf,
Sitára banda farmán-i-úst be-ikráh,
Biná namúd dar Amrohá masjide jámi',
Maghz-i-dín Muhammad Amír-i-khalq-panáh,
Sipahr-martaba Saiyid Muhammad 'Ádil,
Ki wasf-i-o shuda aurád-i-khalq, begah-o-gáh,
Magú za háe akhír o bagú tárikhash,
Bínae mír-i-'adálat-panáh-i-'álíjáh."

"In the reign of Akbar, Glory of the Empire and the Faith,
The pivot of the world and of nations, the king who was the shadow of the Almighty,

[1] The name is spelt also 'Saddo,' both being contracted from Sadr-ud-dín.

At the threshold of whose palace time was a willing doorkeeper,
Whose behests the stars unmurmuringly obeyed,
This great mosque was built in Amroha,
By that kernel of Islám, commander and protector of the people,
Divine in rank, Saiyid Muhammad the Just,
Whose praises are on the tips of the tongues (of the faithful) morning and evening.
Omit (from calculation) the final H and tell its date,[1]
The foundation (was laid by) a prince of the court of the Most High."

This mosque is now chiefly in the hands of Sado-wála Shaikhs and Saiyids, the latter of whom claim to be descended from the saint Sharf-ud-dín (Sháh-Wiláyat), but the shares, which are numerous, are both heritable and transferable. A large income is derived from Hindu and Musalmán pilgrims who come from long distances, chiefly from the Panjáb, where it is said the owners of the mosque have advertizing agents who vaunt the benefits of a visit to Sado's shrine, especially in the case of mental ailments. Shaikh Sado or Sadr-ud-dín was a former crier (*mu'azzin*) of the mosque, and the popular explanation given of the renown attached to his memory is that he practised magic. What is said to be the tomb of Sado is pointed out under the central arch; that of his mother, Ghásia, is under the northern, and that of a demon, Zeú Khán, said to have assisted Sado, is under the southern arch. The ceremonies observed consist in offering oblations to all three and in touching the chain (called 'Murád's'). The credulous worshippers believe that Shaikh Sado had two demons in his service, who ministered to his lusts by bringing young and beautiful females to the magician. He is said to have finally been destroyed by these fiends, who dashed out his brains against the roof. Perhaps the legendary account may contain a glimmering of truth, and the so-called saint may have met his deserts for licentiousness not unknown among persons of his class.

Mosque of Malik Sulaimán.

In the Bádsháhi Chabútrá ward is a mosque known as Malik Sulaimán's, which appears from inscriptions[2] it bears to have been built in the reign of Sháhjahán by Shaikh Mansúr. To the same period are attributed the two gates which are the only portions now existing of the fort in the Bara Darbár ward. One of these is known as the Chhanga darwáza. It is smaller than the second, known as the Moradabad gate, built by Abdul Majíd, great-grandson of the Muhammad Mír 'Adl already mentioned. An inscription gives the date 1051H. (1641A.D.), but contains nothing else of any interest. The last building of importance to be mentioned is the

Idgáh.

'Idgáh or 'place for celebrating the '*Id* festival,' an imposing structure situated to the west of the town.

[1] *i.e.*, deduct 5 from 986, leaving the date 981H. (1655—56 A.D.)

[2] Two give the dates 1066 and 067H.

It is approached by a long flight of wide steps, and has a fine *bargad* tree on the platform at the top. It was built by Shaikh Ghulám Ahmad, about 130 years ago, and can therefore scarcely claim mention among the antiquities.

Manufactures.

The best known manufacture is one of thin painted and gilt earthenware. Cups, saucers, goblets, plates, &c., are made, and specimens of the work were awarded a medal at the Agra Exhibition. The polished earthen jars and vases manufactured by the *kúzagars* are described as not a bad imitation of China; they are marvellously light. Camp beds, native carriages (*rath*), and carved work in wood are also local manufactures meriting notice. Sugar and cotton cloth are more commonplace, but equally important, products of local industry.

Trade.

Although Amroha has a good deal of local, it has but little export trade; Kánt on the north-east and Dhanaurá on the west carrying off most of the products of the parganah. The town derives its importance from the residence in it of the large community of Saiyids already mentioned, who in the time of the Dehli emperors received large grants of revenue-free land. An annual fair is held in honour of Záhir Díwán in August, and another named after the *neza* (spear) of Sálár Mas'úd, at both of which a considerable trade is carried on. Thursday is the market day for the local trade. The imports into the municipality shown in the official statement, with the quantity or value imported in 1881-82, were the following:—grain of all kinds (1,98,988 maunds), refined sugar (374 maunds), unrefined sugar (28,378 maunds), *ghi* (1,420 maunds), other articles of food (Rs. 53,025), animals for slaughter (11,896 head), oil and oil-seeds (6,760 maunds), fuel (Rs. 13,570), building materials (Rs. 27,803), drugs and spices (Rs. 29,026), tobacco (3,226 maunds), European cloth (Rs. 92,192), native cloth (Rs. 13,053), metals (Rs. 20,283).

Municipality.

The municipal committee of Amroha consists of nine members, of whom three sit by virtue of their office and the remainder by election. The income of the municipality is derived chiefly from an octroi tax falling in 1881-82 at the rate of Re. 0-6-9 on net receipts (*i.e.*, after deducting refunds) per head of population. The total income in 1881-82 was Rs. 17,912 (including a balance from the previous year of Rs. 1,898). The expenditure in the same year was Rs. 14,015, of which the chief items were collection (Rs. 2,113), original works (Rs. 1,304), repairs and maintenance of roads and drains (Rs. 2,196), police, a charge that under the new scheme will no longer fall on municipalities (Rs. 4,755), and conservancy (Rs. 1,361).

Local history.

One local tradition attributes the foundation of Amrohá to a ruler of Hastinápur whose name was Amrjoha and who lived some 3,000 years ago, but another makes it owe its origin and name to Amba ráni, sister of Pirthí Ráj. No remains of the fort said to have been built by her have been found, unless some very large bricks discovered during an excavation in the Naubatkhána ward belonged to it. Gajasthal, a village in this parganah, traditionally derives its name from being the place where the ráni's elephants were kept. A family of the Súraj Dhaj caste is said to have ruled in Amrohá, but little more than the tradition has survived. One name only of the Súraj Dhaj line is remembered, Kirpánáth. To this family are ascribed an old bridge over the Bagad marsh at Gajraulá, the foundations only of which now remain, and, as already mentioned, a large well called 'Báh ká kúán,' about two miles from Amrohá off the Chándpur road. To the Súraj Dhaj family appear to have succeeded the Tagas, of whom Rájas Karan and Sása Chandan are the only names that have come down to us. But the first glimpse of Amrohá in authentic history is in the reign of Balban (1266A.D.), when that king came in person to put down a rebellion in Katehr, which he did with great severity.[1] In the reign of Alá-ud-dín (1295 to 1315A.D.) the town suffered from an invasion of Mughals under a descendant of Chengíz Khán. An imperial force marched against them, and they were defeated with great slaughter near Amrohá. 'Alí Beg and Tarták, the two leaders, were taken prisoners and trampled to death by elephants. Shortly before the death of Alá-ud-dín, his eldest son, Khizr Khán, was banished to Amrohá for breaking a vow he had made, but, returning without permission, was thrown into prison and blinded by order of the infamous minister, Malik Káfúr, after Alá-ud-dín's death. He remained in prison till the accession of Mubárak Sháh, who sent an assassin to murder him along with two other princes, owing to Khizr Khán's refusal to give up the lovely Dewal ráni, whom Mubárak Sháh wanted for his harem. The princess shared her lover's fate and the bodies were buried in the Biji-mandar bastion of the fort of Gwáliár (1316 A.D.) The loves of this unhappy prince and Dewal ráni form the subject of an epic called the *'Ashika* of Amír Khusrú, parts of which are translated in Dowson's Elliot (III., 544), and the reader must be referred there for the full story of Khizr Khán's sufferings. After this Amrohá for a time drops out of history, and probably was over-shadowed by its sister city Sambhal. It is certain that it fell into the subordinate position of a fief *(iktá')* forming part of the estate of Saiyid Salím, in the reign of Mubárak Sháh (1428A.D.).

[1] For a detailed account of this expedition see the *Tárikh-i-Firoz Sháhí* in Dowson's Elliot, III., 106.

Account of Shâh Wiláyat.

An event of some consequence in the local annals of the town was the arrival here of the celebrated saint Sharf-ud-dín, commonly known as Shâh Wiláyat, whose family originally came to India from Damascus. The date of his arrival is variously given as 670H. (1271A.D.) and 710H. (1301A.D.) The traditional account of the opposition he met with from another saint Nasír-ud-dín, who resented his presence in Amroha, is thus told:—[1]

"Jealous of the arrival of another, Nasír-ud-dín sent Sharf-ud-dín a glass full of water, to show that the country was already filled with his holiness and could hold no more. Sharf-ud-dín, by way of answer, floated a rose blossom on the water and returned it to show that, though full, the glass could hold more. Foiled with his own weapon Nasír-ud-dín surlily promised not to oppose his settling here, but foretold that myriads of scorpions would be born at his tomb. Sharf-ud-dín civilly replied that though scorpions might be born there, they would, through the grace of God, lose their power of stinging, whereas his (Nasír-ud-dín's) tomb would be the rendezvous for all the stray potters' donkeys in the country. So to this day the country-folk believe that the scorpions at Sharf-ud-dín's tomb do not sting, while every potter who has lost his donkey hastens in search of it to the other saint's burial-place."

Sharf-ud-dín or Shâh Wiláyat lived a wandering life, visiting Kumaon and Rohil, resisting, at the latter place, the endeavour of the emperor Fíroz Shâh to keep him there, and returning to find that his father had built a residence in the jungle to the east of the city, the site of which is still pointed out under the name Mírán Sarái. Shâh Wiláyat first lived in the cell in the Pachdara ward, but afterwards settled in a spot in the jungle to the west of the city. He died in the month *Rajab* 783H. (July, 1381 A.D.) Besides a daughter, who is also honored as a saint, Shâh Wiláyat left two sons. The chief interest attaching to the history of their families arises from the marriage of one of them (Abd-ul-'Azíz) to a daughter of the emperor Fíroz Shâh, with whom he obtained a dower of several revenue-free villages, laying the foundation of the *muáfi* (revenue-free) tenures of the Amroha Saiyids. The issue of this marriage was a son, Rájá', who is said to have been miraculously preserved from destruction, after his premature birth, by being kept in an earthen vessel (*hándi*) until the full period of gestation had elapsed. This result of the saint's influence has procured for his descendant the appellation Hándíwála. Abd-ul-'Azíz is said to have founded a town adjoining Amroha, to which he gave the name 'Azízpur; but no trace of it is now found except its mention in a few old documents.

To Rájá' were born two sons, Yásín, the progenitor of the Saiyids of the Arzání-pota ward, and Muntajib, from whom came the Saiyids of the Bara Darbár, Puráni Sarái, Sati, Katra Ghulám 'Ali, Guzrí, Chheora, Maja-potá and Shafá'at-pota wards. Of the descendants of Muntajib the most celebrated

[1] In the anonymous MS. already mentioned.

were Mír Saiyid Muhammad and his brother Saiyid Mubárak, both of whom held offices under Akbar. Of Mír Saiyid Muhammad mention is made in the *Áín-i-Akbari*, where we learn that he had studied the law and traditions under the best teachers of the age, was a friend of the father of the historian, Badáoní, and advised Badáoní himself to enter the military service of the emperor, instead of trusting to learning and to precarious *madad-i-ma'ásh*[1] tenures for a subsistence. Akbar made Saiyid Muhammad *Mír-i-'Adl*, an officer who pronounced judgment on offenders according to the sentence of the *Kází*. His office resembled that of the "doomster" in Scotch courts of law in former days. This accounts for his title Ádil in the inscription quoted on page 173. When the learned were banished from court, he was made governor of Bhakkar (983H., 1575 A.D.) where he died two years afterwards. He had previously served, with other Amroha Saiyids, under Saiyid Mahmúd of Bárha in the expedition against Rája Madhukar. His sons, Saiyids Abul Kásim, Abul Ma'álí and Abul Hasan, were all in the military service of Akbar. Saiyid Abul Wáris, a grandson of Saiyid Mubárak, was chief magistrate (*faujdár*) of Sambhal and, in the eleventh year of Jahángír's reign, was promoted to be governor of Kanauj. In later times the Amroha Saiyids have not made much figure in history.

Besides the family of Sharf-ud-dín, Nasír-ud-dín, his rival, left numerous descendants, some of whom may still be found in the neighbourhood. Other Saiyids trace their descent from Mas'úd, and indeed the Saiyids of nearly every ward in the town have some famous ancestor to head their family tree. Shaikhs and Abbásís are represented in several wards, the latter deriving their descent from Muhammad Amín, the seventh caliph. After Muhammad Amín's murder his family was dispersed; some came to Multán and some to Dehli. From the latter branch came the Abbásís who settled in Amroha.

Beyond the private annals of these families—interesting chiefly to themselves—there is little to record regarding the recent history of Amroha. In 1780, Nathe Khán, a governor of Sambhal, is said to have brought an army against the town, to exact payment of Government dues, or, according to another account, to take vengeance for a family wrong, and some of the inhabitants were killed in the encounter that followed. Amír Khán passed through the town, without plundering it, in 1805. Under British rule Amroha has no history worth recording apart from that of the district generally, and the events of the mutiny have been given in the district notice.

[1]Grants of land conferred by Akbar on four classes of men—philosophers, ascetics, poor, and decayed gentle-folk. An officer called a *Sadr* enquired into applications and was assisted by the *Kází and Mír-i-'Adl*: Blochmann's *Áín*, p. 268.

Asmaulí.—Village in the north of tahsíl Sambhal, distant 19 miles S.-W. from Moradabad and 9 N.-N.-W. from Sambhal. Latitude 28°-41′-45″; longitude 78°-34′-30″. Population 1,554 (726 females). Has a first-class police-station and a district post-office.

A'zampur.—Village in the north of tahsíl Hasanpur, distant 22 miles from Hasanpur and 42 from Moradabad. Latitude 29°-0′-45″; longitude 78°-12′-15″. Population 1,380 (698 females). A'zampur gave its name to a parganah (now extinct) mentioned in the *Áín-i-Akbari* among the *maháls* of sarkár Sambhal.

Bachhráon.—Town in the north of tahsíl Hasanpur, distant 41 miles W.-N.-W. from Moradabad, 13 N.-N.-W. from Hasanpur, and 7 E. from the Ganges. Latitude 28°-55′-25″; longitude 78°-16′-35″. The populations by the censuses previous to 1881 have already been given in the district notice. By the census of 1881 the area was 69 acres, with a total population of 7,046, (3,558 females), giving a density of 102 to the acre. The Hindus numbered 2,205 (991 females), and Musalmáns 4,841 (2,567 females). The number of inhabited houses was 788.

The town is said to derive its name from its traditional founder, Bachhráj, a Súraj Dhaj Brahman of the time of Pirthí Ráj. It has six wards—Shaikhzádagán, Pírzádagán, Kánúngoán, Bákábád, Pesh-thána and Chaudhríán. A grant of Bachhráon and 156 villageswas made to a convert to Islám in the reign ofAkbar, and his descendants are said to be still in possession of the zamíndári. A police-station, sarái, school, one temple, and 12 mosques are the public buildings. The watch and ward of the town is provided for by taxation under Act XX. of 1856.

During 1880-81 the house-tax thereby imposed, together with a balance of Rs. 213 from the preceding year, gave a total income of Rs. 1,482. The expenditure, which was chiefly on police (Rs. 739) and conservancy (Rs. 300) amounted to Rs. 1,366. The returns showed 1,655 houses, of which 878 were assessed with the tax; the incidence being Rs. 1-7-1 per house assessed and Rs. 0-2-7 per head of population.

Bahjoí.—Village in the south of tahsíl Sambhal, distant 37 miles S.-S.-W. from Moradabad and 12 S.-S.-E. from Sambhal Latitude 28°-23′-45″; longitude 78°-40′-0″. Population 2,724 (1,257 females). The village derives its name from the old parganah of Bahjoí. It is a station on the Oudh and Rohilkhand Railway and has a second-class police-station and a weekly market.

Bhojpur.—A large village in tahsíl Moradabad, distant 10 miles north from Moradabad and one mile east from the Dhela river. Latitude 28°-56′-45″; longitude 78°-52′-0″. Area 54 acres. Population 4,488 (2,202 females). It has four wards—Nahapur (formerly a village in ruins), Kasái-ká-muhalla (butchers' quarters), Bázár, Jhádá-wála; and possesses 11 mosques and a tomb of Muhammad Háji.

Bilárí.—South-eastern tahsíl (and parganah) of the Moradabad district); is bounded on the north by Moradabad, on the east by the Rámpur State (parganah Sháhabad), on the south by Budaun (parganahs Bisauli and Islámnagar), and on the west by Sambhal.

Boundaries.

The total area in 1881-82 was 332·95 square miles, of which 267·43 were cultivated, 42·56 cultivable, and 22·95 barren. The area paying Government revenue or quit-rent was 302·46 square miles (242·81 cultivated, 39·56 cultivable, 20·09 barren). The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water-advantage, but not water-rates), was Rs. 3,33,104, or, with local rates and cesses, Rs. 3,75,732. The amount of rent, including local cesses, paid by cultivators was Rs. 7,34,288.

Area, revenue, and rent.

According to the census of 1881, the tahsíl contained 394 inhabited villages: of which 88 had less than 200 inhabitants; 164 had between 200 and 500; 107 had between 500 and 1,000; 25 had between 1,000 and 2,000; 4 had between 2,000 and 3,000; and 4 had between 3,000 and 5,000. The towns containing more than 5,000 inhabitants were Chandausí (27,521) and Naraulí (5,069). The total population was 229,784 (108,350 females), giving a density of 690 to the square mile. Classified according to religion, there were 169,443 Hindus (79,763 females); 60,033 Musalmáns (28,444 females); 125 Jains (58 females); 180 Christians (84 females); and 3 others (1 female).

Population.

The shape of the parganah is that of an irregular quadrilateral figure: its eastern and western sides approach nearest each other on the north and recede from each other as they run southwards. The surface of the soil nowhere greatly varies. The levels taken by the professional survey show that the country gradually rises from south to north, the mean gradient being about one foot per mile. The eastern half of the parganah, however, lies considerably lower than the western. There is a gentle rise from the Rámpur boundary on the east to the Sambhal border on the west. A few disturbances are caused by the occurrence, at intervals, of *bhúr* hillocks. These, however, are rare and of insignificant extent. There are no sterile tracts at all. The land is generally fertile; spontaneous growths are luxuriant; groves are numerous. The Gángan on the northern border runs between Bilárí and Moradabad parganahs and is a perennial stream with considerable volume in the rains. The Ari or Aril is a small stream which passes through the centre, and the Sot a larger stream intersecting the parganah in the south. The climate in the valleys of the Ari and Sot is malarious.

Physical features.

Communications.

The road communications of the parganah are inferior. Part of the unmetalled second-class road from Moradabad to Aligarh runs through the north-west corner. There is one long unmetalled second-class road from Chandausí to Moradabad, *viâ* Bilárí. From Chandausí old unmetalled roads run to Sambhal, Budaun, Anúpshahr, and Bareilly, some straight, others in circuits taking in important villages. The Moradabad branch line of the Oudh and Rohilkhand Railway now runs right through the body of the parganah. The roads that branch out from Chandausí bear traces of having once been regular traffic thoroughfares. They were the feeders of the extensive mart of Chandausí.

Products of the parganah.

Of the whole cultivated area Mr. Crosthwaite estimated that spring crops occupied 41 per cent. and autumn 59. Sugarcane is the best paying crop in the parganah. In 1843 there were 1,548 sugar-mills; in 1874, 3,533, or an increase of 1,989, showing that the cultivation of cane had more than doubled.

Prices.

The rise in prices had been very great between the penultimate and last settlements. Wheat rose from 34¼ sers in 1845-57 to 21 sers in 1863-74, or 62 per cent.; gram from 43½ sers to 24½, or 76 per cent.; barley from 60 to 31½, or 90 per cent.; sugar (*khánd*) 4½ to 2¾, or 55 per cent.; *juár* from 70 to 29, or 141 per cent.; *urd*, *múng*, *moth* from 46½ to 25¾, or 81 per cent.; *bájra* from 49½ to 29, or 71 per cent.; and cane-juice from Rs. 16 (per *karda* of 50 mds.) to Rs. 29, or 81 per cent. Excluding *juár* and cane-juice the rise was 73 per cent. It is since the mutiny that the rise has been so rapid.

Markets and trade.

Bilárí has its fair share of towns and markets: the six principal are Chandausí, Bilárí, Naraulí, Kundarkhí, Seondárá, and Junahtá. All these have large weekly markets for all kinds of local produce. There is one widely-known fair which is really a cattle-market, held once a week at Ríth, a village to the east of Seondárá. It sprang into existence about thirty years ago. All the surplus produce of the parganah itself, and of a large country beyond, flows into Chandausí. The chief staples are sugar, grain, and cotton. Bilárí exports very little cotton, most of what is grown being used by the producers themselves. Grain and sugar are its chief contributions, and of these sugar is much the more important. There is a regular corporation of brokers who conduct the whole export and import business. Grain is exported to the dearest market; cotton goes chiefly to Calcutta; nearly all the sugar is despatched to the Panjáb and Rájputána.

Fiscal history.

The modern parganah of Bilárí was constituted only in 1844, the area included in it having previously been divided among three small parganahs, Seondárá, Kundarkhí-Sirsí, and Naraulí. These were partly amalgamated in the modern parganah of Bilárí, but some of their villages were transferred to Sambhal and Moradabad parganahs.

The early assessments do not appear to have been excessive. Mr. Money's, in 1842, fell at the rate of Rs. 2-5-2 on the acre of cultivation, but so rapid had been the increase in bringing waste lands under the plough, that in 1873 the incidence had fallen to Rs. 1-7-7. None of the severer processes for the realization of revenue were needed during the thirty years 1842-72, and the value of landed property in the parganah increased enormously, from an average price of Rs. 9-10-10 or seven years' purchase to Rs. 17-14-4 or fifteen years' purchase of the revenue demand. The actual assessments have been given in the district notice. Of the proprietors the most numerous are Rájputs of the Bargújar clans. Hindus owned, in 1875, 362 estates (93,077 acres), against 139 estates (48,932 acres) owned by Muhammadans. Lála Bulákichand, a Káyath, and son of a former kanúngo, was the largest single owner (48 estates), and Rái Pardumán Kishn, a Khatri, the next (35 estates). [See further *supra*, pp. 94-104.]

Bilárí.—Head-quarters of tahsíl just mentioned, and a railway station on the Oudh and Rohilkhand Railway, 15 miles from Moradabad, and 11 miles from Chandausí. Latitude 28°-37′-15″; longitude 78°-50′-30.″ Population 4,861 (2,284 females). Its wards are:—Bázár, Juláhán, Karián, Shaikh Abdulláh; its public buildings, a tahsíli, munsifi, police outpost, tahsíli school and a second-class branch dispensary (patients 13,230, income Rs. 457-8-0, from a Government grant, in 1881), six Hindu temples, five mosques, and one *'idgáh*. The old Thákur zamíndárs have lost ground and two-thirds of the village lands belong to Rája Kishn Kumár, a wealthy *talukdár*. The watch and ward of the town is provided for by taxation under Act XX. of 1856.

During 1880-81 the house-tax thereby imposed, together with a balance of Rs. 58 from the preceding year, gave a total income of Rs. 946. The expenditure, which was chiefly on police (Rs. 742) and conservancy (Rs. 149), amounted to Rs. 1,045. The returns showed 1,770 houses, of which 645 were assessed with the tax: the incidence being Rs. 1-5-8 per house assessed and Re. 0-2-10 per head of population.

Chandausí.—Municipal town in tahsíl Bilárí. Latitude 28°-27′-15″ north; longitude 78°-49′-15″ east. Railway station on the Oudh and Rohilkhand Railway, with junction for Aligarh branch. Is situated 27 miles due south of Moradabad, nearly midway between the Sot and Bán streams, at a distance of 4 miles from each. Its distance from Allahabad is 355 miles, *viâ* Lucknow and Cawnpore.

The populations by the censuses previous to 1881 have already been given in Part III. By the census of 1881 the area was 220 acres, with a total population of 27,521 (12,618 females), giving a density of 125 to the acre. The Hindus numbered 20,381 (9,349 females); Musalmáns 6,990 (3,199 females); Jains 29 (13 females); Christians 118 (56 females); and those of other religions 3 (1 female). The number of inhabited houses was 21,236.

Population.

Occupations.

The following is a statement of the principal occupations:—[1]

(I) Persons employed by government or municipality 131; (III) ministers of the Hindu religion 221; (VIII) musicians 96; (XII) domestic servants 141; (XIII) money-lenders and bankers 41, brokers 214, small ware dealers 49; (XIV) carriers on railways 234; (XV) carters 55[2]; (XVII.) weighmen 119, porters 516; (XVIII) landholders 66, landholder's establishment 1,147, cultivators and tenants 1,090; (XXVII) carpenters 227, bricklayers and masons 132; (XXIX) cotton merchants 80, cotton-carders 58, weavers 145, calico-printers and dyers 75, cloth merchants (*bazáz*) 141, tailors 164, makers and sellers of shoes 119, makers and sellers of sacks and bags 41, washermen 77, barbers 154; (XXX) butchers 107, dealers in corn and flour 857, confectioners (*halwái*) 143, green-grocers and fruiterers 121, grain-parchers 66, persons employed in the manufacture of sugar 65, tobacconists 90, condiment dealers (*pansári*) 80; (XXXII) manufacturers and sellers of oil 82, makers of grass screens (*sirkí*) 45; (XXXIII) sweepers and scavengers 233, earthenware manufacturers 107, water-carriers 288, gold and silver smiths 124, braziers and coppersmiths 96, blacksmiths 94; (XXXIV) general labourers 850; (XXXV) beggars 243.

Site and general appearance.

Chandausí wears the aspect of a busy town. The main thoroughfare is the railway, but three second-class roads and four third-class roads branch out from Chandausí, the former connecting it with Moradabad (27 miles), Sambhal (17 miles), and Budaun (28 miles), and the latter (one of which is a second-class road for part of the way) communicating with villages in the neighbourhood, while some of them leading by circuits into the main roads already mentioned. The town itself is traversed by broad, well-made metalled roads, named after the city or town to which they lead. Formerly gates existed, but the framework of two is all that remains. Most of the lanes are paved with brick. There are five *paráos* or halting-places for carts, surrounded by walls and planted with trees.

Wards.

The town is divided into eleven quarters, of which eight are called *darwázas* from the gateways that formerly existed. They bear the names of the following places:—Moradabad, Sambhal, Khurjá, Kaithal, Bisauli, Jaraí, Kherá, and Sikrí. The three other quarters are the Ratan, Mahájan, and Sundar *muhallas*.

The public buildings are the railway station, municipal town-hall, a first-class police-station, post-office, saráí, tahsílí, and free municipal school. The

[1] The Roman numerals indicate the classes in the census returns. [2] Probably understated.

railway station, as already mentioned, is the junction for the branch line (60·74 miles) to Aligarh, and has a very considerable traffic, besides being an important one for military purposes. A new street, leading from the town to the railway station, was made in 1879 by the removal of blocks of houses that barred the way. On the borders of the city, a short way from the railway station facing the line, is the *sarái*, a large and handsome enclosure of red brick.

Drainage.

The natural drainage of the town is by the Parkota nála, which courses along its northern border and then turns, almost at right angles, to skirt the west side of the town. Where it parts from the town at its south-west corner, this nála passes into a large shallow excavation called the *Khurjá Darwáza tál*, which is said to be a third of a mile square. During the rains the town drainage falls into it, and a cutting about 4 feet deep and 6 feet wide carries off the excess water to a stream which leads to the Sot river. Dr. Planck, as long ago as 1868, pointed out the means for reclaiming the land on which this *jhíl* has been made, and so removing a fruitful source of fever outbreaks. On the east side the town is similarly drained to a ditch which has its exit in the excavation above described. A large new main drain was under construction in 1880-81 with a view to improve the drainage of the town. The water-supply comes entirely from wells and is reported to be good. The general health of the people, as evidenced by the death-rate (34·87 per thousand in 1880-81), appears to be not worse than is found in most other municipal towns. There are 12 mosques and 13 Hindu temples in the town, but no ancient buildings of any interest.

Trade and manufactures.

It is as an emporium of all sorts of country products that Chandausí has risen to importance. All the surplus produce of the parganah and of a large country beyond flows into it, and although it was known as a great trade centre before the opening of the railway, it has much increased in wealth and importance since that event, which happened in 1874. The chief staples are sugar, grain, and cotton. Sugar is chiefly exported to the Panjáb and Rájputána; grain to the dearest markets, which are constantly varying. Cotton goes chiefly to Calcutta. It comes in considerable quantities from Rámpur and Budaun for re-export towards Bareilly and Lucknow. Sámbhar salt and piece-goods are the chief imports. Cotton cloth is the only manufacture of importance. Mahbullaganj, taking its name from Mahbulla Khán, the founder, and the Nakhása are the principal markets, Tuesday being the day for the former and Tuesday and Wednesday the days for the latter. Cart traffic, though on the wane, still goes on, and a few of the great Ját carriers from the Panjáb

and Rájputána may yet be seen in the Chandausí market-place. They are generally called Pachádes, or 'west-countrymen,' and easily recognized by the enormous size of their wagons and oxen. Year by year, however, competition with the railway tells against this old-fashioned carrying trade. The enormous amount of salt imported by rail is distributed by carriers to the surrounding country.

Municipality.

The municipal committee of Chandausí consists of nine members, of whom three sit by virtue of their office and the remainder by election. The income of the municipality is derived chiefly from a tax on professions and trade, falling in 1881-82 at a rate of six ánas and two pies per head of population. The total income in 1881-82 was Rs. 18,973 (including a balance of Rs. 6,593 from the previous year). The expenditure in the same year was Rs. 17,251, of which the prinicipal items were: original works (Rs. 3,949), repairs and maintenance of roads and drains (Rs. 3,511), police (Rs. 5,114), and conservancy (Rs. 2,134).

Local history.

Until very recently Chandausí was a mere village, the date of its foundation by one Ibráhím Khán being given, traditionally, as 1757 A.D. A well described by his name still exists. Daula Sáh, the treasurer of the Rohilla chieftain, 'Ali Muhammad Khán, is the only other personage of note in connection with the place. The Marhattas are said to have plundered the town during their invasion of northern India, and it suffered during the outbreak in 1857.

Chhajlait.—Small village in tahsíl Amrohá, on the Moradabad-Bijnor road, 13 miles from the former town and 14 from Amrohá; near the Karúla river. Latitude 28°-59′-15″; longitude 78°-39′-45″. Population 283. Has a first-class police-station and an imperial post-office.

Chháorá.—Village in tahsíl Bílárí, 21 miles south-east from Moradadad and 10 miles from Bílárí. Old Thákur village. Latitude 28°-30′-30″; longitude 78°-58′-15″. Population 2,127 (987 females). A place pointed out as the scene of a battle between the Bargújars and Bhíhars lies to the south-west of the present village.[1]

Chuchailá Kalán.—Village in tahsíl Hasanpur, on the Dhanaurá-Bijnor road, distant 33 miles from Moradabad and 20 from Hasanpur. Latitude 28°-59′-50″; longitude 78°-18′-35″. Population 2,006 (963 females).

Darhiál[2].—Town in tahsíl Moradabad on the road from Moradabad to Naini Tál, 22 miles N.-N.-E. from Moradabad and one mile from the Kosi river, which is crossed by a bridge of boats in the dry season and a ferry in the rains.

[1] Ganga Parshád, the authority for this statement, gives the latter tribe as 'Bhians,' but probably means Bhíhars, the traditional predecessors of the Bargújars in the Upper Doáb. See *Wilson's Glossary* ('Bhíhar'). [2] There is another place of this name in the south of Hasanpur tahsíl.

Latitude 29°-3′-30″; longitude 79°-3′-30″. Population 4,651 (2,239 females), of which Banjárás constitute a large proportion. The nine wards in Darhiál are :—Bharpur, Madáríwála, Banjáron-ká-muhalla, Ghosipura, Milak Hasan, Háthiwálá, Umráonagar, Milak Tukráb, and Magra Sána. It has a dák bungalow and a police outpost. It has little trade, country cloth being the only local manufacture. The watch and ward of the town is provided for by taxation under Act XX. of 1856.

During 1880-81, the house-tax thereby imposed, together with a balance of Rs. 354 from the preceding year, gave a total income of Rs. 867. The expenditure, which was chiefly on police (Rs. 347), public works (Rs. 94), and conservancy (Rs. 159), amounted to Rs. 691. The returns showed 1,274 houses, of which 404 were assessed with the tax: the incidence being Rs. 1-3-5 per house assessed, and Rs. 0-1-8 per head of population.

Dháká.—Village in tahsíl Hasanpur, 1½ miles north of the Hasanpur-Sambhal road, 29 miles from Moradabad and 8 from Hasanpur. Latitude 28°-41′-48″; longitude 78°-25′-40″. Population 2,018 (963 females).

Dhaká (or **Dhákah**).—The name of an extinct parganah absorbed in the Hasanpur parganah (and tahsíl) in 1844. It is 19th in the list of maháls in sarkár Sambhal given in the *Áín-i-Akbari*.[1]

Dhanaurá.—Municipal town in tahsíl Hasanpur. Lies on the plain 9 miles east of the Ganges, 44 west from Moradabad, and 15 north from Hasanpur. Latitude 28°-57′-30″ north; longitude 78°-18′-0″ east.

Population.

The populations by the censuses of 1853, 1865, and 1872 have already been given in the district notice. By the census of 1881 the area was 115 acres, with a total population of 5,204 (2,198 females), giving a density of 46 to the acre. The Hindus numbered 4,576 (1,997 females); Musalmáns 724 (300 females); Christians 4 (1 female). The number of inhabited houses was 654.

Site and appearance.

The town is described as a compact little place, with a neat causewayed market-place, and as wearing an air of business. There are few good houses in the town, most of them being built of mud. The bázár, about half a mile long, is made up in great part of three market-places standing in line, through the centre of the town, with a wide metalled road passing down their midst; and this arrangement furnishes an open middle part to the town well calculated to ensure a constant supply of fresh air and supply convenient places for the despatch of business. There are several broad, remarkably well-made metalled roads in the town, which are furnished on each side with saucer-drains of the best kind. The wide metalled road already mentioned is continued to join the main road from Moradabad

[1] Suppl. Gloss., II., page 135.

to Meerut near the village of Gajraulá, nine miles from Dhanaurá. There are seven quarters (*muhalla*), called Mahádeo, Súthátí (thread-market), Katrá, Bázárganj, Gujrán (Gújars' village), Ján (Játs' village), Chamárán (Chamárs' village). The public buildings are a police-station, a post-office, and two schools, one a Government *halkabandí*, and the other a municipal free school. The natural drainage of the town is towards the south-west to a *nála* (stream) which finds its way to the Ganges.

Trade.

There is a moderate trade in sugar, and Dhanaurá is the only depôt in the parganah. It attracts the sugar of the surrounding country, both of the Moradabad and Bijnor districts, and exports it to the native states through Dehli, importing salt in return. At present the trade is rather diminishing than advancing, and it has been found necessary to lighten the incidence of the tax on trades and professions. The reason for this retrogression is that Dhanaurá is comparatively remote from the railway, and that the latter more and more diverts trade from it.

Municipality.

The municipal committee of Dhanaurá consists of nine members, of whom three sit by virtue of their office and the remainder by election. The income of the municipality is derived chiefly from a tax on professions and trade, falling in 1881-82 at the rate of nine ánas and six pies per head of population. The total income in 1881-82 was Rs. 3,636. The total expenditure during the same year was Rs. 3,600, including Rs. 1,240 on police.

Origin of town.

The town is said to owe its origin to one Nathe Khán, an excise officer of the Nawáb Wazír of Oudh, who founded it in 1783 A. D.

Dilárí.—Village in tahsíl Thákurdwárá, 13 miles north from Moradabad and 13 south-west from Thákurdwárá. Latitude 29°-2′-35″; longitude 78°-47′-25″. Population 2,104 (females 936). Was formerly included in the old parganah of Mughalpur, but transferred by Mahendar Sinh, it is said, to Thákurdwárá.

Faridnagar.—Villlage in the north of tahsíl Thákurdwárá, 2 miles from Thákurdwárá and 24 from Moradabad. Latitude 20°-10′-50″; longitude 78°-55′-50″. Population 1,979 (928 females). Its only claim to notice is that it was the seat of a former influential Rájput family, which owned the entire parganah of Thákurdwárá before the cession. The last member of it who retained possession was Mahendar Sinh (sometimes called rája), but 'Ali Muhammad Khán, the Rohilla, removed him in favour of a creature of his own.

Fatehpur Shamshoí.—Village in the south-east corner of tahsíl Sambhal, 34 miles from Moradabad and 17 from Sambhal. Latitude 28°-23″-0″; longitude 78°-45′-45″. Population 2,888 (1,852 females).

Gajraulá.—Village in tahsíl Hasanpur, near the junction of the Dhanaurá-Hasanpur with the Moradabad-Meerut road, at a distance of 29 miles from Moradabad and 8 from Hasanpur. Latitude 28°-50′-45″; longitude 78°-16′-48″. Population 1,204. Has a district post-office and an encamping-ground for troops, the latter about a mile to the west of the village on the Moradabad-Meerut road.

Hasanpur.—Western tahsíl (and parganah) of the Moradabad district; is bounded on the north by Bijnor district (parganah Báshta), on the east by Amrohá and Sambhal tahsíls, on the south by the districts of Budaun (parganah Rájpura) and Bulandshahr (parganah Ahár), and on the west by Bulandshahr (parganah Ahár) and Meerut (parganahs Púth, Garhmuktesar, Kithor, and Hastinápur).

Boundaries.

The total area in 1881-82 was 547·56 square miles, of which 293·63 were cultivated, 209·00 cultivable, and 44·86 barren. The area paying Government revenue or quit-rent was 496·59 square miles (259·87 cultivated, 194·14 cultivable, 42·58 barren). The amount of payment to Government, whether land-revenue or quit-rent, (including, where such exists, water-advantage, but not water-rates), was Rs. 1,88,613; or, with local rates and cesses, Rs. 2,14,647. The amount of rent, including local cesses, paid by cultivators was Rs. 4,91,720.

Area, revenue, and rent.

According to the census of 1881, the tahsíl contained 520 inhabited villages: of which 275 had less than 200 inhabitants; 183 had between 200 and 500; 41 had between 500 and 1,000; 14 had between 1,000 and 2,000; 3 had between 2,000 and 3,000; and 1 had between 3,000 and 5,000. The towns containing more than 5,000 inhabitants were Hasanpur (9,142), Bachhráon (7,046), and Dhanaurá (5,304). The total population was 161,809 (74,453 females), giving a density of 296 to the square mile. Classified according to religion, there were 122,199 Hindus (55,601 females); 39,282 Musalmáns (18,703 females); and 328 Christians (149 females).

Population.

Tahsíl Hasanpur is a large compact tract of country running nearly due north and south; a parallelogram in fact, with the Ganges as its base. Its greatest length is about 40 miles, and its greatest breadth about 18 miles. The general physical features of parganah Hasanpur are similar to those met with in all tracts lying over the river Ganges. The high sandy slope of the watershed leads to the alluvial basin, indented by elevations and depressions. Beyond this is the river with its bleak sandy wastes and reed jungle, its forking, bewildering channels and quicksands. But the parganah is a far more perplexing subject than even these sudden changes

Physical features.

in aspect would lead us to anticipate, and, except in the great *bhúr* plain, there is often such a chaos of physical features as almost to defy systematic grouping. The two great divisions of the parganah are the vast sandy plateau on the east and the great alluvial plain on the west. These two tracts divide the parganah pretty equally between them, the former rather preponderating. The *bhúr* tract runs north and south and maintains a tolerably uniform breadth throughout, tapering slightly towards the remote south. This great tract is separated from the alluvial plain by a long and winding marsh called the 'Bagad.'

The two great natural divisions.

Mr. Smeaton's very full description of these tracts has been already given in the district notice (Part I).

The Ganges, during its course along the base of this parganah, flows nearly north and south. Its course has been recently surveyed, but the results have not yet been published. The exact area of alluvial land cannot, therefore, be stated, and the constant changes, towards the south of the tahsíl, alluded to already[1], would render any statement made on a survey of many years ago liable to mislead. The other rivers of the tahsíl are scarcely worthy of the name and are rather drainage channels, which in time of flood are enormously swollen.

Rivers.

With the exception of twelve miles of the Moradabad-Meerut road and a small branch, nine miles long, from Gajraulá to the town of Dhánaurá, the parganah has no metalled communications at all. The rest of the roads, six in all, are very poor specimens of their class.

Communication.

The climate is, on the whole, healthy, both in the high and low tracts. It is stated that there are no traces even in the *khádar* of those fever epidemics that are so prevalent in tracts like the Sot valley in Sambhal; the people seem healthy in all seasons.

Climate.

The crops grown are those which are cheapest and require least labour in raising, and no care whatever is ordinarily taken in the purchase or selection of seed. In the great *bhúr* plain there is more *kharíf* than *rabi* farming. The chief autumn crops grown are *bájra*, *moth*, *múng*, *urd*; some *arhar* and cotton near the hamlets, and a little '*chin*' sugarcane wherever there is a low strip of land; most villages have a *chhúiá* or little drainage channel, on which the last can in good seasons be grown. The spring crops are chiefly barley, wheat, *bejhar* (a mixture of barley, peas, &c.), and, when all else fails, *tará* (an oil plant). In the winding *jhíl*

Agricultural products.

[1] *Vide supra* (Part I.), p. 19.

belt the autumn produce is almost entirely rice, chiefly *munji*, often followed, on the higher fields, by a second crop of barley ; wheat is rarely sown on the *munji* land. The remote lands near and round the hamlets grow wheat, barley, and here and there '*chin*' cane ; but the *gur* of the cane grown on this and the *khádar* tract is considered inferior in quality to that of the *bhúr*, not so clear in colour and not so sweet.

On the *khádar* the cultivation is chiefly *rabi*. There is rice too, and a good deal of '*chin*' cane, but wheat and barley are the principal products. There is also, what is not seen in other parts of the country, a considerable area cropped with oats, which the people call *jei*. The harvest on the *khádar* is late ; on the *bhúr* it is early.

Fiscal history.

At the settlement under Regulation IX. of 1833, the area now included in Hasanpur was parcelled out among seven different parganahs, *viz.*, Újhárí, Bachhráon, Tigrí, Hasanpur, Dháká, Dhabársí, Sirsí, and included 503 revenue-paying (*khálsa*) with 47 revenue-free (*muáfi*) villages, in all 550, with an area of 291,877 acres. The revenues for the four periods preceding the settlement of 1843 have been already given in the district notice. The assessments of the first and second periods were almost identical. The quadrennial settlement gave an increase of 41 per cent., and the quinquennial average (1838-42) is higher by 30 per cent. than the quadrennial assessment. The total enhancement of revenue from 1805 to 1842 was Rs. 64,683, or 85 per cent. in 38 years.

Mr. Money's assessment.

Mr. Money originally fixed the revenue demand at six-tenths of the deduced rental, but large reductions were ordered, the final assessment being Rs. 1,80,933. Minor changes, such as loss by diluvion and increase by alluvion and resumptions, brought the total revenue demand current in 1879 (before the new settlement) to Rs. 1,82,219. From 1843 to 1878, a period of 35 years, coercive measures were required in only 21 out of a total of 894 *mahals*. During the same period transfers of revenue-paying properties took place to the extent of 137,901 acres, or more than two-fifths of the parganah, including 75 entire villages and parts of many others. From the prices realised at sales it appears that the value of land in Hasanpur more than doubled and the value of agricultural produce rose about 90 per cent. [See further *supra*, pp. 94-104.]

Proprietors.

The greater part of the parganah is owned by Muhammadans. The Hindu properties are divided out amongst a variety of separate castes and families ; so that Muhammadans are the really influential class in the parganah. The statistics of the recent

settlement show that the Muhammadans had nearly one-half of the parganah entirely in their own hands, while the Hindus had not quite one-third. There is, moreover, no great Hindu landlord body to match the Shaikhs on the Muhammadan side. The Tagas, Thákurs, and Játs, who are at the head of the Hindu proprietors, hold a good deal less than the Shaikhs ; they are as a rule ignorant, backward, and unrefined, and such little influence as they have is purely local. The Gosáin property is noteworthy. It is of very old standing, dating back, it is said, from the Hindu supremacy. Apparently the Nawáb Wazír was kind to the sect, then represented by Mán Ban. The Nawáb Wazír added some *muáfis* to the property, and probably secured the weight of Mán Ban's influence in this distant limb of his province. Any influence which the Gosáins may have once had, social or religious, has long since vanished. Among the Muhammadan landlords the principal are the Bachhráon Maulavis, Kázís, and Mullás (Chaudhris), the Patháns of Hasanpur and of Rámpur, and the Mullás of the south. The real landed gentry of Hasanpur are the resident Shaikhs and Patháns. Their authority is respected by the tenantry, and their rule is of the rude paternal type. They are exacting in their demands, often harsh indeed, but they are better landlords than the Saiyids of Amrohá. The prevalent proprietary tenure in Hasanpur is the *zamínddri*.

Tenantry.

The rents of the parganah are almost entirely paid in kind. There is an area of 9,117 acres held in *sír*, and 2,699 acres in *khudkásht*, by the zamíndárs ; in all 11,816 acres, or 10·03 per cent. of the present cultivated area of the parganah. Deducting this, there remains a tenant-held area of 105,248 acres. Regarding the tenantry Mr. Smeaton writes :—

"The Hindu cultivating community holds six times more land and is nearly six times more numerous than the Muhammadan. The majority of the Hindu peasantry are of the lower castes, and the Muhammadan tenantry are chiefly Mullás or Nau-Muslims. The peasantry are living, virtually, in a state of serfage. Generally speaking, as long as the tenant submits unconditionally to the will of his landlord, does not hanker after independence, does not seek to have his rent commuted into money and cultivates his holding diligently, he may live in peace, keep his free grazing, use (but not sell) the timber on the waste, and cut as much thatch as he needs for his house and sheds. But the moment he seeks to assert his independence, dares to aspire to money rents, or to claim grazing, timber, or thatch as his right, the landlord looks on him as a renegade and seldom fails to crush him."

Hasanpur.—Town in tahsíl Hasanpur, lies on the plain 5 miles east of the Ganges and 33 miles west of Moradabad. Latitude 28°-43′-28″ N. ; longitude 78°-19′-25″ E. The populations by the censuses of 1853, 1865, and 1872 have already been given in the district notice. By the census of 1881 the area was

126 acres, with a total population of 9,142 (4,517 females), giving a density of 72 to the acre. The Hindus numbered 4,163 (2,041 females); Musalmáns 4,964 (2,473 females); Christians 15 (3 females). The number of inhabited houses was 1,156.

Patháns of Hasanpur formerly furnished numerous recruits for cavalry regiments, but since the mutiny they have chiefly confined themselves to agriculture. The town derives its name from Hasan Khán, otherwise called Mubárak Khán, who founded it in 1634, after ousting the Gosáins who previously owned the place. Its four wards are Kot, Hiranwála (the deer-hunters), Lálbágh, and Káyathán. Public buildings:—tahsíli, first-class police-station, post-office, and tahsílí school; 12 mosques (two old) and 10 temples. Hasanpur has scarcely any trade or manufactures, being an agricultural town of merely local importance. Its watch and ward is provided for by taxation under Act XX. of 1856.

During 1880-81 the house-tax thereby imposed, together with a balance of Rs. 359 from the preceding year, gave a total income of Rs. 1,878. The expenditure, which was chiefly on police (Rs. 739) and conservancy (Rs. 443), amounted to Rs. 1,644. The returns showed 3,773 houses, of which 1,661 were assessed with the tax: the incidence being Re. 0-14-7 per house assessed and Re. 0-2-7 per head of population.

Hazratnagar Garhí.—Agricultural village in tahsíl Sambhal; 21 miles south from Moradabad and 8 miles north-east from Sambhal. Latitude 28°-37′-30″; longitude 78°-43′-0″. Population 2,412 (1,134 females).

Jahtaulí.—Village in tahsíl Hasanpur, two miles west of the Hasanpur-Rájpura road, at a distance of 40 miles from Moradabad and 8 from Hasanpur. Latitude 28°-38′-5″; longitude 78°-16′-52″. Population 2,010 (925 females).

Junahtá.—Village in tahsíl Bilárí, 25 miles south from Moradabad and 11 south from Bilárí, on the Sambhal and Chandausí road. Latitude 28°-28′-45″; longitude 78°-46′-45″. Population 2,023 (990 females). A market is held here on Sundays.

Kaithal.—Village in tahsíl Bilárí, 27 miles from Moradabad and 13 from Bilárí, on the road to Islámnagar. Latitude 28°-25′-45″; longitude 78°-49′-0″. Population 3,095 (1,445 females). The village was founded by Rájputs, but is now inhabited by all classes; it contains some good gardens and fruit trees.

Kánt.—Town in tahsíl Amrohá; 17 miles N.-E. from Amrohá and 17 miles N.-N.-W. from Moradabad. Latitude 29°-3′-30″; longitude 78°-40′-15″. The populations by the censuses previous to 1881 have already been given in the district notice. By the census of 1881 the area was 126 acres, with a total population of 6,936 (3,460 females), giving a density of 55 to the acre. The Hindus numbered 4,078 (1,989 females); Musalmáns 2,851 (1,468 females);

Jains 7 (3 females). The number of inhabited houses was 1,212. Kánt is also known by the name of Mánnagar (from Mán, a Bishnoí), and has seven wards as follows:—Ghosípura, Pirthíganj, Fakírganj, Chauk Bázár, Patáganj (the fencing quarter), Pattíwála, Bishnúpura. Public buildings:—Mission schools and police outpost, 4 mosques, and 8 temples. It is noted for its manufacture of cotton cloth, in which there is a large local trade. Market days are Mondays and Fridays. The watch and ward of the town is provided for by taxation under Act XX. of 1856.

During 1880-81 the house-tax thereby imposed, together with a balance of Rs. 139 from the preceding year, gave a total income of Rs. 1,468. The expenditure, which was chiefly on police (Rs. 738), and conservancy (Rs. 330), amounted to Rs. 1,243. The returns showed 2,236 houses, of which 1,795 were assessed with the tax: the incidence being Re. 0-11-10 per house assessed and Re. 0-3-0 per head of population.

Kundarkhí.—Railway station and large village in tahsíl Bilárí, 11 miles from Moradabad and 4 from Bilárí. Latitude 28°-41′-0″; longitude 78°-49′-45″. Population 4,218 (2,093 females). The ancient name is said to have been Kundangarh, after Kundan Gír, a Gosáín. Ahírs are said to have expelled the Gosáíns and given the village its present name; they were in turn ousted by Thákurs, who still hold most of the lands. Saiyids hold also a certain proportion. The village comprises seven *pattis* or shares and four wards. The wards are:—Sádát Bázár, Hakím Nuruth, and Káyathán; and the seven *pattis* are:—Chaudharí, Hábíb-ulla, Saiyid Zahúr, Teor, Jálápur, Basera, and Jaitpur. There is a third-class police-station here. An annual fair is held near the village in honour of Más'úd Sálár Ghází, whose tomb is at Bahráich, and whose spirit is popularly believed to reappear (Dowson's Elliot, III., p. 362). He was one of the heroes of Sultán Mahmúd Subuktigin. A half-legendary, half-historical account of him is given in the *Mirát-i-Mas'údí* (see Dowson's Elliot, II., p. 513). The watch and ward of the town is provided for by taxation under Act XX. of 1856.

During 1880-81 the house-tax thereby imposed, together with a balance of Rs. 358 from the preceding year, gave a total income of Rs. 1,150. The expenditure, which was chiefly on police (Rs. 400), public works (Rs. 390), and conservancy (Rs. 200), amounted to Rs. 1,096. The returns showed 1,450 houses, of which 743 were assessed with the tax: the incidence being Re. 1-1-2 per house assessed and Re. 0-3-0 per head of population.

Maináther.—Small village in tahsíl Bilárí on the Moradabad-Sambhal road, at a distance of 11 miles from each of those towns. Latitude 28°-41′-45″; longitude 78°-44′-15″. Population 434. Has a third-class police-station.

Majholá.—Village in tahsíl Sambhal, one mile south of the Chandausí-Bahjoí road. Latitude 28°-24′-30″; longitude 78°-43′-45″. Population 2,227 (1,071 females). Chiefly owned by the rája of Majholá (*supra*, p. 66).

Majholá (or **Majhaulá**).—Name of an extinct parganah now included in tahsíl (and parganah) Sambhal; 41st in the list of *maháls* in sarkár Sambhal in the *Ain-i-Akbari*.[1]

Mánpur.—Village in tahsíl Moradabad; 10 miles from the capital town, on the Moradabad-Káládúngí road. Population 408. Has a third-class police-station and a district post-office.

Mánpur Pattí.—Village in tahsíl Moradabad, 13 miles from Moradabad, near the Rámganga river. Latitude 28°-56′-40″; longitude 78°-56′-13″. Population 738 (351 females).

Moradabad.—North-eastern tahsíl (and parganah) of the Moradabad district; is bounded on the north by Káshípur, on the east by the Rámpur State (parganahs Súár, Rámpur and Patwái), on the south by the Rámpur State (parganah Sháhabad) and Bílári, and on the west by Sambhal, Amrohá, and Thákurdwárá. The total area in 1881-82 was 312·14 square miles, of which 204·20 were cultivated, 66·53 cultivable, and 41·40 barren. The area paying Government revenue or quit-rent was 277·44 square miles (178·61 cultivated, 61·74 cultivable, 37·09 barren). The amount of payment to Government, whether land revenue or quit-rent (including, where such exists, water-advantage, but not water-rates), was Rs. 2,61,786; or, with local rates and cesses, Rs. 2,97,170. The amount of rent, including local cesses, paid by cultivators, was Rs. 5,37,563.

Boundaries.

Area, revenue, and rent.

According to the census of 1881, the tahsíl contained 307 inhabited villages: of which 70 had less than 200 inhabitants; 113 had between 200 and 500; 92 had between 500 and 1,000; 26 had between 1,000 and 2,000; and 4 had between 3,000 and 5,000. The towns containing more than 5,000 inhabitants were Moradabad (67,387) and Mughalpur (5,277). The population was 231,863 (110,207 females), giving a density of 743 to the square mile. Classified according to religion, there were 134,209 Hindus (62,471 females); 96,616 Musalmáns (47,377 females); 162 Jains (66 females); 727 Christians (271 females); and 149 others (22 females).

Population.

The tahsíl, as it now stands, is a tract of land of irregular shape, broad at the south, where it joins the parganah of Sambhal and Bilárí, and narrowing, gradually, as it runs up northwards between the Nawáb of Rámpur's territory on the east and the parganahs of Amrohá and Thákurdwárá on the west. Five villages—Piplí Náek, Chandupura-Sikampur, Lodhipur Náek, Darhiál, and Búrhí Darhiál—lie a

Physical features.

[1] Suppl. Gloss., II., 135.

little to the north-east of the parganah, being separated from the main tract by part of the Nawáb's territory. The Rámgangá intersects the parganah in its broadest part, running from north-west to south-east. It joins the Kosi near the south-east boundary. The latter river touches a few of the villages in this part of the parganah and two of the detached villages above mentioned, *viz.*, Darhiál and Búrhí Darhiál, in the north. The parganah is separated from that of Thákurdwárá, along the greater part of its western side, by the Dhelá, which, leaving the boundary at Bhojpur, runs into the Rámgangá a few miles to the north of Moradabad. The Rámgangá, Kosí, and Dhelá rivers all more or less influence the land adjacent to them. The Rámgangá, especially, has large plains of low-land on either side, which are subject to fluvial action and vary continually, both in area and the quality of their arable land, with every change in the river's course. Minor rivers are the Gángan in the south-west of the parganah, and the Bah (or Bahalá), which runs along the Nawáb's boundary on the east. These two rivers have fixed beds, and do not affect the lands on their banks to any important extent. The Gángan, however, has at times a considerable flood, and the embankment of the Oudh and Rohilkhand Railway, by preventing the flood from spreading over as wide an area as it formerly did, has caused some damage to several villages. The Bah is used for irrigation purposes, and if properly utilized would be of great advantage to many villages. At present all the dams, without exception, belong to the Rámpur people, and our villages depend for their supply of water to some extent on the caprice of the Rámpur officials, who naturally look to the interests of their own villages first. There are several small streams, such as the Rajherá, the Nachná, and Khabrá, which carry the drainage from the north down to the Rámgangá. They need no particular mention. Beyond causing a small addition to the barren area, and affording in places a scanty supply of irrigation, they are of no importance.

Soils.

The soil of the parganah is of a very varied character. There are two well-marked *bhúr* tracts: one running along the west of the broad base of the parganah, from the high lands of Agwánpur through Páekbara to Nagla Nidár; the other lying above the Bah on the eastern boundary of the base. Elsewhere the soil changes continually with the level, tending to clay in the hollow and lowlying lands, and being more or less mixed with sand in the higher parts. It is, on the whole, decidedly fertile in character, and admits in most places of the construction of earthen wells, the water being seldom more than 13 feet or less than 8 feet from the surface. The wells are almost invariably worked with the lever (*dhenkli*).

Fiscal history.

The present parganah (conterminous with the tahsíl) of Moradabad was constituted in 1843, immediately after the settlement made by Mr. Money under Regulation IX. of 1833. It was formed out of portions of the old parganahs of Sarkara (167 villages), Moradabad or Chaupala (96), Mughalpur (17), Kundarkhí (9), Amrohá (2), and Thákurdwárá (4). Besides these, there are 25 *muáfí* villages not included in the old parganah statements. The assessments of former settlements, obtained by adding the demand of each *mahál*, have been given in the district notice. The assessment at the tenth and last settlement showed a rise, roughly speaking, of 30 per cent. on the former demand.

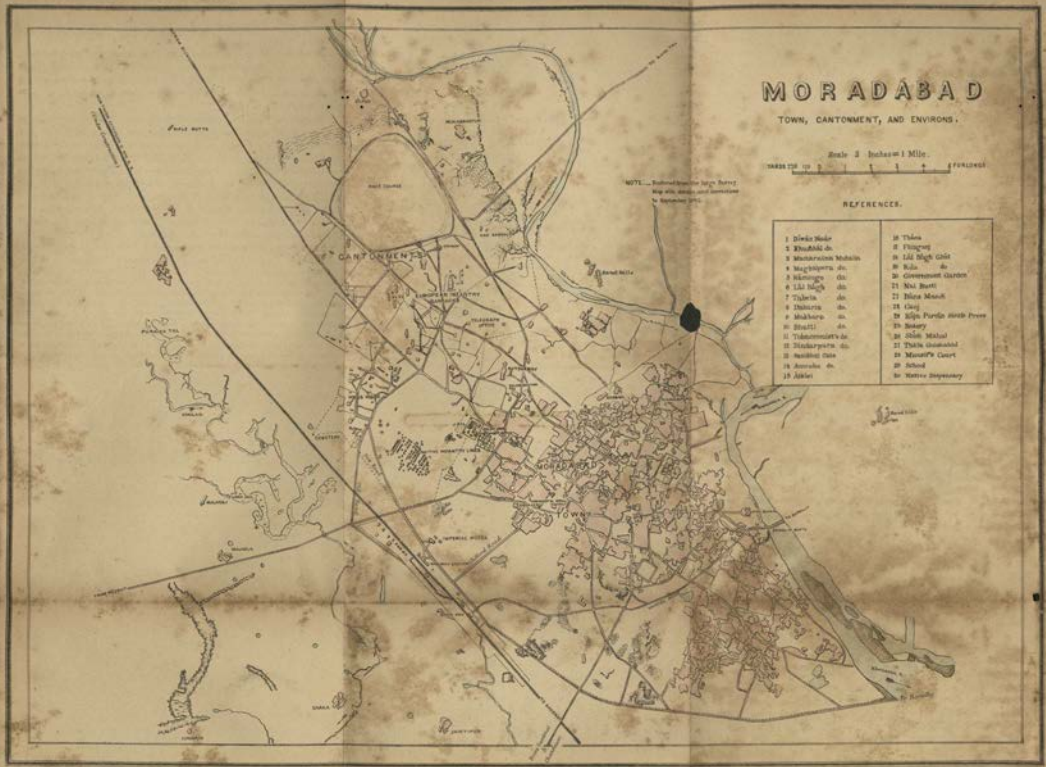
During the term of the previous settlement the average price of land per acre rose from Rs. 4-10-5 in the first ten years after the settlement to Rs. 6-10-4 in the second, and to Rs. 13-5-3 in the third, but no less than 40 per cent. of the area (excluding confiscated lands), carrying 43 per cent. of the land-revenue, changed hands during the thirty years (1843-73). This concurrence of an increasing value of land with an increasing area transferred is singular, but may be accounted for by the character of the Muhammadan landholders, and the greater facility of getting money on the security of land than existed formerly. There are very few high-caste brotherhoods and very few hereditary zamíndárs of influence, and the disappearance of the *padhán-zamíndárs* seems not to be regretted. [See further *supra*, pp. 94-104.]

Rents.

The custom of paying rent in kind is still common in this parganah. The system in general use is actual division of the grain, or *batái*, and has been sufficiently described in the district notice. Sugar, cotton, *makka* and *chari*, as well as all garden produce, pay rent in cash. In many of the *batái* villages there is a custom by which cash-rates, usually at the rate of Re. 1 per *kachcha* bígha, are paid on a certain number of bíghas, generally limited to five, for each plough the tenant possesses. In these cases the tenant is permitted to select the land for which he chooses to pay at cash-rates, and as a matter of course he selects those fields which will bear the best crops. But the usual form in which cash rents are found is that of an all-round rate on the *kachcha* bígha, of which there are 6-4 to the acre. Very little enhancement of rent had been made up to the time of the recent revision of settlement, chiefly owing to the large area for which rents in kind were paid.

Proprietors: their classes and tenures.

The ordinary tenure is *zamíndári*. The Muhammadan zamíndárs are the most prominent and influential, but most of the landowners are absentees, many living in the towns of Rámpur or Moradabad. They manage their villages, sometimes through the headmen


MORADABAD
TOWN, CANTONMENT, AND ENVIRONS.
Scale 3 Inches = 1 Mile.
REFERENCES.
CANTONMENT
MORADABAD
TOWN

(*padhán* or *mukaddam*), but generally through agents, and, to some extent, through lessees. The condition of the peasantry of the parganah compares unfavourably with that of the same class in the Doáb, but the zamíndárs are in a better position, almost all having been for years in the receipt of large profits under the *batái* system.

Moradabad.—The head-quarters of the district of the same name, lies on the right bank of the Rámgangá river, in north latitude 28°-51′-6″ and east longitude 78°-48′-35″; at a distance of 383 miles (by rail) from Allahabad, and 64 (by road) from Naini Tál. The populations by the censuses previous to 1881 have already been given in the district notice. By the census of 1881 the area was 727 acres, with a total population of 67,387 (32,803 females), giving a density of 92 to the acre. The Hindus numbered 32,609 (15,309 females); Musalmáns 34,383 (17,349 females); Jains 141 (56 females); Christians 202 (69 females); and those of other religions 52 (20 females). The number of inhabited houses was 11,080.

Occupations.

The following is a statement of the principal occupations in the municipality (excluding cantonments):—[1]

(I) Persons employed by Government or municipality 510; (III) ministers of the Hindu religion 247, ministers of the Muhammadan religion 47; (IV) barristers and pleaders 50; (V) *hakíms* (native physicians) 43; (VIII) musicians 425; (IX) school teachers 144; (XI) inn-keepers (*bhatyára*) 83; (XII) domestic servants 1,026; (XIII) money-lenders and bankers 160, money-changers 108, brokers 113, commercial clerks 371, small ware dealers (*bisáti*) 96; (XV) pack-carriers 79, carters 340, palanquin keepers and bearers 152; (XVII) porters 617, messengers 601; (XVIII) landholders 508; landholder's establishment 82, cultivators, and tenants 1,234, gardeners 311, agricultural labourers 86; (XIX) horse-keepers and elephant-drivers 141, breeders of and dealers in sheep and goats 51; (XXVII) carpenters 293, bricklayers and masons 327; (XXIX) cotton-carders 161, weavers 1,118, calico printers and dyers 124, weavers and sellers of carpets 244, cloth merchants (*bazáz*) 182, tailors 347, washermen 254, barbers 411, rope and string makers and sellers 54; (XXX) milk-sellers 135, butchers 75, corn and flour dealers 596, confectioners (*halwái*) 180, green-grocers and fruiterers 193, itinerant victuallers (*khánchawála*) 67, rice-huskers 195, grain-parchers 95, tobacconists 79, betel-leaf and nut sellers 44, condiment dealers (*pansári*) 124, preserve and pickle sellers 54; (XXXI) tanners and leather-workers 392, leather-dyers 87; (XXXII) manufacturers and sellers of oil 85, timber, wood, bamboo, and thatching grass sellers 77, makers of grass screen (*sirki*) 50, grass cutters and sellers 176; (XXXIII) lime-burners and grinders 56, brick-makers 58, excavators and road labourers 62, sweepers and scavengers 424, earthenware manufacturers 246, water-carriers 317, gold and silver smiths 229, gold and silver lace makers and sellers 68, tinmen (*kalaigar*) 106, braziers and coppersmiths 809, blacksmiths 158; (XXXIV) general labourers 1,282, persons in (undefined) service (*naukari*) 2,228, pensioners 102; (XXXV) beggars 603.

Site and appearance.

The ridge on which the town is built forms the right bank of the Rámgangá and is twenty to thirty feet above the river bed. To the west of the town, and separated from it by the

[1] Roman numerals indicate the classes in the census returns.

jail, are the cantonments and civil station amongst luxuriant trees, and the verdure which prevails at all seasons of the year gives a pleasing aspect to the city and its vicinity. The town is traversed from west to east, with considerable windings, by a metalled road which is a continuation of the one between Moradabad and Meerut. From Sambhal on the south-west, and Chandausí direct south, roads unmetalled but raised and bridged lead to Moradabad and join at a stream (the Gángan) about four miles from the town. At two miles out the railway is crossed, and the road is metalled from that point into the city. To the east of the city, at the northern and southern extremities, two roads branch off, the lower one to Bareilly through Rámpur, and the upper one to Káládúngí and Naini Tál. The metalled approaches of the Bareilly road have, however, been washed away by constant floods for about half a mile on either side of the river, and it is now commonly reached by a (metalled) diversion road, leaving the Naini Tál one (itself originally a diversion as explained below) at the third mile, and connecting with the Bareilly road at the 7th mile, immediately south of the Rajhera bridge. The remaining distance to Bareilly is metalled. In the Naini Tál direction, the original (unmetalled) road used, about the year 1860, to leave the city at the north-west corner, to run northwards along the west bank of the river for some 2½ miles, and to cross the Rámgangá at its junction with the Dhelá, opposite the village of Sihal. From thence it struck in a straight line to the north-east. But a few years afterwards, when portions of the old Naini Tál road were being metalled, a diversion was made off it, which runs from the 7th mile out to the Jámi' Masjid ferry *(ghát)*. This ferry is opposite the centre of the city, and is where the majority of people now cross in going to Bareilly, Naini Tál, or Káshípur. A bridge of boats is kept up at most seasons of the year, and a large ferry boat during the height of the rains. Thus travellers for Naini Tál now cross at the Jámi' Masjid, and drive along the metalled diversion road (passing, at three miles out, the Bareilly diversion road) till they strike the old Naini Tál road near the village of Sirswán Gaur. The Naini Tál road, understanding it thus, is metalled right through up to Káládúngí, with the exception of portions of the 2nd and 3rd miles, which were washed away by the floods of 1880. The remainder of the old road (*viz.*, from Sirswán Gaur to the river at Sihal, and beyond it to the city) has been left unmetalled. There are a ferry and ford at Sihal. Here branches off, west of the Naini Tál road, the road (unmetalled but raised and bridged) to Káshípur and Ránikhet, and at the side of this it was at one time proposed to construct a light railway. Some land was taken up for the purpose, but obstacles were found to exist, and the project was finally abandoned, about the year 1875. The Káshípur road thus connects with the Naini Tál one, but

there is a country track on from Sihal down the east bank of the Rámgangá to the new diversion: and of course the diversion can be reached by going back to Sirswán Gaur. The Thákurdwárá road, which is unmetalled and only partially raised and bridged, branches from the Káshípur road at Bhojpur, five miles from Sihal, crossing the Dhelá stream there. Almost parallel with the road from Moradabad to the Sihal ford, but further west, runs the Bijnor road, which, although also unmetalled (except for one mile out of Moradabad), is raised and bridged throughout. A short way out there branches off a third-class road, which crosses the river by ford at Mughalpur, and runs through Dilárí to Thákurdwárá. Lastly, the Amrohá (unmetalled) road branches off from the Moradabad-Meerut road at a village (Páekbara) about seven miles west of Moradabad. There are thus nine roads that converge towards the town, although only six actually enter it. But the great artery for communication with the rest of the province is the railway. At present Moradabad is the most northern point of Rohilkhand to which the railway runs, but a further extension of the line is now under construction through the Bijnor district towards Saháranpur.

Public buildings.

The Collector's offices and the civil courts are at the north-west corner of the city, a short way outside cantonment boundaries. The other public buildings are the tahsílí, police-station, dispensary, the tahsílí and high schools, and the literary institute, styled the British Indian Association, which has a reading-room and a museum. This association was founded in the year 1868, and has continued under the care of Mír Imdád 'Ali, C.S.I. It is located in a handsome building in the centre of the city, commonly known as the Municipal Hall. Besides the Government schools, there are the American Methodist Episcopalian Mission schools, opened at various dates between 1860 and 1880, and comprising the following establishments:—one Anglo-vernacular boys' school, teaching up to the third-class or middle standard, with 156 boys on the roll; one branch school (upper primary) with 115 on roll; 7 small primary schools, teaching 125 boys in all; one girls' boarding school (upper primary) teaching English, with 105 on roll; 14 girls' day-schools (primary) teaching 300 in all. The principal of these was formerly a high school, but the upper classes were withdrawn, as there is a government high school in the town. This last has a fine building, well situated on high ground commanding the river, close by the Jámi' Masjid *ghát*. The private schools are numerous, but their present number cannot be exactly stated. There are said to be about 60, including a Sanskrit and Arabic school.

The hospital buildings and native dispensary are situated in the main street of the city opposite to the American Mission Church, with the tahsíli on the right and the town hall on the left. The buildings are in a good state of repair, but scarcely adequate to the present wants of the institution. The daily attendance of patients is on an average 135 out-door and 42 in-door. The large number of operations for eye-diseases, amounting in 1878 to nearly 1,000, and in 1881 to nearly 500, is remarkable. The dispensary mainly depends for its support on the municipality and on voluntary contributions, the former contributing Rs. 100 per mensem. The munificence of a private individual, Ráni Kishorí Kunwar, a Ját lady, has recently provided a poor-house and masonry well near the railway station at a cost of Rs. 10,000. The poor-house is a white gabled building of considerable extent, which is conspicuously visible on the right hand on entering the city by the Meerut road. It was opened in the spring of 1881. The building contains accommodation for 100 paupers, and also a leper establishment.

Native town.

The following description[1] of the native town may be of service in connection with the annexed plan. The principal thoroughfares of the native town are traversed in passing from the Jámi' Masjid to the Bijnor road. After passing through some insignificant buildings, the road from the Jámi' Masjid, tending westward enters and becomes the Faizganj Bázár. This extends for about half a mile further, and then merges into the Mandi bázár, a very populous and stirring quarter. At the western end of this the Ganj Kalán Bázár strikes into it from the north. Turning up Ganj Kalán the mission church, the tahsíl, and the municipal hall are successively passed, and, shortly afterwards, the jail on the left hand and the post-office on the right. By this time the traveller is on the Bijnor road, which continues through cantonments to the north-west. There is another broad road called Princes' road from the Jámi' Masjid, leading through the outskirts of the city, south of Faizganj, to the railway station: but it is little frequented. It passes first through muhalla Mughalpura, and in muhalla Pírghaib there is a branch road which runs northward, parallel to and west of the Ganj Kalán bázár. Following this road, we pass through a large enclosed market-place (*ganj*) belonging to Ráni Kishorí Kunwar. The road then leads us behind the tahsíli and the municipal hall, and as we pass the latter, we have, on our left, the newly-constructed street leading to the railway. The road now

[1] Kindly supplied by Mr. L. M. Thornton, C.S. The plan was prepared in the office of Major Barron, B.S.C., Deputy Superintendent, Survey of India, and is a reduction from the large survey map. Only a small proportion of the names of the muhallas could be shown without unduly crowding the plan.

leaves on the left the Government distillery enclosure, and, passing through muhalla Kanjrí Sarái, merges, at a considerable angle, in the high road to Meerut. The Meerut road has also a straighter continuation, which traverses some unimportant parts of the city and then strikes upon the Ganj Kalán bázár.

Muhallas.

The quarters (*muhallas*) into which the native town is divided are exceedingly numerous, the exact number at present being returned at 110. These ancient divisions are of service on such occasions as the taking of a census, and may be of use in internal municipal arrangements. The chief interest attaching to them is the light occasionally thrown upon the local history of the town by the names they bear. To give a complete list, with the derivation of each name, would, however, occupy an amount of space out of proportion to their importance. It will suffice to mention a few of the more interesting names. Asálatpura refers to a former governor; Bára Sháh Safá to a local saint who lived here 150 years ago; Bádsháhi Masjid to a mosque built by a servant of the emperor Muhammad Sháh; Bázár Díwán Kánh Mal to the minister of Dúndí Khán, the Rohilla, who founded it; Gulshahíd to a saint (or martyr) of that name; Jámi'Masjid to the builder Rustam Khán; Kághazi muhalla to the occupation of the former residents; Mahb-ulláhganj to Mahb-ulláh, a son of Dúndí Khán; Tabela to the existence of a stable said to have belonged to Saiyid Ahmad, a commander in Muhammad Sháh's army. Many of the names, such as Strachey-ganj, Sítal Dás, Kishn Lál, are taken from former officials or residents; others, such as Tambolí, Thathera, Tambákúwála, have an equally self-evident origin.

Health and drainage.

The site of the city is naturally well-drained into the Rámgangá, which runs immediately to the east of it. Great improvements have been effected since 1868, when the Sanitary Commissioner (Dr. Planck) wrote of it as the only large city in these provinces which had no system of conservancy. So much was done in the succeeding seven years that in 1875 Dr. Planck wrote:—"It is an improving city—indeed is so much improved since 1868 as to be hardly recognized as the same. The quite recently made highway from the city to the railway station has contributed to this change. With the change in appearance has come a considerable change for the better in its sanitary aspect: cleanliness prevails everywhere about the city site, a sufficient conservancy establishment being employed."

The health of the town is in normal years good, but of late the general fever and cholera epidemics have not spared Moradabad. The death-rate per

thousand for the municipality from these diseases in 1880 was, cholera 5·7, fever 15·8, the total death-rate from all causes being 33·56,[1] which is, however, below the average rate of that year (37·37) for the 107 municipalities of the North-Western Provinces and Oudh. The death-rate for the cantonments was only 5·31 in 1880 and 7·15 in 1881.

The water supply is chiefly derived from wells, which are said to be numerous—no fewer than twelve new ones having been made in 1880-81—and the water is pronounced to be generally good. Dr. Whitwell analysed the waters of the station in July, 1869, and reported on them favourably, with the important reservation that, "owing to their proximity to the buildings, there was much reason to fear that they might become deteriorated." The water used in the barracks is drawn from wells close to the barracks themselves and is said to be very good.

Ancient buildings.

A few monumental stones mark the spots where Hindu widows are said to have committed *sati* in bygone days, and these, said to belong to the Katehria Rájputs, are all that we find in the town of ancient Hindu remains.

The Muhammadan period, however, has left a few relics, among which the most important is the fort, or rather the ruin of it that now alone exists. The traditional story of its foundation by Rustam Khán mentions a double human sacrifice, which he is said to have offered to the Rámgangá. The river, personified as a goddess, is credited with having appeared to him in a dream, and with having indicated the mode in which the foundations of the fort could be saved from the wearing away which up to that time they had suffered. The remedy thus prescribed was the propitiation of the goddess by the sacrifice of a boy and girl, which the legend says was forthwith done. Although more than 250 years have elapsed since it was built, the portion of the wall facing the river is still standing, while the rest of the building is in ruins—sufficient proof to the credulous of the efficacy of the ceremony. This same Rustam Khán is credited by another tradition with burying alive the female portion of his family in a vault near the river, on the occasion of his proceeding on some expedition. The Jámi' (vulgarly Jumma) Masjid is also said to have been built in Rustam Khán's time, and the date of this event, according to a Persian inscription on a slab fixed in the wall, was 1041 A. H. (1631 A.D.)

[1] In the last report of the Sanitary Commissioner (for 1881) the death-rate is given as 25·33 for the year ending 31st December, 1881, but this rate has apparently been calculated on the 67,387 given in the recent census as the total of civil station, cantonments, and municipality. This rate cannot therefore be compared with that given in text, which was calculated on municipal population only.

The following is a romanized version of the inscription :—

Na búda dar Murádabad masjid,
Ki bud bas káfir-o-Hindu dar ánjá,
Shah-i-'ádil Shaháb-ud-dín Ghází,
Ba Rustam Khán 'atá farmúd aurá,
Biná farmúd 'áli qadar khání,
Dar ánjá masjide ra'ná o. zebá,
Biná e dín-i-khudrá kard muhkam,
Ba dunyá dín-i-khudrá kard bálá,
Pai táríkh-i-o har nukta-dání,
Shuda dar bahr-i-fikr az tab'-i-ra'ná,
Za dánáyán yake zán bahr-i-ma'ní,
Birún áward lúlúyi-musaffa,
Darakhshanda durre ín ast bi-shunáu,
Za ihrárí na az khizr o masíhá.
Ki Rustam Khán za altáf-i-iláhí,
Biná e khána-e-dín kard bálá.

Freely translated, this informs us that, when Sháhjahán (described in the inscription by his surname Shaháb-ud-dín ('the Star of the Faith') bestowed the government of Moradabad upon Rustam Khán, the latter was concerned to find there was no mosque in the town, but that the latter was thronged with Hindus and infidels. To remedy this sad defect, and in proof of his spiritual devotion, he had this mosque built. The latter part of the inscription gives the date, after the *abjad* method.

The remaining buildings of ancient date may be briefly noticed. A tomb of Nawáb Azmat-ulláh occupies a place in a garden that belonged to his family in muhalla Nai Basti. The houses of Dúndí Khán, the Rohilla chief, who at one time ruled here, and of his *díwán* (prime minister), both built during the Rohilla period, are still standing. The tomb of Asábat Khán, and the shrine of Sháh Bulákí, a darvesh who is honoured with an annual festival, deserve a passing notice. So perhaps do the house of Chaudhri Mahtáb Sinh, governor (*názim*) of Moradabad under the Wazír of Oudh, now owned by the Nawáb of Rámpur, and the house, market (*ganj*), and garden of Khushhál Ráe, who was rewarded for services rendered to the British Government during the inroad of Amír Khán.

Literature. Printing presses.

Moradabad is rich in newspapers and printing presses, having no less than ten of the latter in 1881. Both are known by high-sounding titles, some of which when translated seem strange to English ears. Among printing-presses we have 'Source of the Sciences' (*Matta'-ul-'ulúm*), 'Gardens of light' (*Riyáz-i-núr*); among newspapers 'The Eternal tablets' (*Akhbár-i-lauh-i-Mahfúz*), 'The light of the press'

(*Núr-ul-Akhbár*); these may suffice as specimens. The full list would probably be obsolete before it was published, as the life of a native newspaper is precarious indeed.

Manufactures.

The best known of the manufactures of this town is the metal-work, of which Dr. Birdwood gives the following description in his Hand-book :—[1] "At Moradabad tin is soldered on brass and incised through to the brass in floriated patterns, which sometimes are simply marked by the yellow outline of the brass, and at others by filling in the ground with some black composition of *lac*, after the manner of Niello work. Similar work in the shawl-pattern style is sometimes seen from Kashmir." Vases, plates, and, in fact, articles of almost every conceivable shape are made in this handsome work, which, when it is better known in Europe, will doubtless secure a larger demand, while the present export is not inconsiderable.

It formerly derived encouragement only from government officials and a few wealthy natives who procured specimens through local agents. A great impetus, however, has, of late years been given to the manufacture, the value of the brass imported into the town during 1880 for the manufacture of this ware being rather over a lákh of rup es. Mr. Alexander thinks that the revival dates "from the time when the ware has been *commonly* manufactured with a dark ground of lac instead of being made only in brass and tin. Formerly the process consisted simply in making up the brass, which is received from Calcutta in large sheets, into the shape required, coating it with tin much in the way that saucepans are plated in this country, and then cutting out the pattern so as to show it in the brass, appearing through the tin plating, or leaving it in tin on the brass ground. Lately the other system, which had before fallen into neglect, has been revived, and a thin layer of black lac is put on, which being scraped off throws out the pattern in lines or figures of tin and brass." Several thousands of persons now earn a living by this work, which ten years ago only employed hundreds. Chintzes and cotton cloths are manufactured in the city, chiefly for local consumption. The process of manufacture has already been described.[2]

Trade.

The trade of the town has been sufficiently described in the district notice, and all that need be here mentioned is the results of registration at the municipal outposts. From the official statement we find that in 1881-82 the imports consisted mainly of grain (4,08,907 maunds), refined sugar (3,338 maunds), unrefined sugar (47,173 maunds), *ghi* (Rs. 1,11,085), other articles of food (Rs. 65,721), animals for

[1] Hand-book to the British Indian Section, Paris Universal Exhibition, p. 63 (second edition). [2] *Supra*, pp. 126-27.

slaughter (45,212 head), oil and oilseeds (15,559 maunds), charcoal (11,900 maunds), building materials (Rs. 65,329), drugs and spices (Rs. 88,812), tobacco (3,032 maunds), European cloth (Rs. 2,72,081), native cloth (Rs. 2,02,305), and metals (Rs. (1,73,918).

Municipality.

The municipal committee of Moradabad consists of eighteen members, of whom six sit by virtue of their office and the remainder by election. The income of the municipality is derived chiefly from an octroi tax falling in 1881-82 at the rate of Re. 0-10-3 on net receipts (*i.e.*, after deducting refunds) per head of population. The total income in 1881-82 was Rs. 61,098 (including a balance of Rs. 2,900 from the previous year). The total expenditure during the same year amounted to Rs. 55,619, the chief items of which were collection (Rs. 4,495), original works (Rs. 2,915), repairs and maintenance of roads (Rs. 9,745), police Rs. (11,433), charitable grants (Rs. 3,503), conservancy (Rs. 7,847), and miscellaneous (Rs. 12,009).

Local history.

The ancient name of Moradabad was Chaupala, as the original town was formed by joining the habitations of the four villages Bhadaurá, Nawábpura, Mánpur, and Dehrí. These still exist, but the city has, since Rustam Khán's time, chiefly extended in Nawábpura, where are the ruins of Rustam's fort and mosque already described. Everything of interest in the local history has probably been told in the district notice.

Civil station and cantonments.

The civil station of Moradabad lies, as already stated, to the west of the city and extends from the race-course, a large circular expanse of turf on the north-south-west until it almost touches the Meerut road, the furthest building in that direction being the cemetery enclosure. The greater part of this distance is within cantonment limits. Cantonments are divided by the Bijnor road running to the north-west, and are connected at the south-west end by metalled roads with the Meerut road and the railway station. The railway station, situated outside the cantonments, is one of considerable military importance, and has ample platform accommodation for embarking or landing troops. The Government telegraph office is in cantonments. The other public buildings in the civil station and cantonments are the church, the cemetery, and the club. The church stands at the northern end of the station, on the verge of the race-course. The cemetery is at the opposite extremity of the station. Nearly opposite the latter is the club, which comprises a library, billiard-room, bath-house, racquet-court, and a small extent of ground for out-of-door games and a garden.

Mughalpur or **Moghalpur** (also called **Aghwánpur**).—An agricultural town in tahsíl Moradabad; 8 miles N.-N.-W. of Moradabad and one mile from the right bank of the Rámgangá. Latitude 28°-55′-48″ north; longitude 78°-45′-58″ east. By the census of 1881 the area was 90 acres, with a total population of 5,277 (2,534 females), giving a density of 58 to the acre. The Hindus numbered 2,274 (977 females), and Musalmáns 3,003 (1,557 females). The number of inhabited houses was 689. Mughalpur is said to have been an ancient Hindu town and to have been re-peopled by the Afgháns, who called it Afghánpur, corrupted afterwards to Aghwánpur. When the Mughals took possession it received its present name, although still locally called Aghwánpur. It has five wards—the Bishnoi, Sádát, Kázi, Shaikh, and Káyath—a police outpost, 5 temples, 11 mosques, and a sarái. An old fort still exists near the town.

Muhammadpur Muáfí.—Agricultural village in tahsíl Bilárí, 20 miles from Moradabad and 11 miles from Bilárí, on the Sambhal and Moradabad road. Latitude 28°-39′-45″; longitude 78°-42′-0″. Population 1881 1,994 (938 females). Possesses an old fort built by the ancestors of the present revenue-free proprietor (*muáfidár*).

Mundhá.—Agricultural village in tahsíl Moradabad; 10 miles from the capital town, on the Moradabad-Bareilly road. Latitude 28°-48′-15″; longitude 78°-58′-45″. Population 1,162. Has a third-class police-station and a district post-office. About a mile beyond the village, in the direction of Bareilly, are a dák bungalow and an encamping-ground.

Mustafápur.—Village in tahsíl Thákurdwárá; 11 miles N.-W. from Moradabad and 17 S.-W. from Thákurdwárá. Latitude 28°-59′-15″; longitude 78°-45′-8″. Population 2,240.

Naraulí (or **Naráolí**).—Town in tahsíl Bilárí, 24 miles from Moradabad, on the road from Chandausí to Sambhal. Latitude 28°-29′-15″ north; longitude 78°-45′-15″ east. By the census of 1881 the area was 84 acres, with a total population of 5,069 (2,458 females), giving a density of 60 to the acre. The Hindus numbered 3,053 (1,487 females), and Musalmáns 2,016 (971 females). The number of inhabited houses was 709. Narauli is an old Rájput village in possession of the Bargújar family, the descendants of Rája Pártáb Sinh. It has two wards—Kázi Muhalla and Makhúpura (named after Makhú Sinh),—5 mosques, 4 temples, and a halkabandi school. A market is held on Mondays and Thursdays.

Naugáon Sádát.—Village in tahsíl Amrohá, 27 miles from Moradabad on the Amrohá and Chándpur road. Latitude 29°-0′-15″; longitude 78°-26′-45″

Population 3,521 (1,836 females). The only public building is a sarái; the market day is Wednesday.

Páekbara.—Village in tahsíl Moradabad, 9 miles west of Moradabad, on the Meerut road. Latitude 28°-49′-38″; longitude 78°-43′-0″. Population 3,146 (1,470 females). Country cloth is manufactured on a large scale and extensively exported. Has a police outpost and a halkabandi school. An unmetalled second-class road branches off from Páekbara to Amrohá. A market is held on Saturday.

Pípalsána.—Village in tahsíl Moradabad, 8 miles north of Moradabad, on the Thákurdwárá road. Latitude 28°-55′-45″; longitude 78°-51′-30″. Population 3,280 (1,549 females). A market is held on Wednesday.

Pipli Náek.—Village in tahsíl Moradabad, distant 18 miles N.-E. from Moradabad, on the road from that town to Káládúngi and Naini Tál. Latitude 29°-2′-0″; longitude 79°-1′-15″. Population 1,889 (856 females).

Rahrá (or Rehrá).—Village in tahsíl Hasanpur, 36 miles from Moradabad and 13 from Hasanpur. A third-class road connects it with Hasanpur and Sambhal. Latitude 28°-31′-45″; longitude 78°-21′40″. Population 1,199. Has a third-class police-station and a district post-office.

Ratanpur Kalán.—Village in tahsíl Bilárí, 6 miles S.-W. from Moradabad and 15 miles N.-W. from Bilárí. Latitude 28°-47′-15″; longitude 78°-45′-15″. Population 2,598 (1,257 females). Has a good market held on Wednesday.

Ríth.—Village in tahsíl Bilárí, distant 10 miles S.-E. from Bilárí and 26 from Moradabad. Latitude 28°-33′-5″; longitude 78°-58′-15″. Population 1,642 (809 females). Ríth is noted for its cattle market.

Rustamnagar (or Sahaspur).—Agricultural village in tahsíl Bilárí; 15 miles south from Moradabad and one mile from Bilárí, on the Moradabad and Chandausí road. Latitude 28°-36′-30″; longitude 78°-50′-15″. Population 2,644 (1,242 females).

Said Naglí.—Village in tahsíl Hasanpur, 6 miles from Hasanpur and 26 from Moradabad. Latitude 28°-40′-10″; longitude 78°-26′-20″. Population 1,949 (879 females).

Salempur.—Village in tahsíl Amrohá, 23 miles N.-W. from Moradabad, on the Hardwár road. Latitude 29°-5′-45″; longitude 78°-41′-0″. Population 2,685 (1,368 females). The village is said to take its name from its founder, Salem Sháh. Sir H. M. Elliot calls it Islámpur Pahrú, but it is always known in the district as Salempur. Between it and Garhí are numerous ruins of temples and tombs. The latter place is the site of an old village near Salempur: both

names are often used conjointly, as Salempur Garhí. A market is held here on Thursday.

Sambhal.—Tahsíl (and parganah) occupying the south centre of the Moradabad district; is bounded on the north by Amroha and Moradabad, on the east by Bilárí, on the south by Budaun (parganahs Islámnagar and Rájpura), and on the west by Hasanpur. The total area in 1881-82 was 468·74 square miles, of which 381·88 were cultivated, 58·60 cultivable, and 28·25 barren. The area paying Government revenue or quit-rent was 443·13 square miles (360·34 cultivated, 55·69 cultivable, 27·10 barren). The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water-advantage, but not water-rates), was Rs. 3,52,913; or, with local rates and cesses, Rs. 3,98,319. The amount of rent, including local cesses, paid by cultivators was Rs. 8,11,813.

Boundaries.

Area, revenue, and rent.

According to the census of 1881, the tahsíl contained 465 inhabited villages: of which 116 had less than 200 inhabitants; 207 had between 200 and 500; 111 had between 500 and 1,000; 24 had between 1,000 and 2,000; 4 had between 2,000 and 3,000. The towns containing more than 5,000 inhabitants were Sambhal (21,373), Sarái Tarín (11,585), and Sirsí (5,947). The total population was 248,107 (117,666 females), giving a density of 530 to the square mile. Classified according to religion, there were 173,850 Hindus (81,654 females); 73,808 Musalmáns (35,789 females); 180 Jains (90 females); and 273 Christians (133 females).

Population.

Tahsíl Sambhal is, next to Hasanpur, the largest in the district. Roughly speaking, its shape is that of a parallelogram nearly approaching a rectangle. It is about 32 miles long by 15 miles broad, and exhibits the most markedly divergent physical features. It consists of two great natural tracts, the *katehr* ('hard') and the *bhúr* ('sand'). Their border-line runs north-east and south-west, down the centre of the parganah, parallel to the course of the Sot. The low-lands of that river run, in a belt of fairly uniform width (from two to three miles), right through the *katehr* tract. Of the peculiarities of the *bhúr* soil some description has been given in the district notice.[1] The *katehr* is described by Mr. Money as a soil of a dark colour assimilated in appearance to *matiyár*. Some villages in which it predominates are among the finest in the district. It grows sugarcane, wheat, and gram, and earthen wells made in it are said to last

Physical features.

[1] *Supra* p. 8.

several years. According to Mr. Money wheat can be grown in it without irrigation, "for it is easily pulverized in the hot weather, and is not liable to cake and crack like the pure *matiyár*."

Besides the two main divisions there is a peculiar tract, called the *udla*, of which the following description is given by the settlement officer:—

"Between the northern half of the *bhúr* and the *katehr* occurs a very singular and rather puzzling tract of country. It is marked off from all the rest rather by occult characteristics of its own than by obvious differences in appearance. This tract has been denominated *udla*, a word meaning 'oozing up of moisture.' This section of country appears to have scarcely any drainage outlets at all. The only two channels that exist seem quite insufficient to carry off the surplus water of the tract. The soil, moreover, appears all in lumps, dirty and weedy; and *kánś* and *dúb* grass flourish. There is an absence of *dhák* jungle where one would have looked for it. Still the soil itself, when minutely examined and compared with the soil of the *katehr* parts of the tahsíl, seems to possess very much the same ingredients, and even the sub-soil does not seem to differ greatly from that of the *katehr* tract. The key to this puzzle is in the lines of levels. These show that the tract is almost a dead flat from west to east, and that the fall of the country is not from north-west to south-east, but almost due north and south, and at a very gentle gradient. In other words, we have a belt of country about 15 miles long and from 3 to 4 miles in breadth, unable from its singular formation to throw off its flood supply either to east or west; obliged to carry its vast sheet of water, spread pretty equally over its entire area, slowly southwards to two shallow and slender outlets. In consequence, this vast volume of excess moisture never can escape at all. It lies and is gradually absorbed. Descending to the spring level, it becomes united with the subsoil moisture. So that, literally, the entire soil from the surface to a considerable depth becomes little better than a sponge. Pressure of the foot causes an instantaneous oozing up of water, and the soil, after subsidence of rain, becomes knotted. In parts the land presents an appearance as if covered with mole-hills. One ascertained result of the singular conditions of this *udla* tract is the periodical occurrence of cattle plague. The people attribute the disease to an insect which appears during the rainy season among the muddy grass, and which, mixing with the food of the cattle, very soon causes death."

For assessment purposes eight tracts were marked off by the settlement officer, *viz.*, (1) the *katehr*, (2) the good *bhúr*, (3) the bad *bhúr*, (4) the Sot, (5) the *udla*, (6) the Panmar, (7) the Sambhal city orchard, and (8) the remoter suburban lands.

The level being, for the most part, high, and the soil rather light, swamps are not numerous, the only one of any size being the long winding swamp that runs between this tahsíl and the Badaun district on the south-west, described in the district notice (Part I). The tahsíl possesses very little jungle; indeed, the only patches worth mention are those that border on the great swamp. All over the *bhúr* tract are large unploughed wastes, utilized, in dry seasons, as grazing grounds.

Rivers.

The Sot is the only river of the tahsíl, but the Chhúiá nála runs through the south-west tracts of *bhúr*. There is also another small stream of the same name which falls into the

Sot near the northern boundary with Amrohá parganah. A description of the Sot, its valley and characteristics, has been given in the district notice (Part I).

Communications.

Sambhal itself is the meeting-place of several important roads, but, except for short distances in the town, none of these is metalled. The main road—second-class, or raised and bridged but unmetalled—from Moradabad to Aligarh, *viâ* Sambhal and Anúpshahr, passes through the heart of the tahsíl. Another important thoroughfare is the second-class road from the railway station at Chandausí through Sambhal to Hasanpur and the Ganges at Garhmuktesar. A third road of the same class connects Chandausí with Anúpshahr, passing through Bahjoí, where a cross road runs north to Sambhal, to join the main road from Moradabad to Aligarh. The Sot is a great obstacle to traffic direct east and west. Its muddy bed makes fording difficult, except at distant intervals.

Climate and products.

Except in the Sot valley, where fever is endemic, the climate of the tahsíl is generally good. Especially is this so in the *bhúr* tract, where the sturdy Ahars live. The crops grown in the *katehr* tract are of the same kind as in the neighbouring tahsíl of Bilárí, and are grown in nearly the same proportions. Cane is a great stand-by, and wheat, barley, and gram are common. In the *bhúr* tract only autumn crops are for the most part grown, but melons flourish in the little alluvial deltas of the drainage channels already described (see Part I).

Fiscal history.

The tahsíl as it now stands comprises exactly the same tract of country as in 1844, when it was first constituted a tahsíl out of nine old sub-divisions, *viz.*, Sambhal proper (250 villages), Bahjoí (138), Sirsí Kundarkhí (58), Naraulí (42), Amrohá (24), Dháká (16), Islámnagar of Budaun district (3), Ujhárí (1), Dhabársí (1); total 533. The assessments of these 533 villages now constituting the tahsíl have been stated for each previous settlement in the district notice. The first (triennial) settlement resulted in a slight increase on the demand before the cession. The second triennial period gave an enhancement of 1·33 per cent., but the quadrennial revision resulted in a reduction of 9·26 per cent. The last period (from 1812 to 1842) showed a rise of 21·62 per cent. So that the total enhancement from 1803 to 1842 was 11·73 per cent.

Settlement under Regulation IX. of 1833.

Mr. Money assessed the southern half of the tahsíl in 1842 and the northern half in 1843. The method adopted and the results obtained have been described in the district notice. In 6 only out of the 533 villages were coercive measure resorted to during the currency of Mr. Money's settlement, so that it seems to have stood the test well.

But Mr. Smeaton considered that it reached (but did not exceed) the limit when zamíndárs can just pay without being decidedly pinched. The total revenue-paying area which had been transferred by private sale, mortgage or auction sale during the period 1843-75 was 161,795 acres, or considerably more than half the tahsíl area, and in this were included 56 entire villages and parts of very many more. The value of land during this period was, however, steadily on the increase, and may be said to be now double what it was thirty years ago. Prices of agricultural produce had risen (if the statistics collected can be credited) during the thirty years of the previous settlement (1843-73) about 80 per cent. [See further *supra*, pp. 94-104.]

Proprietors.

As in Bilárí, Hindus, amongst whom the Rájputs predominate, are the chief landed proprietors. Of the total number of proprietors at the recent settlement 3,720 Hindus held 447 estates, with an area of 159,720 acres; 1,946 Musalmáns held 248 estates, 97,174 acres; and 92 estates, 43,055 acres, were held by 2,395 proprietors, part Hindus and part Musalmáns. Among the Hindus the Banias come next after the Thákurs, and the Káyaths have only a nominal hold on the land, being the reverse of what is found in Bilárí. The Musalmáns are a more flourishing class of landlords here than in Bilárí. The Khokars, although owning the least area, have consolidated a very valuable property in and around the city of Sambhal. They own nearly all the suburban estates, and are known as Chaudhrís. These 'Khokars' were originally Bargújar Rájputs, whom Bábar, in his descent upon Hindustán, made converts to Islám. Hence they are styled even yet 'Nau-muslims.' The Sambhal Khokars are all connected with the Lálkháni families of Danpur, Pahásu, and Chhatarí in the Bulandshahr district. The tenures have been described, and some account of the tenantry given, in the district notice.

Sambhal.—Municipal town and head-quarters of the tahsíl of the same name; lies in latitude 28°-35′-0″ north, and longitude 78°-36′-45″ east, on the Moradabad and Aligarh road, 23 miles south-west of Moradabad and 4 miles west of the Sot river, in the midst of a cultivated and well-wooded plain. The

Population.

populations by the censuses of 1853, 1865, and 1872 have been already given in the district notice. By the census of 1881 the area was 317 acres, with a total population of 21,373 (10,714 females), giving a density of 67 to the acre. The Hindus numbered 7,333 (3,448 females); Musalmáns 13,965 (7,231 females); Jains 38 (21 females); and Christians 37 (14 females). The number of inhabited houses was 4,710.

Occupations.

The following is a statement of the principal occupations :—[1]

(I) Persons employed by government or municipality 122 ; (III) ministers of the Hindu religion 116 ; (VIII), musicians 69 ; (IX) school teachers (not government) 49 ; (XII) domestic servants 144 ; (XIII) money-lenders and bankers 104 ; (XV) carters 81 ; (XVII) porters 71, messengers 66 ; (XVIII) landholders 428, landholder's establishment 138, cultivators and tenants 1,766, gardeners 45, agricultural labourers 251 ; (XXVII) carpenters 170, brick-layers and masons 128 ; (XXIX) cotton-carders 126, weavers 790, calico printers and dyers 147, cloth merchants (*bazáz*) 71, cloth pedlars 55, tailors 84, makers and sellers of shoes 297, bangle-sellers 68, washermen 88, barbers 268 ; (XXX) butchers 202, corn and flour dealers 535, confectioners (*halwái*) 71, green-grocers and fruiterers 141, grain-parchers 92, persons employed in the manufacture of sugar 86, condiment dealers (*pansári*) 72 ; (XXXII) manufacturers and sellers of oil 140, makers and sellers of wooden-combs 219, grass-cutters and sellers 55 ; (XXXIII) sweepers and scavengers 139, earthenware manufacturers 155, water-carriers 199, gold and silversmiths 98, blacksmiths 46 ; (XXXIV) general labourers 691, persons in (undefined) service (*naukari*) 408 ; (XXXV) beggars 326.

Site and approaches.

The modern town covers the summit of an extensive mound composed of the ruins of the ancient city. A gloomy description of the town was given by Dr. Planck in 1868, but matters are said to have vastly improved since he wrote the following account of it :—"Sambhal is a large old town, built in great part on hillocks, which seem to be made up a good deal of the ruins of the brick houses of former times. In addition to Sambhal proper there are not less than 26 distinct collections of buildings, under the name of *saráis*, which cluster about it on all sides. Sambhal proper is essentially a brick-built town, which must at one time have been a city of some importance ; now it is a place of ruins, a filthy neglected place, with an aspect so sad as to make it difficult to find words to describe it."

This was prior to the creation of the municipality in 1870. Since that year improvements have steadily been made, amongst others the execution of a drainage cut seven miles in length, reaching from the town to the Sot river, whereby the large excess of moisture, which formerly stagnated near the town, is carried off. During the nine years 1870-78 Rs. 55,614 was expended from municipal funds in improving the town. A recent visitor to it thus describes the present state of Sambhal :—"The town is now far from offending either nose or eye, and, although doubtless somewhat somnolent, the orderly municipal arrangements and the natural prettiness of the place, with its undulating ground and ample vegetation, render it on the whole more attractive to a European visitor than are the noisy and bustling cities of Amroha and Chandausi."[2] Of the saráis or detached places which surround the town

[1] Roman numerals indicats the classes in the census returns. [2] Note by Mr. L. M. Thornton, C.S.

several are composed of large, handsome, brick-built houses, but they contain many ruins. The majority, however, consist of mud-built houses surrounding one or two brick-built tenements and forming goodly-sized villages. Only in the town itself and its suburbs are there any metalled roads, but fair unmetalled ones connect it with Moradabad, Bilárí, Amrohá, Chaudausí, Bahjoí and Hasanpur.

Muhallas.

The town is divided into 33 *muhallas* or quarters, but none of the names throws much light on their history. 'The flower garden,' 'the horse-market,' 'the new village,' 'the Hindus' quarter,' are names interspersed with a few that refer to former residents.

Public buildings.

The public buildings are: the *tahsílí* or sub-collectorate offices, a first-class police-station, a *munsifí* or petty judge's court-house, a post-office, a *tahsílí* school, the American Mission church and schools, a first-class branch dispensary, several municipal schools, a government distillery and a native rest-house (sarái). The tahsílí is a modern structure well built on the top of one of the low hills of ruins already mentioned. It has fine airy offices and is described as "certainly the handsomest in this district." There is a room in it appropriated for the visits of European officers. The sarái or native travellers' rest-house, built by Mr. Daniell, a former Magistrate, in 1871, has accommodation for 100 travellers.

Mission and schools.

The American Methodist Episcopal Church has had a mission here since 1866. The native Christian community in 1880 numbered 206 (125 adults). There are eight schools attached to it, *viz.*, an Anglo-vernacular (boys') with a roll of 80 pupils (75 non-Christian), and seven vernacular (3 boys' and 4 girls') with a roll of 180 pupils (115 girls and 135 non-Christians). But only four of these schools are in Sambhal itself. Besides the regular tahsílí school, which is held in a handsome building close to the tahsílí and is attended by some 50 pupils, the municipality keeps on foot a Sanskrit and an Arabic school in Sambhal proper, and two free schools situated in the outlying quarters of Haiyátnagar and Sarái Tarín respectively. With those facilities for education, it is not surprising that the number of private schools is comparatively small.

Dispensary.

The income of the dispensary in 1881 was, including a balance of Rs. 901 from the previous year, Rs. 1,671, to which the municipal funds contributed Rs. 400 and Government Rs. 370. The expenditure amounted to Rs. 842. The total number treated was 16,437 (of whom 31 only were in-door patients), giving a daily average of 103·11 out-door patients. It is under the charge of a Hospital Assistant.

Drainage and health.

The physical difficulties in the way of good drainage are great, owing to the scattered character of the inhabited sites, which are interspersed with fields and mounds of ruins. The undulating nature of the ground where the chief bázárs are built, renders it possible to keep them clean by means of side drains. "The town site," writes Dr. Planck, "drains to the Retla, a vast excavation around the west and north margins of the town, and its overflow of heavy rain used to be the cause of flooding, which the cutting to the Sot river already mentioned was planned to remedy." The water-supply is derived entirely from wells and is said to be good.

It is stated that the health of the town was severely affected by the epidemic of fever that raged in these provinces in 1879-80. Owing to the different statements of population given for the town at different periods, arising from the different areas adopted at each census, it is impossible to ascertain the correct death-rate in former years. In 1881 the death-rate for the town is returned at 71·96 per thousand, but for the municipality only 43·70. This variance doubtless arises from the much larger population included in the latter.

Antiquities.

The site of an old fort is indicated by a large mound. It is variously attributed to Pirthí Ráj, to a rájá called Jagat Sinh, and to one Náhar Sinh, the son of Gobind Sinh, the son of Mukand Sen, the son of Rájá Vikram Sen of Baran. The last-named (Náhar Sinh) is the most probable, and is mentioned as the founder in Mr. Growse's paper on the antiquities of the Bulandshahr district (Journal of the Bengal Asiatic Society, XLVIII., p. 273 *et seq.*), which gives all that is known about the Dor rájás, who, from their capital, Baran (Bulandshahr), ruled over a large part of the Doáb from the 10th to the 12th centuries. The only building left standing on the site of the old fort is one known to the Hindus as the Hari Mandir (temple of Hari, a name commonly applied to Vishnu), but claimed by the Muhammadans as Bábar's mosque. The latter point to an inscription (which will be mentioned again further on) as proof of their claim. Quite recently this building was the subject of litigation between the Hindus and the Muhammadans of Sambhal. "It was adjudged," writes Mr. Tracy, Collector of Moradabad, "to be a Muhammadan place of worship: the decision could not well have been otherwise, as, to say nothing of long possession, the architecture is that of the early Pathán period. It is not at all improbable that it may have been constructed with the materials of a still more ancient temple, but it certainly was never designed by a Hindu architect." Mr. Carlleyle, of the Archæological Survey, has devoted considerable space in the twelfth

volume of the Archæological Reports to a description of this building. His account is too long and technical for quotation, but the general result of his examination was unfavourable to the Muhammadan claim. He thinks the main portion of the building was of Hindu construction, the Muhammadans having added wings to the central building to convert it into a mosque. He writes :—"There is a clear and distinct difference between the old Hindu work and the modern Muhammadan work, and the old Hindu temple is at once distinguishable from the Muhammadan additions. The square Hindu temple would have had originally only one doorway in the east wall, about 8 feet in width, but the Muhammadans cut four more doors, each 6 feet wide, two in the northern and two in the southern wall of the square temple, in order to communicate with the aisles of the side wings which they added."

Mr. Carlleyle apparently agreed with the disputants in denouncing the disputed inscription as a forgery ; but General Cunningham, in a note to the report, expresses his opinion that it is 'quite genuine.' The reader who is curious on the subject will find a transcription of the Persian inscriptions in the Archæological Report (XII., p. 26), but it will doubtless be held sufficient here to print the translation of it made by the late Professor Blochmann :—[1]

"1. The collector of buildings of grace and beauty, the raiser of the standards of rule and faith,

2. The spreader of the wings of peace and tranquillity, the builder of the buildings of knowledge and deed,

3. Muhammad Bábar, Jam in dignity, may God Almighty have him in his keeping !

4. Kindled in India the lamp of power, when a ray of it fell upon Sambhal,

5. To build this mosque, may it be protected against destruction and decay !

6. He gave orders to his mean slave, who is one of his principal officers,

7. Mír Hindu Beg, the intelligent and wise, who is an example to others in polite manners.

8. And when, in consequence of the order of the Sovereign of the world, by the guidance of Providence, the mosque was completed,

9. Its date was 'the first day of the month of Rabi.' I " (A. H. 933, or 6th December, 1526 A.D.)

There are other inscriptions of later date, which, however, are not of sufficient interest to justify occupying space with them here. It may be noted in passing that the date of the inscription given above (933H. or 1526A.D.) is the year in which the emperor Bábar defeated Rája Sanga of Mewár at Fatehpur-Síkri and established his power in north-western Hindustán.[2] One circumstance more may be mentioned in connection with this mosque. According to Ganga Parshád, a former deputy-collector of Moradabad, who

[1] Printed in the Introduction to *Arch. Rep.*, XII.

[2] Elphinstone's *History of India* (Cowell's edition), p. 374.

wrote in 1871-73, there was still hanging from the roof of the dome a chain for the suspension of a bell, such as is found in Hindu temples, and there was, according to the same writer, a passage at the back of the building which he supposes was used "for the wheeling round of worshippers." Mr. Carlleyle's report is silent as to these matters, but it is possible the circumstances may have been changed in the interval.

There are numerous places of Hindu worship and pilgrimage, the most noteworthy being the temple of Hari Mandir just mentioned, and the following *tírathe*:—Mano Kámna, Súraj Kund, Kuru Kshetrá, Bansgopál, Nimsár, Bhágírathí, and others too numerous to mention. Altogether Sambhal boasts of 68 *tírathe* and 19 sacred wells. A small masonry fort in the Miáu sarái is attributed to Nawáb Amín-ud-daula, who lived here about 250 years ago: his descendants are said to still reside in it. The two heaps of ruins, known as Bhaleswar and Bikteswar, are said to be nothing more than the bastions of the ancient city wall. To the south-east of the city is a large mound called Surathal Khera, supposed[1] to be so called after Rája Surathal, a son of Rája Satyavána of the lunar race. Other mounds are Sadangarh, Amramapati Khera, Chandreswar Khera, and Gumthal Khera. The last is two miles from Sambhal.

Manufacture and trade.

Refined sugar (*khánd* or *khand*) is the chief manufacture, as it is the chief article of trade. A large class of the population called *Khandsálís* or sugar-manufacturers have their headquarters in Sambhal, building little temporary manufactories in the villages. Before the railway opened Sambhal was very far ahead of all the other places of sugar-manufacture in the district, but Chandausí and Bilárí are formidable rivals, with the advantage of immediate proximity to the railway, from which Sambhal is separated by about 17 miles of unmetalled road. It is still, however, a considerable feeder of Chandausí. Wheat and other grains and *ghí* are also largely exported, and there is some export of hides. Cotton cloth is manufactured, chiefly for the local trade. The chief imports into the municipality according to the official statement, with the quantity or value imported in 1881-82, were as follows:—grain (2,04,385 maunds), unrefined sugar (11,854 maunds), *ghí* (1,140 maunds), other articles of food (Rs. 53,592), animals for slaughter (13,510 head), oil and oilseeds (12,400 maunds), fuel (56,871 maunds), building materials (Rs. 27,883), drugs and spices (Rs. 30,312), tobacco (3,769 maunds), European cloth (Rs. 97,315), native cloth (Rs. 38,053), and metals (Rs. 28,642).

[1] By Mr. Carlleyle, *Arch. Rep.* XII., 24.

This town is somewhat peculiarly circumstanced as regards its municipal administration. Its suburbs, as they may be regarded (under the name of 'the sixteen saráis of Sambhal'), are excluded from the municipal limits and administered under the Chaukidári Act (XX. of 1856). The statistics for the town and its suburbs must, therefore, be given separately. The municipal committee of Sambhal consists of nine members, of whom three sit by virtue of their office and the remainder by election. The income of the municipality is derived from an octroi tax falling in 1881-82 at the rate of Re. 0-7-2 on net receipts per head of population. The total income in 1881-82 was Rs. 18,241 (including a balance of Rs. 2,411 from the previous year). The total expenditure in the same year was Rs. 13,540, the chief items of which were collection (Rs. 2,060), repairs and maintenance of roads and drains (Rs. 2,212), police (Rs. 4,595), and conservancy (Rs. 2,190).

Municipalities.

The watch and ward of the part above referred to as "the sixteen saráis of Sambhal" is provided for by taxation under Act XX. of 1856.

During 1880 the house-tax thereby imposed, together with a balance of Rs. 119 from the preceding year, gave a total income of Rs. 1,838. The expenditure, which was chiefly on police (Rs. 969), public works (Rs. 170), miscellaneous (Rs. 220), and conservancy (Rs. 876), amounted to Rs. 1,863. The returns showed 2,520 houses, of which 1,409 were assessed with the tax: the incidence being Re. 0-10-8 per house assessed and Re. 0-1-7 per head of population.

The local history has been given in the district notice and nothing remains to be said here, except to note the legend which attributes an existence to Sambhal through all the four ages of Hindu chronology. It is said to have had a different name in each, Satyabrit in the Sat-yug, Mahedrí in the Tretá-yug, Pingal in the Dwápar-yug, and its present name only since the beginning of the Kal-yug.

Local history.

Saráí Tarín.—Suburb of Sambhal, but separately enumerated in 1881. By that census it had an area of 118 acres, with a total population of 11,585 (5,790 females), giving a density of 98 to the acre. The Hindus numbered 4,258 (2,050 females), Musalmáns 7,326 (3,740 females), and there was one Christian. (See further under SAMBHAL).

Seondárá.—Village in the south-east corner of tahsíl Bilárí, 19 miles south-east from Moradabad and 6 from Bilárí, formerly the head-quarters of the tahsíl, afterwards removed to Bilárí. Latitude 28°-33′-45″; longitude 78°-54′-30″. Population 3,724 (1,781 females). Public buildings:—second-class police-station, saráí, and school. A market is held on Thursday and Sunday.

Sirsí.—Town in parganah and tahsíl Sambhal; latitude 28°-38′-15″ north, and longitude 78°-41′-0″ east; 16 miles south-west of Moradabad town and 3 miles east of the Sot river. There are four wards:—Purwaiyán (eastern),

Chaudhríán, Gunaurí, and Sarái Sádik. A police outpost, a sarái, and the tomb of Makhdúm Sháh, the reputed founder of the town, are the public buildings. The populations by the censuses previous to 1881 have already been given in Part III. By the census of 1881 the area was 89 acres, with a total population of 5,947 (2,943 females), giving a density of 66 to the acre. The Hindus numbered 1,645 (819 females) and Musalmáns 4,302 (2,124 females). The number of inhabited houses was 803. The watch and ward of the town is provided for by taxation under Act XX. of 1856.

During 1880-81 the house-tax thereby imposed, together with a balance of Rs. 245 from the preceding year, gave a total income of Rs. 1,281. The expenditure, which was chiefly on police (Rs. 570), public works (Rs. 199), and conservancy (Rs. 239), amounted to Rs. 1,165. The returns showed 1,651 houses, of which 718 were assessed with the tax: the incidence was Rs. 1-6-9 per house assessed and Re. 0-2-9 per head of population.

Surjannagar.—Village in tahsíl Thákurdwárá, about 37 miles N.-W. from Moradabad and 12 miles west from Thákurdwárá, on the river Phika. Latitude 29°-14′-0″; longitude 71°-44′-50″. Population 3,074. Founded by Surjan Sinh, a Katehríá, of Mahendar Sinh's family, in the reign of Muhammad Sháh.

Thákurdwárá.—Northern tahsíl and parganah of Moradabad district;

Boundaries.

bounded on the north by the parganah of Káshípur in the Tarái district, on the east by Káshípur and Moradabad parganahs, the Dhela river dividing it from the latter, on the south by Moradabad, and on the west by parganah Amrohá and the Bijnor district (parganahs Siohárá and Afzalgarh). The total area in 1881-82 was 238·33 square miles, of which 160·77 were cultivated, 49·73 cultivable, and 27·82 barren. The area paying Government revenue or quit-rent was 219·61 square miles (148·51 cultivated, 46·73 cultivable, 24·37 barren). The amount of payment to Government, whether land-revenue or quit-rent (including, where such exists, water-advantage, but not water-rates), was Rs. 1,84,592; or, with local rates and cesses, Rs. 2,08,283. The amount of rent, including local cesses, paid by cultivators was Rs. 3,31,720.

Area, revenue, and rent.

According to the census of 1881, the tahsíl contained 262 inhabited villages: of which 81 had less than 200 inhabitants; 118 had between 200 and 500; 48 had between 500 and 1,000; 11 had between 1,000 and 2,000; 2 had between 2,000 and 3,000; and 1 had between 3,000 and 5,000. The only town containing more than 5,000 inhabitants was Thákurdwárá (6,511). The total population was 109,596 (51,037 females), giving a density of 461 to the square mile. Classified according to religion, there were 71,288 Hindus (33,073 females); 38,308 Musalmáns (17,964 females); and no others.

Population.

Physical features.

The parganah is conterminous with the tahsíl and is about 21 miles long and 16 miles broad in its widest part. It is cut up by numerous small streams which come down from the hilly tracts to the north and feed the Rámgangá. Of these the Lapkana, Kurka (into which the Lapkana falls), and the Dhela are the most important. The Kurka joins the Rámgangá west of Dilárí, and the Dhela about two miles north of Moradabad city. Both the Rámgangá and Dhela are very shifting in their courses; the other streams run deep and do not change their beds. Some of them, especially the Lapkana, afford irrigation, and Mr. Crosthwaite thought that, in spite of the failure of former schemes, much more land might be irrigated by them if the resources of these streams were economised by good engineering skill. Projects for irrigating the parganah have been put on foot at intervals during the last 40 years; but none has yet reached the stage of execution, with the exception of some minor projects carried out by Mr. Manderson, a former Collector, in 1860-61.[1] The country between the streams is well cultivated and shows little waste land. It is remarkable for the large tracts of clay (called *jhára*), and this forms the characteristic soil of the parganah. It seldom permits of spring crops and is usually restricted to the poorer kinds of rice. After heavy rains it is flooded; and with a scanty fall ploughing is difficult, if not impossible. The presence of these tracts, therefore, led to much difficulty in the assessment of the parganah. These tracts of clay lie in the centre of the parganah, but are bounded by strips of alluvial land in the neighbourhood of the Rámgangá and Dhela rivers. In the south and west of the parganah are some villages, chiefly round Dilárí as a centre, where the soil is exceedingly fertile and the rents proportionately high. The eastern tracts, between the Dhela and the Kurka, contain many good villages. But in the north the land is generally inferior, and the tract between the Kurka and Lapkana, known as the Bajar patti, is the worst of all, having an inferior sandy soil in which wells will not stand. Much of this is waste and covered with the scrubby thorn called *kair*. Elsewhere the common earth-wells are made for irrigating purposes, the water being near the surface.

Communications.

A second-class road connects Moradabad with Thákurdwárá, and a branch is continued to Káshípur; but the direct road from Moradabad to Káshípur runs through Moradabad parganah. Third-class roads connect Thákurdwárá with Surjannagar on the west

[1] A detailed history of all the projects for the irrigation of Rohilkhand (1840 to 1874) will be found in a bulky volume of "Selections from the Proceedings of the North-Western Provinces Government, Public Works Department, Irrigation Branch," published at the Government Press in 1874. All these projects have been now abandoned, so that their merits and demerits are of merely historical value.

and with Mughalpur on the south-west. The latter stops at the ferry over the Rámgangá, but a second-class road continues the communication from Mughalpur to Moradabad.

Climate and products.

The climate approximates in a measure to that of the Tarái and is held to be unhealthy. Rice is the staple crop, but the finest kinds are only scantily produced, the qualities known as *sáthi* and *anjna* being chiefly grown. Sugar of superior quality is produced in the good villages.

Fiscal history.

Some account of the fiscal history of the parganah has been given in the district notice and a very brief statement only is required here. Mr. J. C. Dick made the first regular settlement of the parganah in 1840. He mentions that a Thákur family settled at Faridnagar had held the whole parganah in *talukdári* right, but that they were deprived of it in the changes that preceded our rule. This was the family of Mahendar Sinh and one of those rooted out by 'Ali Muhammad, the Rohilla chief, in pursuance of his settled policy of substituting his own creatures for the old proprietors. Mr. Dick's settlement (under Regulation IX. of 1833) was made with persons called *mukaddams* as proprietors, where any such were found, and elsewhere with farmers of individual villages. He considered that the parganah had been over-assessed and also that a mistake had been made in regarding the *mukaddams* as mere farmers, and their estates as liable to be put up to auction at the end of each quinquennial period. The various assessments have been already given, once for all, in the district notice. The progress of fiscal affairs in Thákurdwárá after Mr. Dick's settlement was not as smooth as was anticipated. The assessment he fixed was fair enough at the proportion then taken of the estimated assets. But the landholders were too deeply involved in debt to make way, and gradually a very large part of the parganah passed into the hands of Baijnáth and his son, a firm of money-lenders. The current settlement was made at a slight enhancement on its predecessor. [See further *supra*, pp. 94-104.]

Proprietors.

The principal landowners are Chauháns and other Thákurs, but Mukand Rám, son of Baijnáth, banker of Thákurdwárá, had by a judicious system of loans acquired a great deal of property from the village zamíndárs. The prevailing tenure is zamíndárí. The transfers of proprietary right have been very numerous, and the smaller zamíndárs may be said to be generally impecunious.

Thákurdwárá.—A town in the tahsíl of the same name, 27 miles north from Moradabad. Latitude 29°-11′-40″; longitude 78°-54′-0″. By the census of

1881 the area was 93 acres, with a total population of 6,511 (3,032 females), giving a density of 70 to the acre. The Hindus numbered 2,655 (1,209 females), and Musalmáns 3,856 (1,823 females). The number of inhabited houses was 699.

The town has three wards:—Fatehulláhganj (founded by Fateh-ullah Khán, son of Dúndí Khán), Thákurdwára, Jamnáwála (named after a slave-girl of Fateh-ullah Khán's). The town was founded by Mahendar Sinh in the reign of Muhammad Sháh (1719-48), and was plundered by Amír Khán (1805). The public buildings are a tahsíli, a first-class police-station, 7 mosques, 4 temples, a tahsíli school, a distillery, and a sarái. Cotton cloth is manufactured and constitutes the only article of trade. The watch and ward of the town is provided for by taxation under Act XX. of 1856.

During 1880-81 the house-tax thereby imposed, together with a balance of Rs. 299 from the preceding year, gave a total income of Rs. 1,527. The expenditure, which was chiefly on police (Rs. 569), local improvements (Rs. 407), and conservancy (Rs. 197), amounted to Rs. 1,345. The returns showed 953 houses, of which 848 were assessed with the tax: the incidence being Rs. 1-7-1 per house assessed and Re. 0-3-0 per head of population.

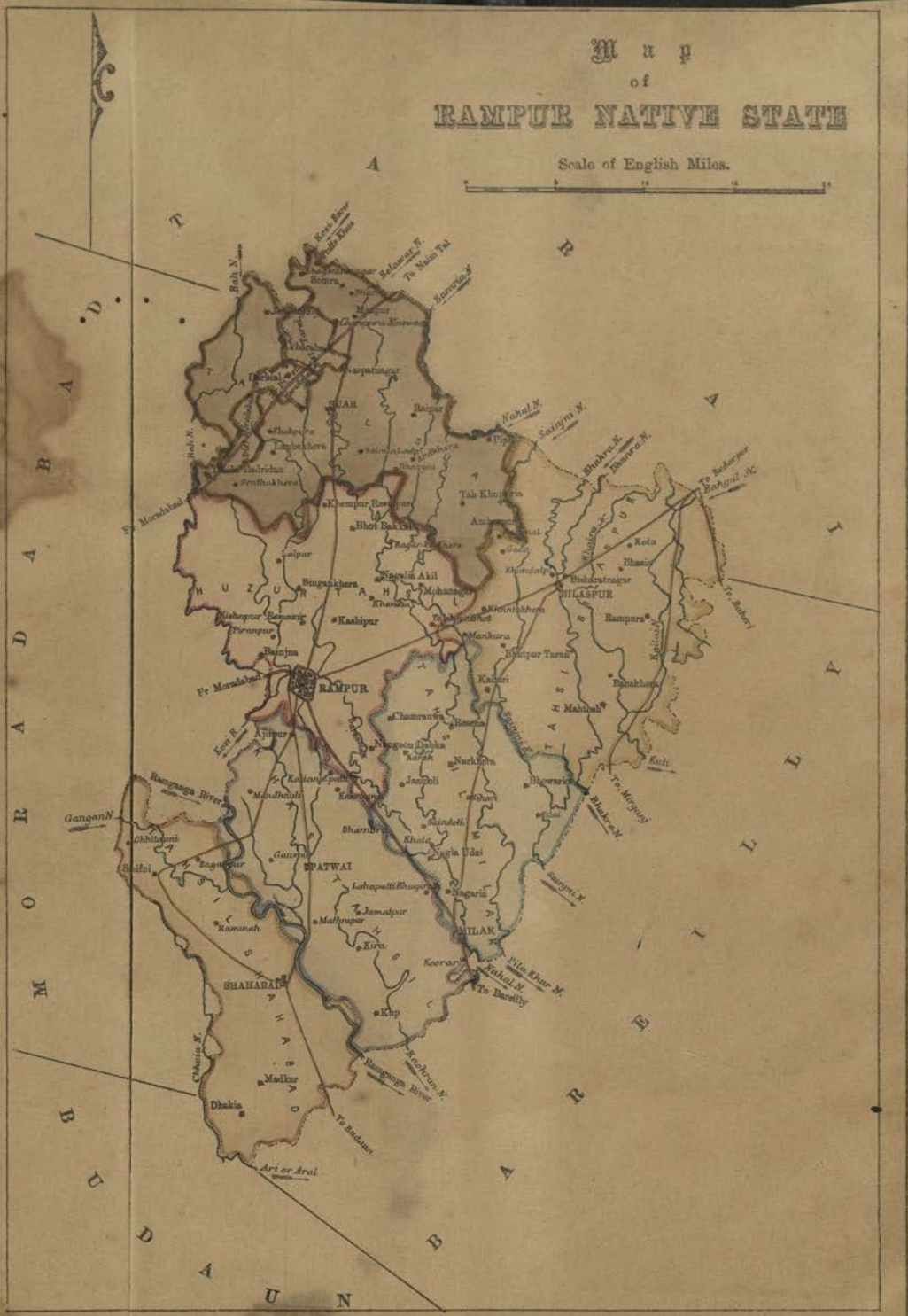
Tigrí.—Village in tahsíl Hasanpur, on the Moradabad-Meerut road, 39 miles from Moradabad and 12 from Hasanpur. Latitude 28°-49′-15″; longitude 78°-11′-47.″ Population 1,152. The unmetalled portion of the road leading to the bridge of boats across the Ganges commences a few hundred yards beyond Tigrí. The road is metalled again from the opposite bank of the river. The first village on the Meerut side is Garhmuktesar. There is a dâk bungalow on each side of the river. At Tigrí is also a third-class police-station.

Ujhárí.—Village in tahsíl Hasanpur, 29 miles S.-W. from Moradabad and 7½ miles S.-E. of Hasanpur. Latitude 28°-39′-30″; longitude 78°-23′-55″. Population 3,217 (1,649 females). Public buildings:—5 mosques, one temple, and a tomb of Sháh Dáúd, west of the town, which is illuminated on 16th and 17th of the month zí-hijja, when about 2,000 people assemble. A market is held on Wednesdays.

Umrí.—Village in tahsíl Amrohá, 13 miles N.-W. of Moradabad, on the Moradabad and Bijnor road. Latitude 29°-2′-15″; longitude 78°-36′-30″. Population 3,007 (1,532 females). A market is held on Tuesdays.

Map of RAMPUR NATIVE STATE

Scale of English Miles.



Prepared under the superintendence of Major W. Barron, B.S.C., Deputy Supdt., Survey of India.

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STATISTICAL,
DESCRIPTIVE, AND HISTORICAL ACCOUNT
OF THE
NORTH-WESTERN PROVINCES OF INDIA.

VOL. IX.

PART III.—RÁMPUR.

COMPILED BY

AZÍM-UD-DÍN KHÁN,

GENERAL, RÁMPUR NATIVE STATE;

AND EDITED BY

F. H. FISHER, B.A., LOND.,

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PREFACE.

THE materials for the following notice of the Rámpur Native State were supplied by General Azím-ud-dín Khán, and were, for the most part, put into their present shape by Mr. R. H. Niblett, M.A., my assistant. The whole was carefully scrutinized by me before being passed for the press, and it is hoped that, as far as it goes, the account is a faithful one. The brevity of the record is what might be expected in the case of a Native State of very modern origin.

NAINI TAL:
The 7th August, 1883.

F. H. F.

ERRATA.

Page.	Line.	For	Read.
1	last line ...	44 ...	43
4	18 from bottom ...	*Iláka* ...	*'Iláka*
24	6 ditto ...	*Be nazír* ...	*Benazír*
29	12 ditto ...	System was found ...	System found
30	11 ditto ...	(*rukka*) ...	(*rukka'*)
31	11 ...	theentertainment ...	the entertainment
32	1 of first column of table,	Kuar ...	Kuár
33	8 from bottom ...	Badli ...	Bádli
35	4 ...	*Ydgáh* ...	*'Ydgáh*
41	2nd indentation ...	fonrth ...	fourth
49	4 ...	Rampur ...	Rámpur

STATISTICAL, DESCRIPTIVE, AND HISTORICAL ACCOUNT

OF THE

NORTH-WESTERN PROVINCES.

RÁMPUR NATIVE STATE.

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PART I.

GEOGRAPHICAL AND DESCRIPTIVE.

Boundaries, area, &c.

RÁMPUR,[1] a native state in the Rohilkhand division under the political superintendence of the Government of the North-Western Provinces, lies between 28°-25′ and 29°-10′ north latitude and 78°-54′ and 79°-28′ east longitude.[2] It is bounded on the north by the Tarái district; on the east by Bareilly; on the south by Budaun; and on the west by Moradabad. The principal sub-divisions of the adjoining British districts are—in the Tarái, Káshípur, Bázpur, Gadarpur, and Rudarpur; in Bareilly, Chaumahla and Sirsáwán (tahsíl Baheri), Mírgánj (tahsíl of the same name), and Sarauli (tahsíl Aonla); in Budaun, Bisauli (tahsíl of the same name); and in Moradabad, Bilári and Moradabad (conterminous with tahsíls of the same name).

The State is almost heart-shaped, and would be quite so but for a projecting neck of land that juts out into Moradabad on the south-west boundary. Its greatest length is 50·8 miles and its greatest breadth 30·4 miles. The population amounted in 1881 to 541,914, or 602·6 to the square mile, taking the area at 899·2, and not at 945 square miles as is given in the Census Report. But of this further details will be given in Part III.

Administrative sub-divisions.

For purposes of administration, general and fiscal, Rámpur is divided into six tahsíls, each under a tahsíldár, who also exercises civil jurisdiction in his own tahsíl. There are also six police-circles, conterminous, except in the case of parganah Dhakia, with the tahsíl jurisdictions. Dhakia is situated in Sháhabad and is consequently in the police jurisdiction of that name, but for revenue purposes it is included in the Huzúr tahsíl. In showing the names of the tahsíls and police-circles, the

[1] The materials for this account have been chiefly obtained from original sources, and have been supplied by General Azím-ud-dín Khán, whose name appears on the title-page as the compiler. Very slight assistance has been derived from printed works; but Aitchison's *Treaties*, Elliot's *Supplemental Glossary*, the *Census Report* of 1881, and a few other works have been referred to. It is scarcely necessary to explain that the brevity of this notice is due to the absence of materials such as were available for the gazetteer accounts of British districts.

[2] Mr. W. H. Cole, Deputy Superintendent, Survey of India, has kindly furnished the following latitudes and longitudes for the extreme limits of the State:—

North	Latitude	29°-9′-43″	East	Latitude	28°-55′-6″
	Longitude	79°-4′-53″		Longitude	79°-28′-5″
South	Latitude	28°-25′-4″	West	Latitude	28°-40′-15″
	Longitude	79°-1′-11″		Longitude	78°-55′-55″

These values have been taken off the most recent edition of the Atlas sheets, subtracting for the longitudes 1′-9″ to reduce to the old value of Madras, *viz.*, 80°-17′-21″, to which a correction of —2′-30″ must be applied to reduce to the most recent value, *viz.*, 80°-14′-51″.

following table also gives their approximate area, population, and revenue :—

Tahsíl.	Land revenue in 1881-82.	Approximate area.	Total population in 1881.	In the police jurisdiction of
	Rs.	Sq. miles.		
Huzúr	3,23,524	146·6	151,672	Síngan Khera.
Khás	2,86,192	123·9	61,233	Ajítpur.
Sháhabad	2,54,411	116·0	60,444	Sháhabad.
Milak	3,69,226	132·4	88,992	Milak.
Biláspur	2,76,316	200·2	82,131	Biláspur.
Suár	2,84,847	180·1	97,442	Suár.
Total ...	17,94,516	899·2	541,914	

The area of the State shown in the above statement is less than that given in the Census Report of 1881 and in the Administration Report for the Rámpur State for 1881-82. The difference is considerable, amounting to about 50 square miles. The figures in the statement have been calculated from the village and tahsíl registers, and are believed by the compiler to be more correct than those shown in the Census and Administration Reports. They agree substantially with the area given by the surveys taken in 1864-66. The total by the survey records is 898 square miles, and the difference, 1·2, is easily accounted for by minor changes arising from diluvion and alluvion.

Changes in those sub-divisions.

By comparing with a modern map of the North-Western Provinces that given in Mr. Beames's edition of Sir H. M. Elliot's *Supplemental Glossary*, in which the súbas, sarkárs and dastúrs as established by Akbar (A.D.1596) are approximately restored, it will be seen that the present Rámpur *jágír* formed part of the súba of Dehli and was included in the sarkárs of Sambhal and Budáon, the greater portion lying in the former. Of the Budáun sarkár, it includes the western parts of mahál Ajáon and Barsír. Of the Sambhal sarkár, the mahals now in Rámpur are Biroi, Bisára, Dúdilah, Rájpur, Khánkari, Lakhnor, and Liswah. In the case of the last two mahál, Sir H. M. Elliot did not attempt to verify the names. It was sufficient that these mahál were in the dastúr of Lakhnor for him to include them in the Rámpur territory. He also presumed the missing mahál of sarkar

Sambhal, which in number exceed those of any other sarkár, to be in the Rámpur *jágír*.

No attempt has been made to identify the boundaries of the old mahâls with those of the six modern tahsíls, as the materials for such an identification are wanting. To the north the boundaries of the State include the southern portions of the Gadarpur and Rudarpur parganahs, as those parganahs appear on Sir H. M. Elliot's map; they now form part of the Tarái district.

Before the time of Nawáb Muhammad Sa'íd Khán, who succeeded to the jágír in 1840, the State was sub-divided into 20 parganahs consisting of 20 or 30 villages each. The parganahs were under low-paid officers styled ziladárs, on salaries of about Rs. 20 each. This system was abolished by the ruler just mentioned, who divided the territory into six tahsíls, and placed them under separate tahsíldárs, on salaries of Rs. 100 each. This arrangement continues to the present day and will be more particularly described under the head 'Fiscal arrangements' (*post*).

In recognition of his loyal services during the mutiny of 1857-58, portions of Chaumahla, Sirsáwan, Ajáon, and Sirauli (North and South) of the Bareilly district, were bestowed, in 1860, on Nawáb Yúsuf 'Ali Khán, father of the present Nawáb. This large strip of country comprised 133 villages, with a gross land-revenue of Rs. 1,19,158 (see Gazr., V., 503). The tract is called the *Iláka Jadíd*, or the 'recently-acquired estate.' In it the *zamíndári* rights that had been recognized by the British Government before the transfer, are respected by the Nawáb, and, as in the British districts, the Stamp law is in force; but in civil, revenue, and criminal matters, the Nawáb has the same sovereign powers as in the other portions of his territory. The High Court of the North-Western Provinces lately acknowledged this fact in a case between Lála Láchhmi Naráyan and Rája Partáb Sinh of Shiupuri, decided on the 19th July, 1878.

Judicial administration.

The principles of the Hindu and Muhammadan law are mainly followed in the courts. Suits, for example, for inheritance between Muhammadans are decided according to the principles of Muhammadan law, and those in which Hindus are concerned, by the Shástras. In criminal matters the provisions of the Indian Penal Code are carried out as far as practicable. In the interior the tahsíldárs have unlimited jurisdiction in suits for debt and can award interest, except in the case when a Muhammadan is plaintiff, when interest cannot be decreed; but in Rámpur itself interest is determined by a *panchâyat*, in accordance with ancient usage. This *panchâyat* is composed of the principal Hindu residents of the

city. The procedure in suits, including the execution of decrees, is the same in the interior as in the city of Rámpur. All suits relating to inheritance, as well as those relating to sale and mortgage-deeds, and to legal claims of a wife against a husband, whether Muhammadan or Hindu, are decided in Rámpur itself by the subordinate civil court (*mufti díwáni*). There are three appellate courts. The decisions of the muftís and tahsíldárs are appealed to the hákim-murafa'; his orders to the sadr-murafa'; and a final appeal lies to the Nawáb, or to his nominee for that purpose.

The police officers in the interior have no power to decide criminal cases, which are tried at Rámpur in the mufti faujdári's court. The criminal courts consist of the following: (1) the deputy magistrate or kotwál of the city, who is empowered to inflict imprisonment up to three months, and to decide miscellaneous cases of debt, &c., under Rs. 20; (2) the mufti faujdári, with powers up to three years; (3) the hákim murafa', empowered to inflict imprisonment for life or capital sentence, but the latter cannot be carried into effect without the sanction of the Nawáb. The course of appeals is the same as in civil suits.

Civil staff.

The number and salaries of the tahsíldárs have already been noticed. The highest paid civil officer in Rámpur is the sadr-murafa', mentioned in a preceding paragraph, who draws Rs. 400 a month. This officer has also charge of the State treasury, the establishment of which consist of a treasurer on Rs. 25, and 13 tahvíldárs stationed in the different tahsíls, whose aggregate salaries amount to Rs. 179. The murafa adálat, or court of first appeal, is presided over by the hákim-murafa, who draws Rs. 75 per mensem. There are two muftis, or judges of the subordinate civil court, on salaries of Rs. 50 each. The foreign office (*mahkama dár-ul-insha*) is in charge of an officer (*sarrishtadár*) on Rs. 60. The mufti-faujdári draws Rs. 70 a month. The highest police officer is a superintendent on Rs. 100 a month. The police force at each of the six police-stations consists of a thánadár (officer in charge of the station) on Rs. 30, two clerks with salaries amounting to Rs. 14, and 15 constables.

The English dispensary is in charge of a Bengali surgeon, who draws Rs. 200. There are, besides, one native physician on Rs. 30, and 27 other subordinates, whose monthly salaries come up to Rs. 216. In addition to these there are several other native physicians employed by the State, who are highly paid. They attend the palace and the principal officials, and have also a private practice of their own. There are also free dispensaries at the following towns: Sháhabad, Tánda, Biláspur, and Milak. The public works department

consists of a superintendent of roads on Rs. 50, an officer (*munsarim imárat*) in charge of buildings on Rs. 100, and one surveyor on Rs. 65, besides the usual subordinates. In the department of public instruction, the senior master (*mutawalli*) draws Rs. 55; the *mullání* or mistress appointed by the State draws Rs. 6. The nizámat is a new office for miscellaneous revenue affairs; it is in charge of the hákim-nizámat, whose salary is Rs. 200. The bakhshi, or pay-master, draws Rs. 60; and the officer in charge of the irrigation department, Rs. 30 per mensem.

Military force.

The military force of Rámpur ordinarily consists of 28 guns with 300 foot artillerymen, 570 cavalry, 958 infantry, 300 military foot police, and 730 'miscellaneous foot.' Of the 28 guns, one is a 14-pounder, four 12-pounders, four 9-pounders, fourteen 6-pounders, two 4-pounders, one 3-pounder, and two 2-pounders. Of these, four were presents from the British Government, having been given to Nawáb Muhammad Sa'íd Khán in 1842. The cavalry consists of seven troops; four compose the 'Fatehjang Regiment,' two the 'Khás Risála,' and one the Nawáb's Body-guard. The regular infantry consists of one battalion of ten companies. The Government of India has recently made a present to the Nawáb of 1,000 sets of muskets and accoutrements, and the infantry is now armed and accoutred with these. The military police are armed with muskets and swords. Among the 'miscellaneous foot,' one body, the 'Khás Risála,' consists of about 200 men; they are armed like the military police and are stationed at the private entrances to the Nawáb's residence. The rest of the 'miscellaneous foot' are armed with old muskets and swords; they are never drilled, and are employed on special duties in the tahsíls, police-stations, offices of justice, stables, &c.

The entire force above mentioned is under the charge and superintendence of an officer who has the rank of general in the State, and is also the agent or *vakíl* between the Nawáb and the British Government. He draws a salary of Rs. 400. The artillery is officered by two súbadárs, one on a salary of Rs. 40, and the other on Rs. 30; four jamadárs on Rs. 15 each; and 38 other subordinate officers on salaries varying from Rs. 8 to Rs. 12. The pay of a gunner is Rs. 5. In the cavalry, the troopers of the Nawáb's Body-guard are better paid than those of the Fatehjang and Khás Risálas; they received Rs. 20 a month, while the latter get only Rs. 18. The officers of the Body-guard consist of a risáldár on Rs. 150, a jamadár on Rs. 40, a kot-dafadár on Rs. 30, and 8 other dafadárs on Rs. 24 each. The other cavalry officers are a 'wardi-major' on Rs. 100, six risáldárs on Rs. 75 each, the same number of jamadárs on Rs. 40

each, and 62 other subordinate officers on salaries of Rs. 24 and Rs. 30. The officers of the infantry consist of ten súbadárs, one on Rs. 50 and the others on Rs. 30 each, ten jamadárs on Rs. 20 each, a havaldár-major on Rs. 15, and 49 other subordinate officers on salaries of Rs. 8 and Rs. 10 each. The pay of a priyate soldier is Rs. 5, raised to Rs. 6 in the case of bandsmen.

The pay of the men in the 'miscellaneous foot' (which force includes the military police) is Rs. 4 each. The police officers for the city consist of a kotwál on Rs. 50, two náib kotwáls on Rs. 30 each, three jamadárs on Rs. 10 each, and 23 dafadárs on Rs. 7 and Rs. 5 each. The officers of the other bodies of the 'miscellaneous foot' are seven risáldárs on Rs. 30 each, six náib risáldárs on Rs. 20 each, and 76 subordinate officers on salaries varying from Rs. 5 to Rs. 10.

Physical features.

Rámpur is a level, fertile country, abundantly supplied with water in its northern division by the rivers Kosi and Náhal, both of which hold a course generally southerly, almost parallel to each other, the latter flowing about ten miles east of the former. The southern division is irrigated by the Rámganga, which, after receiving the waters of the Kosi, traverses this quarter of the territory in a south-easterly direction. The general slope of the country is from north to south and south-east, as indicated by the descent of the rivers in those directions, as well as by actual measurement. Rudarpur, on the northern frontier, has an elevation of 630 feet above the sea; while at the town of Rámpur, a few miles further south, the elevation is but 546 feet. The country in the vicinity of the town of Rámpur is described by Davidson, in his *Travels in Upper India*, as exceedingly rich and beautiful. "The eye wanders with delight," he writes, "over one continuous sheet of ripening corn, interspersed with groves of mango, clumps of bamboo, and little villages." The general thriving cultivation of the country bears favourable testimony to the industry and intelligence of the Patháns, the chief occupants of the soil.

Soils.

The principal kinds of soil found in the State are those known as *dúmat*, *bhúr*, *matiyár*, *savái*, *kallar*, *khápar*, and *reg*. *Dúmat*, *bhúr*, and *savái* are considered the better qualities; *matiyár*, as a crop bearer, is dependent on the rains; *kallar* and *khápar* are difficult to cultivate; and *reg* is said to be particularly favourable to the growth of melons only. In the Sháhabad, Khás, and Huzúr tahsíls, the prevailing soils are *dúmat* and *matiyár*. The soil in the Biláspur and Suár tahsíls is of a peculiar yellowish-black colour, and, being almost invariably moist, is especially fitted for rice cultivation.

Waste lands.

There are few large stretches of barren land in the State and probably none that could not be reclaimed. The largest waste tract stretches for about 10 miles along the left bank of the Rámganga; it is flooded in the rainy season, and produces nothing but tamarisk (*jháú*). In the parts of the Suár, Biláspur, and Khás tahsíls that border on the British frontier, there are large tracts of cultivable waste land; but a considerable portion of the waste in Suár has recently been reclaimed. The chief growth of waste lands is long grass, which is used for pasturing cattle. Tracts covered with *dhák* jungle are, perhaps, the most difficult to bring under cultivation.

Rivers.

The principal rivers in Rámpur are the Rámganga, the Kosi, and the Gángan. In addition to these the following streams may also be mentioned:—Ghúga, Pílákhár, Náhal, Báh, Saijni, Bhakra, Dhímri, Kachía and Háthi Chinghár.

Rámganga.

The Rámganga enters the Rámpur State in latitude 28°-43′ N. and longitude 79° E; it flows in a general south-easterly direction, but with a very devious course, through the south of the territory, between the Khás and Sháhabad tahsíls. In a direct line the distance between the points of entrance into and exit from the State is 16 miles. The shifting nature of its bed has been mentioned in the Moradabad memoir (Part I., p. 11). During the rains villages on its banks frequently suffer from its encroachments. The banks, where not under cultivation, are overgrown with *jháú* (tamarisk) jungle. It receives in Rámpur the waters of the Barkusia from the north, and those of the Gángan from the south. The only town of importance on it is Sháhabad, where there is a bridge of boats or, during the rains, a ferry. There are also bridges of boats at Ságarpur, on the Rámpur-Saifni road, and at Nabíganj, on the Aonla, Bisauli and Mírganj road. The river is, to a small extent, used for irrigation, which is carried on by means of the lever-lift (*dhenkli*).

Kosi.

The Kosi or Kosilla, flowing through Kumaun, enters Rámpur in the extreme north of the northern tahsíl, Suár, near Patti Kalán, and for a few miles forms the boundary between the State (tahsíl Suár) and the Tarái district (parganah Káshípur). It then passes into an outlying tract of the Moradabad district that is imbedded in the Suár tahsíl; leaving this, it flows due south through the Huzúr tahsíl of Rámpur and parganah Moradabad of the Moradabad district; finally, about 8 miles from the city of Rámpur, it falls into the Rámganga near Mánpur Kuhanku in the Moradabad district. At the village of Khabaria in Moradabad it is less than two

miles distant from Rámpur city, and it is crossed by the Moradabad-Bareilly road at Ganesh-ghát, about 4 miles from the State capital. The distance, in a direct line, from the point where it enters Rámpur to where it enters the Moradabad parganah, is about 25 miles. It changes its course almost every year; about 12 years ago it flowed past the bamboo hedge round the city of Rámpur, but it is now more than a mile distant. Portions of its banks are composed of quicksand. It receives the waters of the Kachia, the Báh, and the Naraí. The customs regarding boundary disputes occasioned by alluvion and diluvion vary; sometimes that of *dhár dhura*, or deep-stream boundary, and sometimes the opposite one of following the original boundary, called *mendh dhura*, is observed.

The bridge of boats and ferry at Ganesh-ghát above mentioned are kept up by the State. The Moradabad and Naini Tál road crosses the Kosi at Darhiál, where a bridge of boats is kept up by the Moradabad district authorities. There is also a bridge of boats at Madayán Hasan, about two miles from Rámpur city. At Lálpur and Piránpur in the Huzúr tahsíl, and at Ghosípura in the Suár tahsíl, ferries are kept up in the rains; during the rest of the year the river at those places is fordable.

Gángan.

The Gángan, a tributary of the Rámganga, rises in the Bijnor district; passing through Moradabad, it enters the Rámpur territory merely to finish its course, its length in the State being only about six miles. Just before joining the Rámganga, it spreads out into wide marshy expanses, through which the main channel can with difficulty be traced. The only large village on it is Saifni, where there is a bridge of boats and a ferry during the rains. The water of the Gángan is locally considered wholesome, and is preferred to that from wells and other streams in the vicinity.

Smaller streams.

The smaller streams of the State have been enumerated in a previous paragraph. They are all, more or less, utilized for irrigation, notwithstanding their generally high banks. The beds of the Náhal, Kachia, and Háthi Chinghár consist chiefly of clay, while the rest have beds of sand. Their courses through the State are described in the following paragraphs.

Ghúga.

The Ghúga, flowing from the Tarái, enters the Suár tahsíl at the village of Maulágadh. Uniting its waters with the Bamna (or Háthi Chinghár) near Bijra Nánkar, it falls into the Arrah (called Pílákhár a little lower down in its course) in the Huzúr tahsíl. The waters of the Ghúga never completely dry up in the hot season. At

Nánkár Rám it receives the waters of the Nayya. The Moradabad and Naini Tál road crosses these streams by masonry bridges.

Pílákhár. The Pílákhár enters the Bilaspur tahsíl near Mao Nágur, and flowing through Kaimri, enters Milak near the village of Gujraula. Pursuing its course in a general south-south-easterly direction in this tahsíl, it passes on into the Bareilly district. There is a bridge of boats where it is crossed by the Rámpur-Rudarpur road. In the rains there also are ferries at Mankara, Gujraula, Kaimri, Pípalia-ghát, and Janunagar; during the rest of the year the river at these places is fordable.

Náhal. At Píplí in tahsíl Suár enters the Náhal; it flows through the Huzúr and Milak tahsíls, and joins the Pílákhár near Saindoli, in parganah Mírganj of the Bareilly district. The town of Milak is situated on its right bank. In the rains there is a ferry at Talabpur Bhot, where it is crossed by the Rámpur-Biláspur road. At Nagalia 'Ákil, a tributary of the Náhal, the Gaindyái, is crossed by a ferry in the rains. This latter stream is also crossed, by the Rámpur-Rudarpur road, by a wooden bridge on masonry piers.

Báh. The Báh, entering the Suár tahsíl near Rajpura Ahmadabad, flows south and falls into the Kosi about two miles from the city of Rámpur, near the village of Khabaria. It is said to abound with fish.

Saijni. The Saijni enters Biláspur near Nasímabad, and traversing the Biláspur and Milak tahsíls, joins the Bhakra near Harsú nagla. It has two tributaries, the Dakra and the Kicha. The Rámpur-Biláspur road crosses the Saijni and the Dakra at Mullakhera ghát and Partábgarh respectively. At the former place there is a bridge of boats and a ferry during the rains; at the latter there is no bridge and a ferry only in the rains.

Bhakra. The Bhakra enters the Biláspur tahsíl near Pípalia Náú; flows between the towns of Biláspur and Bisháratnagar; then passes into the Milak tahsíl near Dhímri Chandpura; and, finally, leaves the State near Bhojpura. At Biláspur there is a ferry in the rains. The three principal tributaries of the Bhakra are the Saijni, Dhímri, and Sohaiya.

Dhímri. The Dhímri enters Biláspur near Khamri and falls into the Bhakra near Khondalpur. Its water is considered unwholesome for drinking purposes. The grass-jungles on its

banks are the favourite resort of tigers. The Rámpur-Rudarpur road between Biláspur and Bishúratnagar is carried over it by a masonry bridge.

Kachia.

The Kachia rises in a lake near Saintákhera within the Rámpur territory, and, traversing the Huzúr tahsíl, falls into the Kosi near Piránpur, north of the city of Rámpur. The breadth of its bed is said to vary from 8 feet in the summer to 60 feet in the rains, and the depth from one foot in the summer to 12 feet in the rains.

Háthi Chinghár.

In the lower portion of its course the Háthi Chínghár is known as the Bamna. It passes from the Tarái into the Rámpur territory near Najíbabad, and after a course of about 8 miles in the State, joins the Ghúga near Bijra Náukár. Its water is considered unwholesome for drinking purposes. The breadth of its bed varies from 12 feet in the hot season to 18 feet in the rains, and the depth from 1½ feet in summer to 9 feet in the rains.

Canals.

The only canal which for any portion of its course passes through Rámpur is the Bahgul canal. It enters the State near Rudarpur, and, after irrigating the Biláspur tahsíl, passes into the Bareilly district. To facilitate irrigation the present Nawáb has decided to cut a canal from the Kosi to the Rámganga, and levels have already been taken for a line of 37 miles in length.

Metalled roads.

The two principal metalled roads are the Moradabad-Bareilly and the Moradabad-Naini Tál roads, both kept up by the British Government. Of the former, 22 miles are in the State. It was first opened by the Rámpur State, as an unmetalled but bridged road, in 1863,

Moradabad-Bareilly.

and it was subsequently metalled by the British Government. It is kept up chiefly as a military route, little trade passing along it. The greater part of the road is lined with *babúl* trees. There is an encamping-ground, with an area of about 33 acres, near the village of Dhamora. The Kosi is crossed at Ganeshghát by a bridge of boats.

Moradabad-Naini Tál.

Of the Moradabad-Naini Tál road 17 miles are in Rámpur. It is lined throughout with *siris* and *shísham* trees; but it is not well looked after, and is now seldom used by visitors to Naini Tál, being superseded by the route *viâ* Bareilly and Ránibágh. It crosses the Kosi at Darhiál by a bridge of boats. The town of Tánda Bádrídán, where there are a bázár and a sarái, is situated on this road.

Other metalled roads.

The other metalled roads are kept up by the State. The Rámpur diversion from the Moradabad-Bareilly road is about 2 miles 5 furlongs from the latter road to the Nawáb's palace.

Another road, 3 miles in length, leads from Rámpur to the Nawáb's Benazír country residence; this road is lined throughout with mango trees. The above enumeration does not take into account the metalled roads in the city of Rámpur.

Unmetalled roads.

Among the unmetalled roads may be mentioned the following:—the Rámpur-Sháhabad, Rámpur-Rudarpur, and Rámpur-Mánpur. They are all raised and bridged. The Rámpur-Sháhabad road is 16 miles long, and for the first two miles from Rámpur, it is metalled. About two miles from Sháhabad, near the village of Mathrápur Matwáli, it crosses the Rámganga by a bridge of boats. Here the road is reduced to a mere cart-track, the uncertain nature of the river-bed rendering the construction of a road impossible. A great part of this road is lined with *babúl* trees. The general halting-place between Rámpur and Sháhabad is the village of Patwái, where there are a sarái and a few shops. All the traffic from the city of Rámpur and part of that from the Tarái passes to Chandausi on this road.

Rámpur-Sháhabad.

Rámpur-Rudarpur.

The Rámpur-Rudarpur road was constructed by the present Nawáb immediately after his accession to the *jágír*. It is 23 miles in length. On it passes all the trade between the Tarái and the Bhábar on the one side and Rámpur city and Chandausi on the other. It crosses an innumerable number of streams, on masonry and wooden bridges, or by bridges of boats and ferries; the more important of these have already been noticed in the description of the streams. The opening of this road, it is said, has considerably developed the corn trade of tahsíl Bilás-pur. On it is situated the town of Biláspur.

Rámpur-Mánpur.

The Rámpur-Mánpur road connects Rámpur with the Moradabad-Naini Tál road at Mánpur, a distance of 21 miles. About three-quarters of a mile from Rámpur there is a dák bungalow, and opposite the dák bungalow is an old mud fort, where are stationed two troops of cavalry. The Barkusia is crossed by a masonry bridge. The only town of importance on this road is Suár. The traffic between Rámpur on the south and Káshípur, Akbarabad, and Darhiál on the north, passes on this road; and it is also used by passengers between Rámpur and the hill stations of Naini Tál and Ránikhet.

Other unmetalled roads.

The remaining unmetalled roads in the State are neither raised nor bridged, and several of them are only fair-weather cart-tracks, being closed for traffic throughout the rains. They correspond pretty closely with the third and fourth class roads of the British districts. They are 21 in number and have a total mileage of 211 miles.

Table of distances.

In the following table will be found the distances from Rámpur of the principal places in the State, the mileage being measured by road :—

Tahsíl.	Town or village.	Distance in miles.	Tahsíl.	Town or village.	Distance in miles.
Huzúr	Bhot Bakkál	8	Bilâspur	Biláspur	16
	Káshípur	3		Bisháratnagar	16
	Khandia	4		Kaimri	12
				Mahtosh	17
Milak	Barah	7	Suár	Bhagwantnagar	20
	Bhainsori	17		Narpatnagar	18
	Keorár	16		Patti Khás	25
	Kháta	12		Suár	15
	Milak	15		Táh Kalán	14
	Narkhera	9		Tánda Bádrídán	14
	Silai	15	Sháhabad	Dhakia	23
				Madkar	21
Khás	Ajítpur	3		Rawánah	13
	Kakrawwa	7		Ságarpur	9
	Kúp	16		Saifni	14
	Mathrápur	14		Sháhabad	16
	Patwái	10		Tánda	21

Rainfall and climate.

No regular meteorological observations have been taken in Rámpur; but it is believed that, as a rule, the rainfall in the State is, owing to its proximity to the hills, greater than in the neighbouring British districts of Moradabad and Bareilly. The climate also, for the same reason, is said to be cooler than in those districts. The northern part of Rámpur adjoins the Tarâi at the foot of the Himaláyas, and shares its characteristics. This part of the country is a tract of marshy forest, and is much overrun with jungle and grass of such luxuriant growth as to conceal a man on horseback. The air in consquence is pestilential, except in the coldest part of winter and during the heaviest rains.

The sanitary arrangements of the towns are not so complete as in the British districts, but epidemic diseases are not of frequent occurrence. Saifni and Sháhabad are considered the healthiest places in the State, and here the Nawáb has his country residences, as also in Barah.

PART II.

ANIMAL, VEGETABLE, AND MINERAL PRODUCTS.

Wild animals and game.

To the sportsman Rámpur presents many attractions. Leopards are not uncommon, and tigers have frequently been killed near the northern frontiers of tahsíls Biláspur and Suár. The grass jungles on the banks of the Dhímri, Khaira, and Bahgul are their favourite haunts. Wolves are common towards Saifni and Sháhabad. Pig, antelope, *nílgái*, hares, partridges, quail, wild duck, floriken, and small sand-grouse abound more or less throughout the territory; but snipe are scarce.

Domestic animals.

Horses and cattle are seldom bred in Rámpur; but, pasture being plentiful owing to the proximity of the Tarái, their prices are moderate. Tánda Bádrídán, Biláspur, Kaimri, and Nagalia 'Ákil are the Banjára towns where hundreds of ponies are bought and sold every year. The Banjáras are very enterprising pony-dealers; they bring young colts from distant places, use them for a year or two, and then dispose of them at a profit. An annual horse-fair, known as the Benazír, takes place in March, when about 100 horses exchange hands. The Hisár breeds of bullocks and buffaloes do not thrive here; the Pilibhít cattle, though small in size, are considered the most fitted for the agriculturist's use. A pair of good bullocks is said to cost about Rs. 30, and a pair of good buffaloes about Rs. 20. There are some Pathán elephant-dealers, who buy their elephants in Patna and sell them in the Punjáb; their profits are said to amply repay them for their trouble.

Hounds.

Rámpur is celebrated for its hounds. The original breed was first introduced from Southern India in the time of Nawáb Ahmad 'Ali Khán, who is said to have been a great sportsman. These hounds are generally of a grey colour, have a smooth coat with little hair, and can stand the heat better than English grey-hounds; but they are not so docile, fast, and intelligent as the latter, and are consequently difficult to train. They are, however, larger than English grey-hounds and have more powerful limbs. Some Pathán dealers carry them as far as Rájputána, Central India, and Lower Bengal, where a pair of them will sometimes fetch as much as Rs. 200 or Rs. 300.

Poultry.

In poultry also Rámpur has few equals in the British districts. A number of Patháns make their living by breeding and selling fowls. These are chiefly bred for sale in the neighbouring European stations, where they fetch good prices. The game-cocks of Rámpur are said to excel those found anywhere else in India.

Fish and fishing.

The Tarái streams that pass through the State, especially those whose waters are dammed for irrigation purposes, abound with fish, which is consequently sold at cheaper rates in Rámpur than in the adjoining districts. Fishing with hook and line is not prohibited, but netting is only allowed on the Kosi and the Rámganga. The right of fishing in lakes and small streams belongs to the *mustájir*, or State contractor of the village, who generally farms out the right for payment in cash or in kind. The principal fishing castes are the Bhatiárá, Juláhá, and Kahár. They follow other occupations besides fishing. Bhatiárás are inn-keepers and fruit-sellers; Juláhás, weavers; and Kahárs, *pálki*-bearers and water-carriers. But during the fishing season in the rains, they all leave their other callings for this; the women and children also take part in it.

The general modes of fishing do not differ from those described in the Sháhjahánpur memoir (Part I., p. 36), but there is another method, special to Rámpur, used in lakes and streams that abound with large fish. Two or three mats (*chhappar*) are tied together, and from them is suspended a large drag-net (*karhera*) with meshes of one inch, the lower end of the net being weighted with small pieces of lead. The mats and net are dragged along the lake or stream, and the fish, finding the passage barred by the net below, leap out of the water and fall, often with considerable force, on to the mats, where they are easily secured.

Trees.

The list of trees in the Sháhjahánpur memoir (Part II., p. 39) probably omits few of importance found in Rámpur, and descriptions of the uses of the more important of these have been given in the Moradabad memoir (Part II., p. 37). Among fruit-trees, Rámpur is specially noted for its ber (*Zizyphus Jujuba*), of which there are four different varieties. Topes of mango (ám, *Mangifera indica*) are numerous, owing doubtless to the fact that trees cannot be cut without special permission. For building purposes the wood of the sál (*Shorea robusta*) is considered the best and most durable, but being expensive is not generally used. The jáman (*Eugenia Jambolana*), haldu (*Adina cordifolia*), and mango, being cheap, are more commonly used, but their wood is not so durable. For agricultural implements and cart-wheels, the babúl (*Acacia arabica*) is in great demand.

Crops.

With the exception of indigo and poppy, all the crops grown in Moradabad are also cultivated here. In addition to those enumerated in the notice of that district, the following may be mentioned as grown in Rámpur: among autumn crops, *kangni*, *kodon*, *sanwán*, sesamum (*til*), *mandwa*, and *láhi*; among spring crops, linseed (*alsi*), *sarson*, and *duán*.

The varieties of rice are very numerous, and the names of the best known may be given arranged in three classes. Those marked with an asterisk are most largely grown in the State:—

First class.

1. *Hansráj.
2. Bánsmati.
3. Bindli.
4. *Sun Kharcha.
5. Chol.
6. *Dalbádal.

Second class.

7. *Anjna.
8. Nátha.
9. Karmulli.
10. Hirauj.
11. Motha.
12. Jhilma.
13. *Banki.

Third class.

14. *Sendha.
15. *Sáthi.
16. Chakua.
17. Búra.
18. Sendhi.
19. Jadhal.
20. Jabdai.
21. Anandi.
22. Deoli.
23. Tilak Chandan.
24. *Phúl Biranj.
25. Pemla.
26. Moti chúr.
27. Sukhdás.
28. Kamodh.
29. Náringi.
30. Bahkar.
31. Rái munia.
32. Dal Ranji.
33. Pasai
34. Kardhaua.
35. Lehi.

Pasai and *lehi* are kinds of wild rice that grow in deep water. The ears when ripe are shaken into baskets attached to bamboos. The names given above are those by which the varieties are locally known, but the same kinds of rice are probably called by different names elsewhere. (See AZAMGARH.)

Similarly there are thirteen varieties of sugarcane, of which the best are *ságari* and *paunda*. The others are *agaul*, *dhaul*, *neola*, *mahpuri*, *chin*, *motna*, *rakhri*, *katára*, *píra*, *manga*, and *raiha*; all these except *agaul* are used only in making sugar, and *neola* is the most expensive.

Among the extra crops are reckoned water-melons, pumpkins, cucumbers, and carrots; their cultivation is very remunerative.

Husbandry.

The agricultural implements are the same as those used in Bareilly and described in the memoir of that district (Gazetteer, V., 544), but their cost is not so great in Rámpur. A pair of buffaloes will plough on an average five bíghas of light and four of hard soil; with a pair of bullocks a little more than this can be ploughed. Buffaloes are more serviceable than bullocks in the rains, but the latter are better workers in the dry season. Buffaloes are slow and obstinate, while bullocks are easily broken in.

Irrigation.

There are few masonry wells in the State. In the Sháhabad, Khás, and Huzúr tahsíls, earthen wells worked by the lever (*dhenkli*) are common; and if carefully dug and kept will often last for ten years or more. But in other parts of the State irrigation is mainly carried on from the Tarái streams. The proposed Kosi canal will irrigate the Huzúr, Khás, and Milak tahsíls.

Increase and decrease of cultivation.

That there has been an advance in tillage during the past forty years, the increase in the revenue-demand and the settlement of new villages afford some evidence. A large proportion of the grass-jungles in tahsíls Suár and Biláspur is now under cultivation; and if the present rate of progress continues, it is believed that at no very distant period nothing but absolutely barren tracts will be left uncultivated. A decrease in the cultivated area has, however, taken place in a few villages on the Tarái border, and in a few others on the banks of the Rámganga and Kosi; the former owing to the malaria that prevails there, and the latter owing to recent unusually heavy floods.

Famines.

No special circumstances are recorded regarding the earlier famines and scarcities from which, doubtless, the Rámpur State suffered in common with its neighbours. Of the recent period of severe scarcity in 1877-78 a brief notice is given in the Annual Administration Report for that year. It is there stated that serious mortality was prevented by the judicious arrangements made for relieving the distress. As measures of relief, numerous works were started by the Nawáb for the express purpose of affording employment to the able-bodied; and grain to the value of about Rs. 20,500 was distributed to the aged, the emaciated, and the infirm, who were incapable of performing any labour. All persons employed on the several works, such as buildings and roads, were paid daily; but as no detailed return was kept, it is impossible to give any exact statement of the numbers so employed or the sums paid to them. No distinction was made between residents of the State and immigrants; all were relieved alike. Besides the relief given by the State, several private gentlemen spent large sums of money in relieving the poor. An orphanage was opened by the State, and in this were kept and fed all the unclaimed children found in the city and the interior.

Building materials.

There are several kilns in the neighbourhood of the city of Rámpur; burnt bricks cost Rs. 140, and sun-dried bricks Rs. 100 per 100,000. *Kankar* for lime is bought in Kumaun at Rs. 5 per 100 maunds, but the cost of transit, &c., brings up the value in Rámpur to Rs. 27. The lime made from it is sold in the city at Rs. 50 per 100 maunds. Only small-sized tiles are used in Rámpur; they ordinarily sell at a rupee a thousand, but in the rains they cost double that amount. Bamboos are obtained cheapest from the bamboo hedge round the city. Thatching-grass sells at from eight to twelve ánas per hundred bundles (*púla*). The huts in the city are generally made of mud walls and

thatch roofs; the former costs about Rs. 10 per 100 square yards, and the latter about Rs. 2 for a superficial area of 12 feet × 9 feet.

PART III.

INHABITANTS, INSTITUTIONS, AND HISTORY.

Population.

PREVIOUS to 1872 the population of Rámpur territory had been variously estimated at from 320,000 to 400,000. In 1872, by the census taken concurrently with that of the rest of the North-Western Provinces, the population was returned at 507,004 (240,190 females), and was made up of 283,344 Hindus, 223,658 Muhammadans, and 2 Christians.

Census of 1881.

At the general census of the 17th of February, 1881, the total population was returned at 541,914, being an increase of 34,910, or 6·9 per cent., over the previous return, notwithstanding that, in the nine years' interval, the State had suffered, in common with its neighbours, from the severe scarcity of 1877-78 and the epidemics of malarial fever in 1878 and 1879. How far this apparent increase is due only to greater accuracy at the recent census has been exhaustively discussed in the Census Report of 1881. It is tolerably safe to assume that there was a general under-statement of the population at the census of 1872 throughout the North-Western Provinces, but to what extent this affected the returns of the Rámpur State can only be a matter for speculation. The following table shows the population by religions, and the density to the square mile, for each tahsíl:—

Tahsíl.	*Hindus.*		*Muhammadans.*		*Total.*		Density per square mile.[1]
	Total.	Females.	Total.	Females.	Total.	Females.	
Huzúr	56,217	26,620	95,455	48,000	151,672	74,620	1,034
Khás	49,518	23,214	11,715	5,718	61,233	28,932	494
Sháhabad	42,699	20,093	17,745	8,396	60,444	28,489	522
Milak	69,956	33,434	19,036	9,162	88,992	42,596	673
Biláspur	43,439	20,397	38,692	18,518	82.131	38,915	410
Suár	41,160	19,299	56,282	26,704	97,442	46,003	541
Total ...	302,989	143,057	238,925	116,498	541,914	259,555	602 6

The population, 541,914, was distributed amongst 3 towns and 1,070 villages. The houses in the former numbered 18,019; and in the latter, 85,160. The males (282,359) exceeded the females (259,555) by 22,804, or 8·0 per cent., a circumstance pointing rather to concealment and under-statement of females than to any actual disproportion in the numbers of the sexes. With the

[1] These densities are calculated on the areas given in the table on page 3, and the total differs from that shown in the Census Report, where the area is given as 945 square miles.

single exception of Bareilly, where the density reached 638·6 persons to the square mile, the density of the population in the Rámpur State, 602·6 (not 573·4 as in Census Form I.), is higher than in any of the British districts of Rohilkhand. In the neighbouring district of Moradabad there were found only 506·2 persons to the square mile, and Pilibhít is at the bottom of the list of Rohilkhand districts, with a density of 329·2. The number of towns and villages per square mile is returned at 1·1; and of houses at 109·1. In the towns 5·1 persons, and in the villages 5·0 persons, on an average, lived in each house. The increase in the males since 1872 was 15,545; and in the females, 19,365. There can be little doubt, however, that this disproportionate rate of increase should be attributed to the greater accuracy in counting females at the recent, as compared with the previous, census.

Relative proportion of sexes of the main religious divisions.

The relative proportions of the sexes of the main religious divisions of the population were as follows:—ratio of males to total population, ·5210; of females, ·4790; of Hindus, ·5591; and of Muhammadans, ·4409: ratio of Hindu males to total Hindu population, ·5278; and of Muhammadan males to total Muhammadan population, ·5124.

Civil condition of the population.

Of single persons, there were 128,915 males and 83,704 females; of married, 136,374 males and 138,537 females; and of widowed, 17,070 males and 37,314 females.

Conjugal condition and ages of the population.

The total minor population (under 15 years of age) was 182,566 (79,717 females), or 33·6 per cent.; and the following table will show at a glance the ages of the two classes of the population, with the number of single, married, and widowed at each of the ages given:—

	Hindus.						Muhammadans.					
	Single.		*Married.*		*Widowed.*		*Single.*		*Married.*		*Widowed.*	
	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.
Up to 9 years.	43,013	37,925	1,024	2,705	49	40	33,350	30,858	486	1,175	72	26
10 to 14 „	14,454	4,692	4,928	9,180	234	126	12,032	6,242	2,855	5,213	152	83
15 to 19 „	5,705	607	6,870	9,858	397	213	5,356	1,278	4,121	7,172	251	173
20 to 24 „	2,884	201	9,154	12,033	706	463	3,126	378	6,158	9,918	445	408
25 to 29 „	1,854	134	11,053	12,340	938	617	1,859	218	8,319	9,523	638	620
30 to 39 „	1,656	198	18,500	16,799	1,779	2,052	1,261	273	14,198	13,108	1,201	1,868
40 to 49 „	758	95	13,652	10,560	1,842	3,857	502	188	10,349	8,019	1,132	3,416
50 to 59 „	398	75	8,491	4,538	1,954	5,284	306	161	7,155	3,674	1,285	4,920
60 and upwards.	244	43	4,952	1,555	2,443	6,867	157	138	4,109	1,167	1,552	6,281
Total ...	70,966	43,970	78,624	79,568	10,342	19,519	57,949	39,734	57,750	58,969	6,728	17,795

Distribution by birth-place.

Of the total population, 61,645 (36,708 females), or 11·3 per cent., are returned as born outside the limits of the district.

Distribution according to education.

Of the total population, 532,877 (258,305 females), or 98·3 per cent., are returned as unable to read and write and not under instruction; 6,420 (811 females), or 1·2 per cent., are shown as able to read and write; and 2,617 (439 females), or 0·5 per cent., as under instruction. Of those able to read and write 2,734 (11 females), and of those under instruction 761 (9 females), were Hindus. The Muhammadans who came under these categories were 3,686 (800 females) and 1,856 (430 females) respectively.

Infirmities: Persons of unsound mind.

The total of persons of unsound mind was 76 (28 females), or ·01 per cent. The largest number (15) were of the ages 30 to 40. Distributing them into religions, Hindus thus afflicted were 32 (11 females) of all ages from 'under 5' to 'over 60', the largest number being 7 (2 females) between 20 and 30 years. Of Muhammadans, there were 44 (17 females) of ages from 5 to 'over 60', the largest number being 10 (4 females) between 30 and 40 years.

Number of the blind.

The total number of blind persons is returned as 2,108 (1,115 females), or 0·3 per cent. Of these, 708 (438 females) were 'over 60'; 335 (175 females) between 50 and 60; 215 (131 females) between 40 and 50; 218 (105 females), between 30 and 40; 235 (92 females) between 20 and 30; 111 (47 females) between 15 and 20; 135 (62 females) between 10 and 15; 109 (44 females) between 5 and 10; and 42 (21 females) under 5 years. Of the total number, 1,150 (600 females) were Hindus and 958 (515 females) Muhammadans.

Deaf mutes.

Of deaf mutes there were 469 (172 females), or ·08 per cent., the largest number appearing among persons 'over 60.' Of these, 260 (95 females) were Hindus and 209 (77 females) Muhammadans.

Lepers.

The last infirmity of which note was taken was that of leprosy. There were 126 (16 females) afflicted with this disease. Of this number 86 (11 females) were Hindus; and 40 (5 females), Muhammadans. The percentage to the total population is ·02; so that in every five thousand of the population, one was, on the average, a leper. There were 16 (1 female) returned as over 60 years of age; and out of the total number, 121 (13 females) were returned as over 20 years.

Hindu castes.

Turning now to the subject of castes, and distributing the Hindu population into the four traditional classes, we find that there were 16,029 Brahmans (7,346 females); 8,802 Rájputs (3,800 females); 9,341 Baniás (4,423 females); and 268,817 persons belonging to the "other castes" (127,488 females). Of the last alphabetical lists of some important castes are also given a few pages later on.

Brahmans.

Brahmans are most numerous in tahsíl Milak. The subdivisions of this caste are not given in the census returns, but it is believed that the Gaur and Kanaujia are the best represented tribes. Brahmans make bad cultivators, and are, it is said, regarded as a nuisance by the zamíndárs of the villages where they are found. Very few are employed by the State; more than 75 per cent. appear to make begging their sole or chief profession; some live by casting nativities and officiating at temples; and a few are shop-keepers and money-changers.

Rájputs.

The recent Census Report gives no list of Rájput clans for the State, although lists were prepared (with a view to test the working of the Infanticide Act) for all British districts in these provinces. Local enquiry, however, seems to show that the two predominating clans are the Katehria and the Kirár. The Katehrias have been described in SHÁHJAHÁNPUR and MORADABAD; the Kirárs in MAINPURI (Gaz., IV., 541), where they numbered 7,502 at the last census, but they do not appear in the lists of any of the Rohilkhand districts. Rájputs are chiefly found in the Sháhabad tahsíl, and, as a rule, are not esteemed good cultivators. They pay less rent than the other castes, and generally possess the best crop-bearing lands; but, owing to their habitual carelessness, their crops never seem to flourish as well as those of their neighbours grown on inferior lands. They own large herds of cattle, which they keep for agricultural work and for milk. They look down on work that they do not consider honourable, such as shop-keeping, &c., and prefer joining the army on comparatively low salaries to taking up any other occupation with greater emoluments. House-trespass, cattle-lifting, and infanticide, must unfortunately be included in their occupations. They are the only Hindus that do not marry early.

Baniás.

Of Baniás the predominating subdivision is the Agarwál; they are chiefly found in the city of Rámpur and in Sháhabad, and are shop-keepers by occupation. They have lately turned their attention to agriculture, and some of them are *mustájirs*, or farmers of the revenue of individual villages, paying a fixed sum to the State

out of the collections. As landlords they are not complained of as oppressive; as cultivators they are not very successful.

Other principal castes.

The following list shows the names of the classes included by the 1881 census in the "other principal castes," with their total and female populations, and a brief note of their general occupation to aid in identifying them :—

Caste.	General occupation.	Total population.	Females.
Ahar	Cattle-breeder	15,193	7,048
Ahír	Cowherd	387	178
Barhai	Carpenter	2,680	1,263
Bhangí	Scavenger	9,374	4,378
Bhát	Genealogist, panegyrist ...	471	221
Bhúinhár	Landholder, cultivator ...	71	36
Bhurji or Bharbhunja ...	Grain-parcher	3,758	1,739
Chamár	Leather-worker, labourer ...	47,362	22,741
Dhobi	Washerman ...	4,857	2,292
Gadaría	Shepherd	6,770	3,248
Gosáin	Devotee	2,382	1,044
Gújar	Land-holder, agriculturist ...	802	351
Ját	Cultivator	2,479	1,103
Káchhi	Agriculturist	17,951	8,648
Kahár	Pálki-bearer	16,065	7,880
Kalwár	Distiller	386	171
Káyasth or Káyath ...	Scribe	6,487	3,125
Kumhár	Potter	5,136	2,404
Kurmi or Kunbi ...	Land-holder, cultivator ...	35,319	16,592
Lodh or Lodha	Cultivator	40,125	18,902
Lohár	Blacksmith	695	347
Máli	Gardener	20,879	10,022
Nái	Barber	4,166	1,920
Pási	Fowler, watchman	1,418	638
Sunár	Gold and silver smith	2,623	1,260
Tamoli	Betel leaf and nut seller ...	247	137
Teli	Oilman	2,549	1,183
Unspecified	...	18,185	8,617
Total ...	...	268,817	127,488

The castes in the above list have all been described, some more than once, in preceding notices, as they are found, with few exceptions, in every British district of the provinces. None of them present any special feature of interest in Rámpur.

The "unspecified of the census."

From the vernacular lists compiled in the census office, the following appear to be the details of the "unspecified" castes, and they are added here as it may be of interest to ascertain them; but it should be remarked that many of the names in

the list would be more properly included as sub-divisions of the foregoing castes:—

Caste.	General occupation.	Total population.
Banjára	Travelling grain-dealer	43
Bári	Leaf-plate seller, torch-bearer ...	117
Barwál	Grass cutter and seller	684
Bilwár	Grain-dealer, cultivator	15
Chauhán (non-Rájput) ...	Agriculturist, land-owner	2,732
Chhípi	Calico printer	436
Darzi	Tailor	1,341
Devotee (*vide infra*)	Mendicant	535
Dhunia or Dhuna	Cotton carder	1,211
Gargbansi (?Ahír)	Cultivator	38
Ghosi (?Ahír)	Milkman, cultivator	455
Gopi (?Ahír)	Milk seller	214
Joria	Day labourer, weaver	14
Juláha	Weaver	4,546
Kamboh	Cultivator	507
Kanjar	Rope maker, trapper	273
Khági	Agriculturist, labourer, domestic servant	1,563
Khatri (?Baniá)	Servant, merchant	31
Kúta	Rice husker	737
Maina	Cultivator, cattle-breeder	77
Meo (?Musalmán)	Ditto ditto	367
Nat	Acrobat	997
Náyak	Cultivator, trader, prostitute... ...	12
Patwa	Braid, fringe, and tape maker ...	257
Ronia (?Baniá)	Trader, cultivator	509
Saikalgar	Metal polisher	23
Tawáif (?Musalmán)	Dancer, prostitute	2
Unspecified	...	449
	Total ...	18,185

Devotees.

Of devotees and religious mendicants, 8 (all males) were returned as Brahmachárís, 513 (238 females) as Jogís, and 14 (4 females) as Sádhus, making a total of 535 (242 females). No clue to the classification of these sects is given in the census returns, but all three are generally classified among the followers of Siva.

Muhammadans.

Out of a total of 238,925 Muhammadans (116,498 females), only 528 (299 females) were returned as Shías; the remainder, 238,397 (116,199 females), belonged to the Sunni sect of the Hanafi tribe. The latter are said to be strict in the observance of their religious duties and rather bigoted. The majority of the Muhammadans are Patháns. These are mostly the descendants of Afghán immigrants who joined the standard of Dáúd Khán and 'Ali Muhammad in the first half of the eighteenth century (*vide post* 'History'). Saiyids are held in great veneration by the other classes, as they are the reputed descendants of Muhammad;

they and the Pathán̄s occasionally intermarry. Shaikhs on the other hand are looked down upon by the other Muhammadans, and they and the Pathán̄s never intermarry. There are but few Mughals in the State. The marriage of Muhammadan widows is not considered honourable.

Occupations.

Following the example of the occupation statements of the British districts, the inhabitants of Rámpur may be divided into six great classes. (1) The professional class numbered 9,522 males; (2) the domestic class, 7,563; (3) the commercial, 13,038; (4) the agricultural, 118,398; (5) the industrial, 23,210; and (6) the indefinite, 110,635.

Towns and villages.

The number of inhabited villages and townships is returned by the census of 1881 at 1,073. Of these, 999 had less than 1,000; 60 between 1,000 and 2,000; 11 between 2,000 and 5,000; 2 (Tánda and Sháhabad) between 5,000 and 10,000; and one (Rámpur) over 10,000 inhabitants. The population of Rámpur amounted to 74,250, of Tánda to 9,860, and of Sháhabad to 8,200.

Buildings.

The oldest and also the largest building in Rámpur is the *Diwán-i-'Ám*, or reception hall. European visitors are accommodated in the Sun palace (*Khurshed manzil*). The Nawáb's private residence is called the *Machchhi Bhavan*; and attached to it is a private apartment (*khas khána*) used in the hot weather, and provided with a small tank for coolness. [*Khas khána* means literally 'grass house,' *khas* being the grass used for making screens on which water is poured, during the hot winds, for the purpose of cooling rooms.] Among religious buildings, the grandest is the new cathedral mosque (*jámi' masjid*), built at a cost of over Rs. 1,00,000. The other principal religious buildings are—(1) the *'Idgáh*, on the Rámpur-Sháhabad road, near the entrance to the city of Rámpur, where the people assemble twice a year for the *'Id* festival; (2) the mausoleum of Nawáb Ahmad 'Ali Khán, on the Biláspur road, where the people assemble every Thursday evening; (3) the pearl mosque (*moti masjid*), close to the Nawáb's palace; and (4) a lofty tower containing a stone slab, bearing the impression of a foot-print (*kadam sharíf*) that is supposed to have been made by the Prophet; it is situated three miles from the city of Rámpur, and here a fair, called the *Benazír* or *Kadam sharíf ká melá*, is held annually in the end of March. There are very few Hindu temples, and none deserving notice.

Food.

Cakes made of the flour of *joár* and *makka*, and sometimes the parched grain, are the favourite food of the agriculturist, as these appease the hunger for a longer time than a more

digestible diet. The majority of the villagers, however, subsist chiefly on cheap rice. Those who can afford it take with their rice or cakes the split pea of the pulses *másh*, *masúr*, *arhar* and *múng*. If no pulses are procurable, *ság* or other cheap vegetables are used instead. Those who keep cattle consume a large quantity of butter-milk (*matha*). Molasses (*gur*) and treacle (*shíra*) are the only sweets used; even the inferior quality of sugar (*lál shakar*) is too expensive for the masses, and is used only at weddings and grand festivals. Of the towns-people, wheat and rice form the staple food; and vegetables are generally good and cheap. In Rámpur city, Sháhabad, Biláspur, and Tánda, a large quantity of beef is consumed. This consumption of meat as an article of diet has doubtless much to do with the better physique of the Muhammadan portion of the community.

Hindu customs.

No caste in Rámpur has yet adopted any reforms regarding child-marriages, which are still celebrated according to ancient usage. These marriages are usually made, among well-to-do Brahmans and Rájputs, at ages from 5 to 15 years, but the latter limit is often exceeded by the poor. The re-marriage of widows is admitted only among the low Sudra castes, but there is no difference in the status of the wife or children of such a marriage as compared with ordinary marriages. There are no castes that admit of the enrolment of outsiders, nor any that tolerate the intermarriages of their members with other caste people; Thákurs, Rájputs, and some of the lower castes may take *natnís* (female rope dancers) and *kanjrís* (female gypsies) as concubines, but dare not openly eat or drink in their company. No divorce is recognised among the higher castes, but separation is permitted for adultery. If a woman of the lower castes deserts her husband for another man, the latter is compelled to pay the expenses of the first marriage, and is then allowed to keep the woman.

Conversion to Christianity or Islám excludes the convert from his caste; and in the case of such an exclusion, there are no means for his re-entering his caste. Káyaths and Thákurs frequently embrace Islám. Káyaths mix freely with Muhammadans and eat meat, and in their dress and tastes approximate more than other castes to Muhammadans. Thákurs (Rájputs) are not very orthodox Hindus, and in the matter of eating meat and killing animals often adopt Muhammadan customs. Besides conversion to another religion, caste is lost by (1) eating *kachchi roti* [that is, bread cooked on an iron plate (*tawa*), and opposed to *pakwán*, or bread fried in an iron pan (*karhái*) with oil or ghi] made by another caste man; (2) by drinking wine; (3) by eating meat; (4) by incest; (5) by killing or causing the death of a cow,

Brahman, or any human being. Re-admission is usually obtained by a ceremony that includes the culprit's taking a cow's tail in his hand and wandering and begging for a period fixed by the brotherhood. Among Brahmans the Kanaujias are allowed to eat meat and drink wine. Rájputs and Vaisyas can eat *kachchi roti* prepared by a Brahman, but not that prepared by any other person; nor can the lower castes eat one another's *kachchi roti*, except Bhangís, who can eat the *kachchi roti* of any caste. Rájputs, Sunárs, and Káyaths do not put a member out of caste for eating meat or drinking wine. On an adulterer's repentance and open apology to the brotherhood, he is re-admitted to caste on paying the alms prescribed by the Shástras, provided the brotherhood consent.

An account of native customs would be incomplete without an allusion to the *hukka*, or tobacco-pipe, the villager's constant companion. He cannot go to work in his fields or attend a law court as a witness without carrying his pipe with him. The habit of smoking has increased very greatly during the past twenty years, and now, it is said, about 95 per cent. of the population smoke.

Religion.

The only religions represented in the State are Hinduism and Muhammadanism. There is nothing particular in their tenets as compared with those of the same religions in the British districts. No religious disputes take place between the followers of the two religions. The Hindus are perhaps less bigoted here than in Moradabad and Bareilly; but the Muhammadans are stricter and more punctual in the discharge of their religious duties than their neighbours in British Rohilkhand.

Language and literature.

The language ordinarily spoken in Rámpur itself is Urdu; in the villages the Braj and Kanauji dialects of Hindi prevail. Some correspondence in the State offices is, however, carried on in Persian. Owing to the employment in the State service of men educated at Lucknow and Dehli, a more polished style of Urdu than prevailed formerly has become fashionable among the educated classes. The present Nawáb, being himself a scholar, is a patron of education. The State library is well stocked with Arabic, Persian, and Urdu works, and possesses some old and rare manuscripts. The *Dabdaba Sikandra*, a weekly Urdu newspaper, is the only periodical publication in the State.

Education.

There were, in 1880-81, altogether 10 schools supported by the State: one Arabic, with 18 masters and 86 boys; one Persian, with 4 masters and 34 boys; four Arabic and Persian, with 4 masters and 59 boys; one Ghausia, with 4 masters and 74 boys; one Nágri (Hindi), with two masters and 30 boys; one English, with one

master and 20 boys; and one school for girls, with one mistress and 13 girls. The total cost to the State, during the same year, was Rs. 11,708-3-6, giving an annual average cost per head, for the 316 scholars, of Rs. 37-0-10.

All the schools supported by the State, with the exception of the four teaching both Arabic and Persian, are at Rámpur. There are 27 scholarships in he Arabic school, 13 in the Persian, and 44 in the Ghausia. The total value of these scholarships amounts to Rs. 436. At the Ghausia school the boys learn the Kurán by heart and receive only religious instruction. The name 'Ghausia' is taken from that of the great saint, Ghaus-ul-'Ázam, whose mausoleum in Baghdad is the favourite resort of Muhammadan doctors and dervishes. The 'Arabic and Persian' schools are at Sháhabad, Biláspur, Tánda, and Milak. There is only one master attached to each school, but the older boys instruct the younger ones.

In the girls' school the pupils read religious books. They are well housed, and 13 scholarships, amounting to Rs. 26 a month, are given by the State. Women of the higher classes receive private tuition in their homes. This has been the case for many years, and the high attainments of many of the ladies of Rámpur are well known.

Besides these, there are many indigenous schools in the city and out-lying towns and villages. These are called *maktab*, and number, in the city of Rámpur alone, 115, of which 19 are classed as charity schools, and 96 as private ones. The returns furnished by the teachers show a total of 822 pupils in these schools, of whom 440 are shown as learning Arabic, 340 Persian and Urdu, and 42 Hindi. The small extent to which Hindi is taught is noticeable, and is attributed to the indifference of the Hindu portion of the population to any kind of education, and also to the fact that Khatrís and Káyaths, two Hindu classes that do show some interest in the subject, prefer that their children should be taught Urdu and Persian.

In the six tahsíls there are 37 of these private schools, the largest number (12) being found in tahsíl Suár. The number of pupils is returned as 263. These schools correspond very closely to the indigenous ones in British districts. They are usually held in the verandah of a private house, that of the village headman (*padhán*) or of the village accountant (*patwári*).

But Rámpur is especially famous for its religious instruction, and many students come from Bengal, Afghanistan, and even Bokhara. No tuition-fee is taken from these visitors; but, on the contrary, if they live in a mosque, the people of the neighbourhood support them, and they always come in for a share of the public charities.

Post-office.

The State contains two post-offices, an imperial sub-office at Rámpur, and a district village branch office at Tánda. There is also a temporary post-office at Milak. From the statistics for the years 1865-81, it would appear that the number of letters annually received during that time has been pretty constant. There has been a slight falling off in the number of books, but the number of parcels received has increased two-fold. The number of newspapers received was almost a constant quantity in the years 1865-76, but during 1876-81 it has almost doubled. The figures for 1880-81 are as follow: *Received*, letters 58,950, newspapers 6,000, parcels 830, books 315; *Despatched*, letters 55,212, newspapers 9,020, parcels 620, books 319.

Police.

The provisions of Regulation XX. of 1817 (laying down rules for the guidance of police officers, &c.) are in force throughout the territory. There are six police stations, located at Síngan Khera, Ajítpur, Sháhabad, Milak, Biláspur, and Suár. They are all manned by the military police, who are borne on the roll as troops (*supra*, p. 6), but do not receive a regular military training. In 1881, this force amounted to about 300 men. There was thus one policeman to every 2·99 square miles (the area being taken at 899·2 square miles) and 1,806 inhabitants. The cost of the force was defrayed from the State treasury.

Besides the military police, there were, in the same year, 51 watchmen (*chaukídárs*) in the city of Rámpur. These are paid by a house-tax levied on the well-to-do inhabitants, the poorer classes being exempt. The Mír Muhallas, or headmen in each ward, assess the tax, and the pay is advanced each month from the treasury, so that the chaukídárs are not kept in arrears. The village chaukídárs receive three pies per rupee on the revenue, where the latter is paid in cash, and 30 sers of grain per plough, where collected in kind; they have also small *jágírs* of land assigned them.

From a statement of the reported crimes for the five years 1877-81, it appears that there were, in those years, altogether 26 murders and 33 robberies. The value of property annually stolen varied from Rs. 25,970 (of which Rs. 13,573 were recovered) to Rs. 40,349 (of which Rs. 15,257 were recovered). The percentage of convictions to persons tried varied from 32 to 53. It is said that female infanticide is not heard of in Rámpur.

Jail.

The State contains a jail, which is situated in the city of Rámpur. The number of prisoners convicted during 1882 was 1,400 males and 74 females. The average daily number of convicts is about 400. Of these, about 175 prisoners work outside the jail

premises on buildings, roads, &c., and the remainder within the jail premises. The latter are employed in carpet-making, cotton-spinning, weaving blankets and cloth, cane-work, rope-making, paper-manufacture, corn-grinding, and making *múnj* matting. The gross annual cost per head is estimated at Rs. 45; and after deducting Rs. 23, the computed yearly value of a prisoner's labour, the net cost per head to the State amounts to Rs. 22. But the prisoner's share in the expenditure on the jail guard, which consists of two companies of infantry, amounts to Rs. 21; so that, exclusive of this expenditure, the net yearly cost per head to the State is only Re. 1. The majority of prisoners are Juláhás among Hindus and Patháns among Musalmáns. The daily allowance of food per head approximates to that of convicts in the British districts: it consists of flour (*átá*), 10 chhatáks; pulses (*dál*), 1½ chhatáks; salt, ¾ tolá; parched gram, 2 chhatáks; wood, 12 chhatáks: and twice a week each prisoner gets—of vegetables, 4 chhatáks; and of oil, ¼ tola. For clothing, male convicts get one blanket each, and female prisoners two sets of clothing; but they are allowed to wear any plain clothing supplied to them by their relatives.

Area and rent.

The total area of the Rámpur State, according to the latest returns furnished by the local officers, is, as already mentioned in Part I., 899·2 square miles. Of this 593·4 square miles are cultivated, 281·6 uncultivated, 21·6 rent-free (*muáfi*), and 2·6 included in the town site of the city of Rámpur. The average income of the State from rent is estimated at Rs. 17,94,516, and from other sources (*sawáyát*) at Rs. 2,32,912, making a gross total of Rs. 20,27,428. Deducting from this Rs. 84,989 on account of village expenses and similar charges, the average gross annual income of the State may be put at Rs. 19,32,439.

Fiscal arrangements.

The system in force in the State for the collection of revenue resembles, in some respects, the system was found prevailing in the ceded districts on the introduction of British rule. Briefly, it may be described as one of farming the revenues, the technical name for the agents through whom these are collected being *mustájir*.

***Mustájirs* and *zamíndárs*.**

In the older portions of the State, no settlements are made with persons recognized by the State as having proprietary interests, similar to those that the British Government has everywhere introduced in the British districts of these provinces. In the villages, however, that were ceded to the Nawáb in recognition of his services during the mutiny, the rights of the *zamíndárs* are preserved, and they pay their revenue direct into the State treasury, without the intervention of farmers.

The usual term for which farmers engage is ten years. The form of engagement is that by *patta* and *kabúliat*, the former being given by the State on the receipt of the latter. The *kabúliat* is expressed in a prescribed form, and in it the farmer engages: [1] to pay the revenue by fixed instalments (mentioned afterwards); [2] himself to treat well and to protect from the oppression of others the tenants, and to look after the welfare of the cattle (*rifáh-i-ri'áyá wa baráyá*); [3] to preserve trees of all kinds; and [4] to improve the cultivation. Where several persons join in taking a farming lease, they are required to bind themselves jointly and severally. To provide against oppression, the farmer is made liable to heavy penalties in the event of any tenants absconding, the presumption being that their absenting themselves will be the result of ill-usage. The sum fixed is always Rs. 50 to be paid as a penalty for each plough that is short of the number specified in the *kabúliat* as existing in the village at the time it was given. The penalties are rigorously exacted at the end of the term of the farming lease, and in practice the system is found to operate as a powerful check upon high-handed conduct on the part of the farmers.

Mode of appointing *mustájirs*.

The appointment of farmer is made after public competition. All the villages of a tahsíl are divided off into blocks or lots, the technical expression in use for them being *lambar*, a corruption, evidently, of the English word 'number.' When the farming lease of one of these blocks is about to expire, proclamation is made at the head-quarters of all tahsíls, and in other conspicuous places, that tenders for the next term of lease will be accepted. Unless specially exempted, all tenders have to be accompanied by offers of sufficient security. The kind of security exacted is a hypothecation of landed property (such as *milk*, *muáfi*, houses, gardens) within the State, or a deposit of jewels, cash, or similar moveable property, or the security (*rukka*) of a banker; the extent of the security is the amount of one year's revenue.

Peculiarity of the Rámpur system.

There is one important matter in which the farming system in the State differs from that prevailing, during early British rule, in the neighbouring districts. The engagement of a farmer is good only for his life, and no hereditary claim to succeed him is ever entertained. This prevents the growth of proprietary rights that might be embarrassing to the State. Indeed, the familiar process by which the mere farmer becomes converted into a *quasi*-proprietor is unknown in Rámpur, where the utmost concession granted to the holder of an expiring lease is that he is permitted to re-engage, in the event of there being no complaints

against him, at a slightly lower rate than the highest tender made by new men.

Former system of direct management.

The system just described has been in force only since the time of Muhammad Sa'íd Khán, who succeeded to the Nawábship in 1840, after having been employed as a Deputy Collector in Budaun, in which appointment he obtained an insight into the British revenue system. Before his accession, the whole State had been held under direct management (*khám tahsíl*), with the result that the ryots had been rack-rented, while the State treasury received less than half the amount of the present income. The plan adopted before the farming system was introduced involved the entertainment of twenty or more so-called tahsíldárs, men who received a nominal salary of about Rs. 20 a month, which they supplemented at the expense of the State and the people, by the unlimited facilities they enjoyed for acquiring clandestine profits. The existing system differs from the zamíndári system known in British districts chiefly in these particulars:—(1) no proprietary right is recognized as existing in the farmer; (2) the term of his engagement is much shorter, *viz.*, 10 years instead of 30 years; (3) the farmer's interest ceases on his death; and (4) the farmer is debarred from cutting trees and the exercise of other rights commonly appertaining to an owner.

Sub-leases.

The farmer is competent to sublet his farm, but he alone remains responsible for the State demand. The sub-lessees are called *katkanadárs* (*katkana* meaning a sub-lease). The process is often continued a stage further, the *katkanadár* transferring his interest or part of it to a *satkanadár* (*satkana* being apparently derived from *sataknà*, 'to slip').

It may be noted that the tendency in revenue matters is in the direction of small farms, held, not by speculators, but by the class answering to headmen (*mukaddam*) in British districts. The reason is obvious, the headmen being able to bid higher than any mere speculator, who usually has no connection with the village or influence in it.

Zamíndárs in ceded villages.

The status of the zamíndárs in the ceded villages (*'iláka jadíd*) differs in no respect appreciably from that of British zamíndárs. A settlement was concluded at the expiration of the one that subsisted when the transfer was made, on the same lines as the re-settlement of the Bareilly district, but by an officer of the State appointed for the purpose and not by a British officer.

Instalments in which revenue is paid.

In the case of the farmed villages, the following instalments, in fractions of a rupee, are payable at the times mentioned:—

Month.	Proportion of revenue payable.	Month.	Proportion of revenue payable.
Kuar	1½ ánas.	Phálgun	1½ ánas.
Kártik	2 „	Chait	2 „
Aghan	2 „	Baisákh	2 „
Pús	2 „	Jeth	1 ána.
Mágh	2 „	Total ...	16 ánas.

In the ceded villages (*'iláka jadíd*), the zamíndárs pay their revenue by the following instalments: in November, 4 ánas; in December, 4 ánas; in February, 2 ánas; in May, 3 ánas; and in June, 3 ánas. A balance sheet (*tauzíh*) is prepared in each tahsíl at the end of every month, and processes (*dastak*) issued to all revenue-payers that are in arrears. Persistence in non-payment is punished, in the case of farmers, by forfeiture of the lease and recovery of the arrears from the defaulter or his surety. In the case of zamíndárs the methods of realization in force in British districts are followed.

Revenue-free holdings.

The revenue-free estates known as *milk*, *muáfi*, &c., present few features of difference from those found in the neighbouring districts.

Cultivators and their rights.

The actual cultivators of the soil have not hitherto had any distinctly recognized tenant-right. A law is about to come into operation, the effect of which will be to give 'occupancy rights' to tenants that have held for 12 years, on the analogy of the provisions in the North-Western Provinces Rent Act. A special officer will be appointed to try cases of enhancement of rent and of ejectment of non-occupancy tenants.

Rents.

Rents are paid in cash or in kind, but chiefly in the latter way. There is nothing of special importance to be noted regarding them, except that privileged tenants, called *padháns*, receive consideration, and some allowance is invariably made to them in the distribution of the crop by *batái*. Actual division of the crop is very seldom made, the share of the farmer or zamíndár being estimated from the standing crop. The cultivator is, however, entitled, if he object to the estimate, to have a biswa of the crop cut down, and the whole crop is then estimated from the

produce of the selected area. In the villages bordering on the Tarái district, more consideration is shown to the privileged tenants (*padhán*) than elsewhere. The proportion of the produce given to the farmer in those villages is one-sixth or one-seventh by *padhán* tenants, and one-fourth or one-fifth by other cultivators. Elsewhere, the proportion is one-third or one-fourth for privileged, and one-half, two-fifths, or one-third for other tenants. A record of all payments of rents, whether paid in cash or kind, is kept by the village accountant (*patwári*).

Trade : exports.

The principal exports of Rámpur are sugar and rice, sent to the west; hides to the east; and *khes* (a kind of damask), for which the capital is famous, to all parts of India.

Sugar.

Sugar is exported almost entirely to the Chandausi mart, in the Moradabad district, whence it finds its way to Dehli, Rewári, the Panjáb, Sindh, and Haidarabad. The Sháhabad sugar is most in demand and draws the highest prices. Until two or three years ago, sugar from Mirzapur held that position, but it is no longer brought to Chandausi, and the produce of Sháhabad and Dhakia has taken its place. The price has risen rapidly; it was, in 1881, over Rs. 20 a maund, while three years before it fetched only two-thirds that amount. The actual cultivators got, in 1881, Rs. 30 per 100 maunds (*karda*) for cane-juice, but not long before they received only Rs. 20. Treacle (*shíra*), which is generally exported to Cawnpore, has risen from 40 to 20 sers for the rupee.

Rice.

The rice traders of Bádli Tánda, Kaimri, Biláspur, and Nagalia 'Ákil carry on very extensive dealings with Dehli, amounting annually to many lákhs of rupees. This trade, however, is not confined to Rámpur-grown rice; the produce is brought on ponies from Kumaun and other distant parts of the rice country. The system in vogue is chiefly that known as *badni*, that is, cash advances are given and rates fixed when the crop is still immature; these rates are maintained whatever the outturn may prove. The frequent result is enormous profit to the dealer. There are upwards of 2,000 ponies in Bádli Tánda, in good working order, employed exclusively in this trade; they are fed, groomed, and cared for by the Banjára women, who, though Muhammadans, have no objection to appearing in public.

Hides.

The trade in hides is carried on chiefly with Agra and Calcutta, and is flourishing and steadily increasing. The price of each skin, in 1881, was treble of what it was a few years before.

Khes, on the other hand, is declining. Rámpur hand-loom weavers cannot compete against machinery; and their fine and elaborately damasked, and consequently expensive, manufacture is put out of the market by the coarser and cheaper materials made at Moradabad and elsewhere.

Khes.

Piece-goods from Calcutta, salt from Rájputána, and spices are imported for local consumption; and there is a considerable trade in horses and elephants. Enormous numbers of goats are brought down from Dehli, the western districts, and the Panjáb; and form the chief food of the citizens of Rámpur.

Imports.

The principal manufactures are those of sugar, *khes*, and pottery. The two first mentioned have already received passing notice; it remains to notice the last, which has of late attracted great attention. Rough glazed pottery is made at several places in the provinces, but that of Rámpur is the only one of sufficient merit to be classed as an object of art, or to be in any way compared with the blue and white pottery of Multán. It differs considerably in its colouring from Multán pottery, the blues used being much lighter in shade and tinged with green. The manufacture of glazed pottery at Rámpur dates from remote antiquity, but it did not until within the last thirty years rise much above the level of that ordinarily made in these provinces. Its improvement is ascribed to the encouragement afforded by the Nawáb to a potter who was able to colour and glaze more effectively than his fellows. It is said that the peculiar clay of which alone this pottery can be made, is found only in a tank near the city of Rámpur. In 1881-82, there were eight firms employing labour in this industry; the total of artizans was 24; and the value of the annual outturn was estimated to be about Rs. 2,000 [*Report on the Railway-borne Traffic of the North-Western Provinces and Oudh during the year ending* 31*st March*, 1882, *p.* 34.]

Manufactures: pottery.

The *Benazír* or *Kadam-sharíf* fair was established by the present Nawáb. It is held every year, about the end of March, in a plain some three miles from the city, and is largely attended by horse-dealers and traders of all kinds. The arrangements made for preserving order in the fair, for the comfort of the traders and for the security of their wares, are exceptionally good. The numbers at the fair, and the amount of property that changes hands, increase every year, as the existence of the fair becomes more generally known. The ostensible religious object of the fair has already been mentioned (*supra*, p. 24). It is said to have an average approximate attendance of 20,000 persons.

Fairs: the *Benazír.*

Other fairs.

A Hindu fair at Rathaunda in the Milak tahsíl takes place in March, and commands an average attendance of about 100,000; Hindús from distant parts come and bathe in a sacred stream in the vicinity. The *'Id* festivals held twice a year at the *Idgáh* near the city of Rámpur have already been noticed (*supra*, p. 24). These festivals are each said to have an average attendance of about 20,000. Besides the above, there are several other minor fairs too unimportant to deserve mention.

Wages.

From 1858—that is, since the Mutiny—there has been a marked increase in the wages of almost all artisans, masons, mechanics, and other labourers. A common labourer (*mazdúr*) used to obtain from an ána to an ána-and-a-half before the Mutiny: at present an individual of that class gets from 2 to 4 ánas a day, and does less work and is more independent. A carpenter, who received from 2 to 3 ánas a day, now gets from 4 to 6 ánas. Builders, tailors, palanquin-bearers, barbers, water-carriers, diggers, blacksmiths, shepherds, grooms, &c., now get about 50 per cent. more than they used to receive in 1858.

Concurrently with this increase in wages of all kinds, the numbers of these workmen have to all appearance decreased very considerably. The only class whose wages are cheaper than formerly are the 'men of letters.' The services of a common writer (*muharrir*) can be obtained at Rs. 4 a month.

Prices.

The average weight of the principal staples purchasable for one rupee in the years 1877, 1878, and 1879 was as given below:—

Articles.	*Average weight purchasable for one rupee in*					
	1877.		1878.		1879.	
	Sers.	ch.	Sers.	ch.	Sers.	ch.
Wheat	16	10	9	13	10	14
Barley	27	18	25	16	22	17
Gram	21	14	13	11	12	10
Bájra millet	11	0	17	0	17	14
Juár do.	11	0	22	0	22	19
Rice, worst quality	12	7	11	8	14	9

The above were years of scarcity. Prices have since recovered and now rule much the same as in the neighbouring British districts.

Loans and interest.

The rate of interest charged in small transactions, when articles are pawned, is 1½ per cent. per mensem; when merely personal security is given, the rate is 2 per cent. If the borrower is well-to-do, these rates are reduced, respectively, to 1 and 1¼ per cent. The lowest rate is that charged by one banker to another, *viz.*, from ½ to ¾ per cent. per mensem.

Weights and measures.

The following are the measures of weight used in Rámpur:—96 British rupees in weight = 1 ser; 2½ sers = 1 panseri; 2 panseris = 1 dhari; 4 dharis = 1 kachcha maund; 2 kachcha maunds = 1 pakka maund; 100 pakka maunds = 1 karda (used in weighing cane-juice). A cloth merchant's yard is 36 inches in length, and a mason's yard 34 inches. The yard used for measuring agricultural lands varies from 3 feet 9 inches to 4 feet; the former being the length used in the case of lands paying rent partly in cash and partly in kind, and the latter in lands paying rent wholly in cash. The yard used in the case of lands paying rent wholly in kind is intermediate between these two and measures 3 feet 10½ inches.

Coinage.

The coins in use in the State are those of the British Government. In addition to the Government quarter-ána (pice), a brass coin known as the *paisa mansúri* (so called from the Oudh Wazír, Nawáb Mansúr 'Ali Khán, who invented it) is also used. The value of the latter changes frequently from 4 to 5 for the ána. *Kauris*, or shells, are seldom used. Currency-notes are not in use here as in the British districts. There are a few banking firms in the city, and these grant drafts on native firms in the British districts.

Income and expenditure.

To preserve uniformity with the notices of British districts, a statement of income and expenditure for two recent years is appended:—

Income.	1879-80.	1880-81.	Expenditure.	1879-80.	1880-81.
	Rs.	Rs.		Rs.	Rs.
Land revenue ...	15,31,875	15,58,055	Civil administration ...	7,62,954	5,90,577
Excise (*muskirát*) ...	6,165	5,217	Public works ...	56,087	3,52,184
Slaughter-fees ...	3,186	3,014	Troops and police ...	2,75,071	2,66,930
Fines ...	533	690	Personal expenses of the ruler, including seraglio, family and relatives of present and past Nawábs.	2,33,373	1,55,617
Unclaimed property,	501	487			
Sale commission (one ána per rupee).	794	873			
Miscellaneous ...	16,279	18,233			
			Charity, charitable allowances, and other religious expenses.	1,25,911	1,46,585
Total ...	15,59,333	15,86,569	Total ...	14,53,369	15,11,839

The small amount of fines in the above statement will be noticed; the reason is that the Nawáb, unlike most native potentates, disapproves of fines as a punishment.

Excise (*muskirát*).

Neither the manufacture nor the sale of wines and spirits is permitted within Rámpur territory, so that the item 'excise' is confined to the tax on drugs. The license to sell opium, *bhang*, and *charas*, is farmed for Rs. 5,500 a year. The yearly sales

are said to average between Rs. 13,000 and Rs. 15,000. Opium is imported from the British districts and from Gwáliár; its use in the State has of late considerably increased. *Bhang* is imported from the Tarái, but it is not much used.

Judicial statistics.

The total number of cases for trial in the civil courts in 1881-82 was 3,536,—3,090 being original suits, 151 appeals, and 295 pending at the close of the previous year. Out of the total number, 3,245 were disposed of during the year, and 291 left pending at the close of it. In the criminal courts in the same year, the total number of cases for trial was 6,081,—5,624 cases being instituted during the year, 23 appealed, and 434 pending from the previous year. The number of cases disposed of during the year was 5,785, and the number left pending 296.

Sanitary statistics.

Rámpur has one dispensary in the city and four in the interior, the latter being at Sháhabad, Biláspur, Tánda, and Milak. The city dispensary has two entirely separate departments—English and Yunáni. *Hakíms* and doctors are employed both in the city and interior by the State. The outlying dispensaries receive their supplies of medicine from the central dispensary. As in-door patients, only the destitute are admitted; the others receive medicine gratis. The total expenditure to the State on dispensaries was, in 1881-82, Rs. 12,010. The total number supplied with medicine at the cost of the State was 44,815, of whom 42 were in-door patients Besides these, 1,080 persons of good position resorted to the dispensaries for advice.

Vaccination.

Vaccination is encouraged and is in full force. Ten vaccinators are employed by the State. The following are the statistics for 1881-82:—number of successful vaccinations 2,295; doubtful cases, 592; cases the results of which are not known, 733; unsuccessful cases, 902; total, 4,522.

History.

The history of the Rámpur State from its constitution in 1774 may be briefly given. It is the sole surviving representative of what may be termed the Rohilla State, the brief period of whose existence has formed the subject of several historical notices. How the present Rámpur State grew out of the larger one just mentioned has been described in the Bareilly notice. The facts may be briefly recapitulated; and to render them intelligible, a brief summary of the history of the family to which the present Nawáb belongs may be prefixed.

Early Afghán settlers.

The first settlers of the Rohilla Afgháns in the country that was afterwards called by their name were two brothers, Sháh 'Álam and Husain Khán, who, in the latter part of the 17th century, came to India to seek service under the Mughal emperor. The

son of the first of these, Dáúd Khán, distinguished himself in the Marhatta wars, and received a grant of land near Budaun.

'Ali Muhammad Khán.

But the rise of the family is mainly due to his adopted son, the famous 'Ali Muhammad Khán. The latter, after the death of his adoptive father, collected numerous Afghán adventurers, attracted by his many successes. For his services against the powerful family of Bárah Saiyids, in the course of which he defeated Saif-ud-dín Khán and others of that family near Muzaffarnagar, he received from the emperor the title of 'nawáb,' with the rank of 'commander of five thousand' (*Panj-hazári*), and a grant of the greater part of Rohilkhand. The date of his accession to power is fixed by the Rámpur annals in the year 1132 H. (1719 A.D.). His rapid rise excited the jealousy of Safdar Jang, the súbadár of Oudh and prime minister of the empire. The latter, by his representations, induced the emperor, Muhammad Sháh, to take the field against the Rohilla chief. 'Ali Muhammad was, after a brief resistance, compelled to make an unconditional surrender, and was kept a close prisoner at Dehli. This happened in 1746. Six months later he was released from confinement at Dehli, and placed in charge of Sirhind, as governor, where he remained for a year. But, taking advantage of the confusion that existed during the last months of Muhammad Sháh's reign, consequent on the invasion of Ahmad Sháh Abdáli, he returned and regained supremacy over Rohilkhand in 1747. In the next reign, he obtained a confirmation of his title to this territory from Ahmad Sháh, the son and successor of Muhammad Sháh.

The Rohilla regency.

Previous to his death, which happened on the 3rd Shawwal 1162 H. (1748A.D.), 'Ali Muhammad had made a disposition of his territory in favour of his six sons; but, until the return from captivity of his two elder sons (who had been seized at Dehli by Ahmad Sháh Abdáli and carried away to Kandahár), and the attainment of majority by his other sons, the government was entrusted to the guardianship of Háfiz Rahmat Khán the brother, and Dúndi Khán the cousin, of Dáúd Khán. In 1752 'Ali Muhammad's two elder sons were released by the Abdáli king and returned to Rohilkhand. A division of territory was then made between them and the guardians just mentioned, by which Faiz-ulláh, the younger son, obtained the *jágír* of Rámpur-Kotera, estimated to be worth six lákhs per annum.

Rohillas side with Ahmad Sháh Abdáli.

In the battle of Pánipat (1761) the Rohillas sided with Ahmad Sháh, and formed the right wing of the Duráni army, and suffered prodigious slaughter at the first onset. Their services were rewarded by the grant of Shikohabad to Faiz-ulláh; Jalesar and

Firozabad to Sa'd-ullah; and Etáwah to Háfiz Rahmat Khán and Dúndi Khán. But the territories thus granted were not in the possession of the giver, and were rather places to conquer than gifts.

Marhatta inroads.

When the Marhattas had, in 1771, placed Sháh 'Álam on the throne of Dehli, they turned their attention to the conquest of the Rohilla country. Alarmed by their approach, the Rohillas temporized with them, and meanwhile proposed an alliance with the Nawáb Wazír of Oudh. In 1772, an alliance offensive and defensive was concluded, by which the Rohillas agreed to pay the Nawáb Wazír forty lákhs of rupees, on condition of his expelling the Marhattas. The Nawáb Wazír, seeing that the Marhattas had extorted from the emperor the grant of the districts of Allahabad and Korah, became thoroughly alarmed, and applied for help to the English, who were bound by treaty to assist him.

Defection of the Rohillas.

At a conference with Warren Hastings in Benares, the Nawáb Wazír procured the promise of troops to assist him in his designs against the Rohillas, for their failure to meet their engagements of pecuniary relief and military service. The Nawáb Wazír also made a treaty with the emperor, in which it was stipulated that the latter should assist him in the expedition against the Rohillas, and receive a share of the conquered territory. Háfiz Rahmat Khán tried to conciliate the Nawáb Wazír by offering to make good the amount paid by the latter to the Marhattas for their evacuation of Rohilkhand. But all terms were refused; Rohilkhand was invaded; and in the battle of Míránpur Katra, in the present Sháhjahánpur district, Háfiz Rahmat Khán, deserted by the other Rohilla chiefs, was defeated and slain.

Treaty of Láldháng, 1774.

Faiz-ulláh had unwillingly cast in his lot with the fortunes of his uncle. He withdrew with the remains of the Rohilla army to Kumaun; and by the intervention of the English commander, Colonel Champion, an agreement, known as the treaty of Láldháng, was made between him and the Nawáb, under a British guarantee, by which he was secured in the estate of Rámpur, then worth Rs. 14,75,000 a year, with permission to entertain 5,000 troops and the obligation of feudatory service to the Nawáb Wazír. This was in 1774. In 1783, the obligation of service was commuted, under the guarantee of the British Government, to a cash payment of Rs. 15,00,000.

Faiz-ulláh, first jágírdár.

Faiz-ulláh was born in 1146 H. (1733 A.D.) It is said that, when a hostage in Kandahár, he distinguished himself at the early age of 14 by killing a noted wrestler, Tormakh, in a hand-to-hand fight, and, subsequently, by subduing the fortress of

Sabzmár. The city of Rámpur was founded by him. The story is that the present city was originally a cluster of four villages called after a Rája Rám Sinh of Katehr, and that muhalla Rajduári takes its name from one of these four villages. One day, while Faiz-ulláh was out hunting with his hounds, a jackal that was hotly pursued, on arriving at the site of the present city, turned round and stood at bay. The hounds, weary with the chase, took time to come up and attack the jackal. Taking this for a good omen, Faiz-ulláh made up his mind to build his capital here, and the city was founded in 1189 H. (1775 A.D.) The name first proposed was Faizabad; but as Faiz-ulláh's courtiers represented to their monarch that several towns with that name already existed, it was changed to 'Mustafabad-urf-Rámpur,' a name which up to the present time continues to be used in all State documents. Faiz-ulláh was a soldier, a statesman, and an administrator. His name is a household word for piety among his co-religionists. He died, after a reign of nearly twenty years, on the 18th Zil-hij, 1208 H. (1793 A.D.) His tomb to the north of the city is still resorted to by the pious on Thursdays.

Muhammad 'Ali Khán.

Muhammad 'Ali Khán, the elder son of Faiz-ulláh, was born in 1166 H. (1752 A.D.), and succeeded to the *jágír* on the death of his father. But he was destined to rule for only 24 days. Disturbances in the family broke out, and he was assassinated by his younger brother, Ghulám Muhammad, while holding a darbár, on 24th Safar, 1209 H. (1794 A.D.)

Ghulám Muhammad.

Ghulám Muhammad now usurped the *jágír*. As the estate was held under a British guarantee, the aid of British troops was given to Nawáb Asaf-ud-daula of Oudh in ejecting the usurper and installing Ahmad 'Ali Khán, the infant son of the rightful heir. The usurper, with an irregular force of 25,000 men, made a stand at Fatehganj, 10 miles south-west of Bareilly, and was completely defeated; but not before a Highland regiment had been almost cut to pieces by the Rohilla horse. The town of Fatehganj denotes by its name the scene of the victory, and a monument on the field commemorates the British loss. Ghulám Muhammad ruled for 3 months 22 days. He was born in 1176 H. (1762 A.D.) and died in 1238 H. (1822 A.D.)

Ahmad 'Ali Khán, second jágírdár.

A preliminary agreement was now executed between the British Government, the Nawáb, and the Rohilla chiefs; after which Ahmad 'Ali Khán, who was then only 8 years old, was restored by treaty, under British guarantee, to a portion of the estate, worth Rs. 10,00,000 a year; the rest being taken by the Nawáb Wazír and

annexed to Rohilkhand. It was also agreed, by this same treaty of 1794, that the accumulated treasure of Faiz-ulláh's family, Rs. 48,35,200, should be made over to the Company. Nasr-ulláh Khán was appointed prime minister and regent during Ahmad 'Ali Khán's minority. On the cession of Rohilkhand to the British Government in 1801, the family were continued in their possessions. Ahmad 'Ali Khán was simple in his habits, and, from his boyhood, was fond of shooting, hunting, and other manly sports. He paid little attention to the administration of his territory, and the management of affairs was left entirely in the hands of his *kárindas*, or agents, whose tyranny and oppression knew no bounds. He was admired by the common people for his generosity and daring. After a rule of about 44 years, he died on the anniversary of his accession, on 5th Jamádi-ul-awwal, 1256 H. (1840 A.D.) His tomb, about a mile from the city, is visited by religious mendicants and dancing-girls on Thursdays.

Ahmad 'Ali Khán left only a daughter, Shamsa Tájdár Begam, who still lives. Her claim to the succession was rejected, and the next heir, Muhammad Sa'íd Khán, the eldest son of Ghulám Muhammad Khán above mentioned, was put in possession of the State. An engagement was taken from him that he would govern the State rightly, and provide for the inferior Rohilla chiefs. Immediately on his accession, he set about effecting reforms in the State, established courts of justice, and organized a regular army. His important fiscal measures have been already described (*supra*, pp. 29-31). He was a scholar and a soldier. Born 20th Rajab, 1200 H. (1785 A.D.); died 13th Rajab, 1271 H. (1855 A.D.)

Muhammad Sa'íd Khán, third jágírdár.

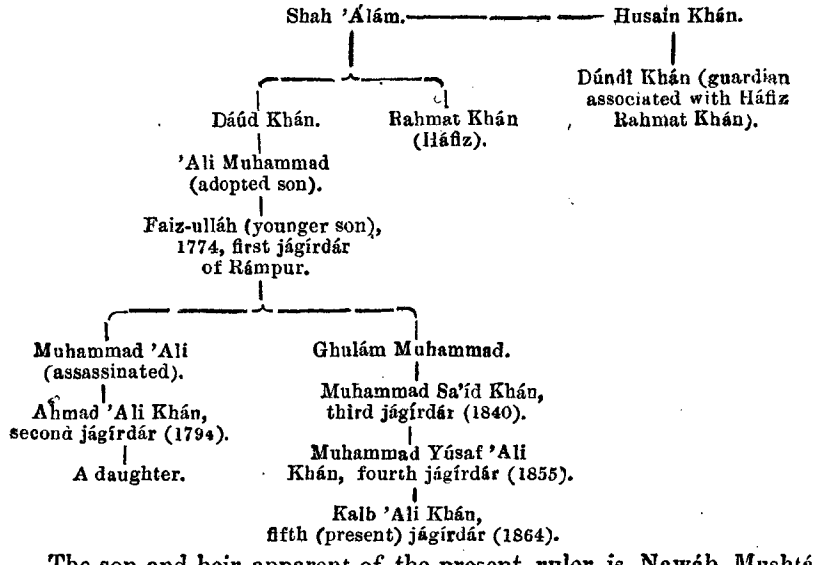
Muhammad Sa'íd Khán was succeeded by his eldest son, Muhammad Yúsaf 'Ali Khan. An engagemnet, similar to the one taken from his predecessor, was taken from him. Muhammad Yúsaf 'Ali Khán inherited the administrative qualifications of his father, and as a statesman even excelled the latter. He had not been long in possession of his jágír when the mutiny of 1857 broke out. For exhibiting "from the commencement of the rebellion of 1857 to the end, his unswerving loyalty to the British Government, by affording personal and pecuniary aid, protecting the lives of Christians, and rendering other good services," he received a dress of honour, an honorary title, an increase to the number of guns in his salute, with villages given from the Bareilly and Moradabad districts in perpetuity. It was at first intended to make him a grant of the parganah of Káshipur, but villages on the Moradabad and Bareilly frontiers were substituted. The Nawáb is bound to respect the rights of the zamíndárs in these villages. An error occurred in the assignment of a portion of this land, owing to the similarity in name of some villages situated respectively within British and Rámpur limits; it was subsequently rectified

Muhammad Yúsaf 'Ali Khán, fourth jágírdár.

by an agreement dated 22nd March, 1864. This Nawáb received from Lord Canning the dignity of Knight of the Most Exalted Order of the Star of India; he was also assured by *sanad* that any succession to the government of his State that might be legitimate according to Muhammadan law would be upheld. Born 5th Rabi-ul Ákhir, 1231 H. (1815A. D.); died 24th Zi-kad, 1281 H. (1864 A.D.)

Muhammad Yúsaf 'Ali Khán was succeeded by his eldest son, Muhammad Kalb 'Ali Khán, the present jágírdár, who entered into an agreement similar to that taken from his two predecessors. In his early youth he distinguished himself by his services in the mutiny; and since his accession he has, by his ability in revenue administration, greatly increased his financial resources. He is a Persian and Arabic scholar; some of his original poems were sent to Teheran and were much praised by the poets of that place. In 1872 he performed the pilgrimage to Mecca and Medina with about 500 of his followers. In 1875, he was created a Knight Grand Commander of the Most Exalted Order of the Star of India. In the Imperial Assemblage of 1877, he received a standard, and an addition for life of two guns to his salute, which is now 15, the salute of the chiefship being only 13 guns. In 1878, he was created a Companion of the Indian Empire. He has been an invalid since 1875, but he still continues to administer personally the most important affairs of the State. The following genealogical table shows his descent:—

Muhammad Kalb 'Ali Khán, fifth (present) jágírdár.


Shah 'Álám.
Husain Khán.
Dúndí Khán (guardian associated with Háfiz Rahmat Khán).
Dáúd Khán.
Rahmat Khán (Háfiz).
'Ali Muhammad (adopted son).
Faiz-ulláh (younger son), 1774, first jágírdár of Rámpur.
Muhammad 'Ali (assassinated).
Ahmad 'Ali Khán, second jágírdár (1794).
A daughter.
Ghulám Muhammad.
Muhammad Sa'íd Khán, third jágírdár (1840).
Muhammad Yúsaf 'Ali Khán, fourth jágírdár (1855).
Kalb 'Ali Khán, fifth (present) jágírdár (1864).

The son and heir-apparent of the present ruler is Nawáb Mushták 'Ali Khán, who is now (1883) 25 years of age.

GAZETTEER

OF THE

NORTH-WESTERN PROVINCES.

RÁMPUR NATIVE STATE.

PART IV.

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Ainjan Khera.—Agricultural village in tahsíl Milak; distant 18 miles from Rámpur; is situated on the Dakra. Population (1881) 490. Here are the ruins of an ancient fort, which tradition connects with Ráe Pithaura.

Ajítpur.—Agricultural village in the Khás tahsíl; distant three miles from Rámpur; is situated on the old Bareilly-Moradabad road. Population (1881) 1,523. Has a police-station, a sarái, a small bázár, and an old mosque. A market is held here on Fridays.

Akbarabad.—Agricultural village in tahsíl Súár; distant 22 miles from Rámpur; is situated on the road between Súár and Káshípur. Population (1881) 1,645. Was formerly a tahsíli. Some old Pathán families live here.

Bagar-ká-Khera.—Agricultural village in the Huzúr tahsíl; distant 14 miles from Rámpur; is situated on the Gaindyái. Population (1881) 548. Has an ancient mound (*khera*) and some old tombs.

Barah.—Agricultural village in tahsíl Milak; distant 7 miles from Rámpur. Population (1881) 835. Has a summer-house of the Nawáb's and large mango topes.

Bhagwantnagar.—Agricultural village in tahsíl Súár; distant 20 miles from Rámpur. Population (1881) 1,350. A market is held here on Saturdays.

Bhangia.—Agricultural village in tahsíl Súár; distant 15 miles from Rámpur. Population (1881) 1,116. A market is held here on Tuesdays.

Bhainsori.—Agricultural village in tahsíl Milak; distant 17 miles from Rámpur. Population (1881) 2,000.

Bhot Bakkál.—Agricultural village in the Huzúr tahsíl; distant 8 miles from Rámpur. Population (1881) 1,359. Was formerly a tahsíli. A market is held here on Tuesdays.

Biláspur.—Eastern tahsíl of the State. Its total approximate area is 200·2 square miles; of this, 113·7 are cultivated, 82·1 uncultivated, and 4·4 revenue-free (*muáfi*). The average income of the State from rent is Rs. 2,76,316, and from other sources (*sawáyát*) Rs. 53,017, making a gross total of Rs. 3,29,333. Deducting from this Rs. 14,160 as village expenses, &c., the average income of the State from this tahsíl amounts to Rs. 3,15,173. The total population in 1881 was 82,131 (38,915 females), giving a density of 410 to the square mile. Classified according to religion, there were 43,439 Hindus (20,397 females), and 38,692 Musalmáns (18,518 females). There were no towns containing more than 5,000 inhabitants.

Biláspur.—Head-quarters of the tahsíl of the same name; distant 16 miles north-east from Rámpur; is situated near the point where the Bhakra stream is crossed by the metalled road from Rámpur to Rudarpur in the Tarái district. Population (1881) 4,502 (4,333 in 1872). The Rámpur-Rudarpur road has an avenue of *babúl* trees from Rámpur up to Biláspur. The town has a police-

station, a branch dispensary (1,190 patients, all out-door, in 1880, a 'Persian and Arabic' school, an old fort, a masonry sarái, and a bázár. A market is held on Mondays, when cattle, rice, and cheap cloth are exposed for sale. Biláspur is noted for its pottery and fancy cloth bags.

Bisháratnagar.—Agricultural village in tahsíl Biláspur; distant 16 miles from Rámpur; is situated close to Biláspur, where the Saijni stream is crossed by the Rudarpur road. Population (1881) 1,477. Has a few shops.

Chamrauwa.—Agricultural village in tahsíl Milak; distant five miles south-east from Rámpur. Population (1881) 2,502 (2,551 in 1872). Was formerly a tahsíli.

Cháupura Maswási.—Agricultural village in tahsíl Súár; distant 21 miles from Rámpur; close to the Naini Tál road. Population (1881) 1,159. A market is held here on Fridays.

Chhitauni.—Agricultural village in tahsíl Sháhabad; distant 15 miles from Rámpur. Population (1881) 649. A market is held here every Tuesday.

Dhakia.—Agricultural village in tahsíl Sháhabad; distant 23 miles south from Rámpur. Population (1881) 2,720 (2,461 in 1872). Like Sháhabad, Dhakia is well known for its sugar. The facilities for irrigation in the neighbourhood are great, and the cane-juice produced here is regarded as unusually fine. The Ásafpur station of the Oudh and Rohilkand Railway is six miles from Dhakia.

Dhamora.—Agricultural village in tahsíl Milak; distant 9 miles from Rámpur; is situated on the Moradabad-Bareilly road. Population (1881) 828. It has a police outpost and a large encamping-ground for British troops. A market is held here on Saturdays.

Huzúr tahsíl.—The total approximate area of the Huzúr tahsíl is 146·6 square miles; of this, 98·9 are cultivated, 38·3 uncultivated, 6·8 revenue-free (*muáfi*), and 2·6 included in the town site of the city of Rámpur. The average income of the State from rent is Rs. 3,23,524, and from other sources (*sawáyát*) Rs. 47,180, making a gross total of Rs. 3,70,703. Deducting from this Rs. 16,104 as village expenses, &c., the average income of the State from this tahsíl amounts to Rs. 3,54,599. The total population in 1881 was 151,672 (74,620 females), giving a density of 1,034 to the square mile. Classified according to religion, there were 56,217 Hindus (26,620 females), and 95,455 Musalmáns (48,000 females). The only one town containing more than 5,000 inhabitants was Rámpur itself, which had 74,250 souls.

Jamálpur.—Agricultural village in the Khás tahsíl; distant 13 miles from Rámpur. Population (1881) 49. Has the ruins of an old fort.

Kaimri.—Agricultural town in tahsíl Milak ; distant 12 miles east from Rámpur ; is situated on the unmetalled road from Milak to Bilaspur. Population (1881) 4,424 (3,418 in 1872). It is peopled mainly by Banjárás, and is noticeable chiefly for its exceptionally clean and tidy appearance. It has the ruins of an old fort. Was formerly a tahsíli.

Kakrawwa.—Agricultural village in the Khás tahsíl ; distant 7 miles from Rámpur. Population (1881) 1,474. Was formerly a tahsíli. A market is held here on Tuesdays.

Kaliánpur Patti.—Agricultural village in the Khás tahsíl ; distant four miles from Rámpur. Population (1881) 429. Has the ruins of an old fort.

Kashípur.—Agricultural village in the Huzúr tahsíl ; distant three miles north-north-east from Rámpur ; is situated on the unmetalled road from Rámpur to Pípli. Population (1881) 2,982.

Keorár.—Agricultural village in tahsíl Milak; distant 16 miles from Rámpur. Population (1881) 1,625. A market is held here on Thursdays and Saturdays.

Khandia.—Agricultural village in the Huzúr tahsíl ; distant 7 miles from Rámpur. Population (1881) 1,067. Has a weekly market on Wednesdays.

Khás tahsíl.—The total approximate area of the Khás tahsíl is 123·9 square miles ; of this 81·6 are cultivated, 39·9 uncultivated, and 2·4 revenue-free (*muáfi*). The average income of the State from rent is Rs. 2,86,192, and from other sources (*sawáyát*) Rs. 39,076, making a gross total of Rs. 3,25,268. Deducting from this Rs. 12,353 as village expenses, &c., the average income of the State from this tahsíl amounts to Rs. 3,12,915. The total population, in 1881, was 61,233 (28,932 females), giving a density of 494 to the square mile. Classified according to religion, there were 49,518 Hindus (23,214 females), and 11,715 Musalmáns (5,718 females). There were no towns containing more than 5,000 inhabitants.

Kháta.—Agricultural village in tahsíl Milak ; distant 12 miles south-east from Rámpur ; is situated on the Náhal. Population (1881) 2,080. Has a sugar factory and a few masonry houses. The market days are Sunday and Thursday. Several Pathán families live here.

Khempur Rasúlpur.—Agricultural village in the Huzúr tahsíl, 9 miles from Rámpur; is situated on the Kosi. Population (1881) 957. Has a sugar manufactory and a market on Mondays.

Khúndalpur.—Agricultural village in tahsíl Biláspur; 16 miles from Rámpur ; is situated on the Bhakra. Population (1881) 312. Has an old fort.

Kira.—Agricultural village in the Khás tahsíl; distant 14 miles from Rámpur. Population (1881) 1,249. Was formerly a tahsíli. Has a fine shooting-ground, yielding snipe, ducks, quail, black partridges, deer, and *nílgái*.

Kishnpur Benazír.—Agricultural village in the Huzúr tahsíl; distant three miles from Rámpur. Population (1881) 346. Here the Nawáb has a summer palace. An annual horse-fair, lasting for a week and ending with illuminations and a grand display of fireworks on the last night, is held here. The market day is Thursday.

Kúp.—Agricultural village in the Khás tahsíl; distant 16 miles from Rámpur; is situated on the Rámganga. Population 1,613. Has a market on Thursdays.

Lámba Khera.—Agricultural village in tahsíl Súár; distant 18 miles from Rámpur. Population (1881) 4,339. Was formerly a tahsíli.

Lohápatti Bhágírath.—Agricultural village in the Khás tahsíl; distant 12 miles from Rámpur. Population (1881) 430. Has the ruins of an old fort and several old masonry wells.

Madkar.—Agricultural village in tahsíl Sháhabad; distant 21 miles south from Rámpur. Population (1881) 2,094. It is the residence of an old family of Rájputs, descendants of the former rájas of Madkar, who were at one time considered the leading nobility in this part of the country. There are, in the village, a few masonry houses and the ruins of an old fort. A weekly market is held on Tuesday.

Mahtosh.—Agricultural village in tahsíl Biláspur; distant 17 miles from Rámpur. Population (1881) 1,494. Has an old fort.

Mandhaulí.—Agricultural village in the Khás tahsíl; distant 8 miles from Rámpur; is situated on the Rámganga. Population (1881) 1,114. Has a saltpetre factory.

Mánpur.—Agricultural village in the Súár tahsíl; distant 21 miles from Rámpur. Population (1881) 1,188. Was formerly a tahsíli. A market is held on Tuesdays. There is a road bungalow near the Naya stream, built by the Public Works Department.

Mathrápur.—Agricultural village in the Khás tahsíl; distant 14 miles from Rámpur; is situated on the Rámganga, where the latter is crossed by the Sháhabad-Rámpur road. Population (1881) 1,078. Has a police outpost and a market on Saturday.

Milak.—Tahsíl of the Rámpur State. Its total approximate area is 132·4 square miles; of this 104·3 are cultivated, 26·6 uncultivated, and 1·5 revenue-free (*muáfi*). The average income of the State from

rent is Rs. 3,69,226, and from other sources (*sawáyát*) Rs. 14,062, making a gross total of Rs. 3,83,288. Deducting from this Rs. 26,615 as village expenses, &c., the average income of the State from this tahsíl amounts to Rs. 3,56,673. The total population in 1881 was 88,992 (42,596 females), giving a density of 673 to the square mile. Classified according to religion, there were 69,956 Hindus (33,434 females), and 19,036 Musalmáns (9,162 females). There were no towns containing more than 5,000 inhabitants.

Milak.—Head-quarters of the tahsíl of the same name; distant 15 miles south-east from Rámpur; lies on the west bank of the Náhal river, on the metalled road from Rámpur to Bareilly. Population (1881) 1,493. It has a police-station, a branch dispensary (420 patients, all out-door, in 1880), an 'Arabic and Persian' school, a sugar factory, and a bázár. The market days are Monday and Friday.

Nagalia 'A'kil.—Agricultural village in the Huzúr tahsíl; distant 7 miles north-east from Rámpur; is situated on the unmetalled road from Rámpur to Pípli. Population (1881) 2,388 (2,233 in 1872). It is peopled chiefly by banjárás, and, like Kaimri, is noticeable for its exceptionally clean and tidy appearance. It was formerly a tahsíli.

Nagaria.—Agricultural village in tahsíl Milak; distant 15 miles from Rámpur. Population (1881) 1,110. Was formerly a tahsílí.

Narkhera.—Agricultural village in tahsíl Milak; distant 9 miles from Rámpur. Population (1881) 1,054. A market is held here on Tuesdays and Fridays.

Narpatnagar.—Agricultural village in the Súár tahsíl; distant 18 miles from Rámpur. It lies between the Súár and Mánpur villages. Population (1881) 1,824. Was formerly a tahsílí. There is a large manufacture of the baskets for winnowing corn called *chháj*.

Naugaon Dabka.—Agricultural village in the Huzúr tahsíl; distant 6 miles from Rámpur. Population (1881) 893. Has a weekly market on Thursdays, with considerable trade in cattle.

Patti Khás.—Agricultural village on the Tarái border of tahsíl Súár; distant 25 miles from Rámpur; is situated on the Kosí. Population (1881) 1,925. A large market is held here on Saturdays for the Tarái people.

Patwái.—Agricultural village in the Khás tahsíl; distant 10 miles from Rámpur; is situated on the Sháhabad road. Population (1881) 1,433. Was formerly a tahsílí. Has a sarái and a market on Thursdays.

Pípli (including **Mazra**).—Agricultural village in tahsíl Súár; distant 21 miles from Rámpur; is situated on the river Náhal. Population (1881) 832. Has a fort and several masonry houses.

Rampur.—The capital of the State and chief place of residence of the Nawáb; lies on the border of the Moradabad district, about 18 miles due east from Moradabad, with which it is connected by a metalled road. Another metalled road runs south-east to Bareilly. It lies in north latitude 28°-48′-30″ and east longitude 79°-5′-30″. By the recent census (1881), the total population was 74,250[1] (37,895 females), of whom 18,084 (8,699 females) were Hindus, and 56,166 (29,196 females) Musalmáns. The approximate area of the town site is 2·6 square miles, or 1,664 acres; this gives a density of 28,558 to the square mile, or 45 to the acre.

The town is enclosed by a broad, dense, nearly circular bamboo hedge, about eight to ten miles in circumference; it has only eight openings, and at these military guards are stationed. The Jámi' Masjid or cathedral mosque, and the small but crowded Safdarganj square, are situated in the centre of this circular area. Safdarganj takes its name from a four-storied house, built by the late Osmán Khán, and now occupied by Safdar 'Ali Khán. To the north-west of these buildings are the *Diwán-i-'Ám*, or the reception hall; the *Khurshed Manzil*, or sun-palace, where European guests are accommodated; the *Machchhi Bhavan*, or the Nawáb's private palace; and the *zanána* buildings. Of secondary importance are the residences of Haidar 'Alí Khán and Mahmúd 'Ali Khán, half-brothers of the present Nawáb, and the residence of the late general of the State, Nawáb 'Ali Asghar Khán.

The old fort, built by Nawáb Faiz-ulláh Khán, is now used for native guests. North of the Nawáb's palace are the treasury, the civil and criminal courts, and the lock-up. Still further north are the dispensary and the new Arabic and Persian school. The street known as the *Khás bázár* runs west from the principal entrance to the palace. In the middle of this street is the *kotwáli*, or city police-station. The Nawáb's stables and coach-houses are situated to the south-west of his palace.

Rámpur has all the appearance of a thriving town. The people have a well-to-do look; the streets are crowded, not with loungers, but with persons passing to and fro on business; and the bázárs are lined with prosperous-looking shops. The streets were formerly all paved with bricks, but the principal thoroughfares have now been metalled, at a considerable cost, with *kankar* brought from Chandausi, a distance of 26 or 27 miles.

[1] 68,301 in 1872.

The infantry lines are situated to the west of the Nawáb's palace. There are three entrances to the lines; the western one is through a magnificent gateway with three arches, called the *Tirpaulia darwáza*. On the top of this are placed the drums (*naubat*), which are, according to oriental fashion, beaten at certain intervals. Beyond the police-station are the artillery lines, and further west are those of the Nawáb's cavalry body-guard. There are two cavalry lines outside the city: one to the south, on the Moradabad-Bareilly road, where are stationed the first and second troops of the Fatehjang regiment; and the other to the north, on the Naini Tál road, where the third and fourth troops of the same regiment are stationed. The latter, called the *Gadh*, is the site of an old fortress. The Khás Risála has its lines within the city proper. The armoury is situated to the east of the Nawáb's palace, and the powder magazine a mile east of the city.

There are two printing presses in Rámpur. Urdu is the language of the people, but Pashtu is occasionally heard in the streets. The trade in and manufacture of pottery and damask (*khes*) have already been noticed in Part III. (p. 34). The other chief manufactures are those of sword blades and jewellery.

Rámpur has no local history apart from that of the State, and, as it is a comparatively modern town, it has no antiquities strictly so called. Muhallas Thotar and Rájduára are the relics of two villages of the same name, and are the oldest parts of city. The former rulers resided in Rájduára, and up to the present time this muhalla is inhabited chiefly by Hindus.

Rawánah.—Agricultural village in tahsíl Sháhabad; distant 13 miles from Rámpur; is situated on the Rámganga. Population (1881) 1,506. A market is held here on Saturdays.

Ságarpur.—Agricultural town in tahsíl Sháhabad; distant 9 miles from Rámpur; is situated between the Gángan and the Rámganga, not far from their junction. Population (1881) 3,006 (3,243 in 1872). Was formerly a tahsíli. A market is held here on Tuesdays and Fridays. There is a ferry on the Rámganga during the rains and a bridge of boats in the dry season.

Saifni.—Agricultural village in tahsíl Sháhabad; distant 14 miles from Rámpur; on the Gángan river. Population (1881) 2,199 (2,324 in 1872). Was formerly a tahsíli. Has a police outpost, a bázár, and the ruins of an old fort. A market is held here on Tuesdays and Fridays. Being situated on a rising ground, Saifni is considered very healthy, and the Nawáb has a summer residence here.

Saindoli.—Agricultural village in tahsíl Milak; distant 11 miles from Rámpur. Population (1881) 462. Was formerly a tahsíli.

Sháhabad.—Southern tahsíl of the State. Its total approximate area is 116·0 square miles; of this, 82·5 are cultivated, 31·3 uncultivated, and 2·2 revenue-free (*muáfi*). The average income of the State from rent is Rs. 2,54,411, and from other sources (*sawáyát*) Rs. 27,939, making a gross total of Rs. 2,82,350. Deducting from this Rs. 10,532 as village expenses, &c., the average income of the State from this tahsíl amounts to Rs. 2,71,818. The total population in 1881 was 60,444 (28,489 females), giving a density of 522 to the square mile. Classified according to religion, there were 42,699 Hindus (20,093 females), and 17,745 Musalmáns (8,396 females). The only town, containing more than 5,000 inhabitants was Sháhabad (8,200).

Sháhabad.—Head-quarters of the tahsíl of the same name; distant 16 miles south from Rámpur; is situated on the south bank of the Rámganga. Latitude 28°-33′-30″; longitude 79°-4′-0.″ By the census of 1881 the total population was 8,200[1] (4,048 females), of whom 3,213 (1,610 females) were Hindus, and 4,987 (2,438 females) Musalmáns. The town of Sháhabad is built on a rising ground and is considered the healthiest place in the State. The Nawáb has a summer residence here, built on the ruins of an old mud fort; it is about 100 feet higher than the level of the surrounding country, and commands a fine view for miles around. Several old Pathán families live here. The old name of Sháhabad was Lakhnor. "Being the seat of the old Katehria rájas, it may be considered," writes Sir H. M. Elliot, "the ancient capital of the country, and is so spoken of by the old historians." [See *Suppl. Gloss.*, II., 138.]

Sháhpura.—Agricultural village in tahsíl Súár; distant 13 miles from Rámpur. Population (1881) 1,026, mostly weavers.

Sihári.—Agricultural village in tahsíl Milak; distant 13 miles from Rámpur. Population (1881) 1,191. A market is held here on Saturday.

Silaí.—Agricultural village in tahsíl Milak; distant 15 miles from Rámpur. Population (1881) 1,511. It has some old masonry houses. The market day is Friday.

Síngan Khera.—Agricultural village in the Huzúr tahsíl; distant five miles from Rámpur; is situated not far from the Kosí. Population (1881) 2,431 (2,025 in 1872). Has a police-station, an old fort, and the ruins of a Hindu temple.

Súár.—Northern tahsíl of the State. Its total approximate area is 180·1 square miles; of this, 112·4 are cultivated, 63·4 uncultivated, and 4·3 revenue-free (*muáfi*). The average income of the State from rent is

[1] 6,043 in 1872.

Rs. 2,84,847, and from other sources (*sawáyát*) Rs. 51,638, making a gross total of Rs. 3,36,486. Deducting from this Rs. 15,225 as village expenses, &c., the average income of the State from this tahsíl amounts to Rs. 3,21,261. The total population in 1881 was 97,442 (46,003 females), giving a density of 541 to the square mile. Classified according to religion, there were 41,160 Hindus (19,299 females), and 56,282 Musalmáns (26,704 females). The only town with more than 5,000 inhabitants was Tánda Bádrídán (9,860).

Súár.—Head-quarters of the tahsíl of the same name; distant 15 miles north from Rámpur; is situated on the Rámpur-Káládúngi road. Population (1881) 914. It has a police-station and a bázár.

Táh Khumaría.—Agricultural village in tahsíl Súár; distant 17 miles from Rámpur. Population (1881) 1,113. Was formerly a tahsíl.

Tánda Bádrídán.—Large town in tahsíl Súár; distant 14 miles north-north-west from Rámpur. Latitude 28°-58′-30″; longitude 79°-0′-20.″ By the census of 1881 the total population was 9,860[1] (4,700 females), of whom 2,840 (1,272 females) were Hindus and 7,020 (3,428 females) Musalmáns. Tánda is the rice emporium of this part of the country. It is inhabited chiefly by Banjárás, by whom principally the rice trade is carried on. They purchase unhusked rice (*dhán*) from villages in the Kumaun hills and the Tarái, and carry it on ponies to Tánda. Here their wives husk the rice; it is then carried to the Moradabad railway station, which is only 14 miles distant, and sent by rail to places where there is a demand for it. The Moradabad-Káládúngi road, which passes through Tánda, adds to the importance of the place.

[1] 9,422 in 1872.

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NOTE.—*In the text, to avoid excessive correction of proofs, the rule observed in former volumes, of omitting, generally, the mark for a final long vowel in vernacular names of persons and places, has been followed. It is the exception for a final vowel in such names to be short; but, to remove any uncertainty, the marks for all long vowels have been added in this Index, and the reader's indulgence is asked for their frequent omission in the text.*

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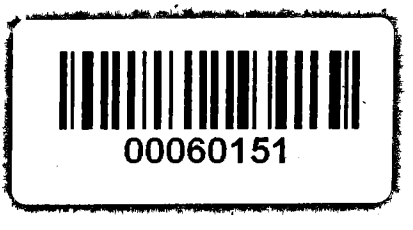
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